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To the University of Toronto

This volume is presented in response to a request from our friend, Sir William Mulock, whose interest in the University's welfare has been life-long, as have been his friendly relations with our family.

The book has been treasured in the home of the Starr family who have been in York County from the earliest days of settlement.

This book is given in the hope that in its present depository it will have a wider field of readers and will thus give wider knowledge and understanding of the precepts and principles of the Society of Friends and thus promote truth and piety.

Elmer Starr

Elmer Starr.

Newmarket, Ontario.
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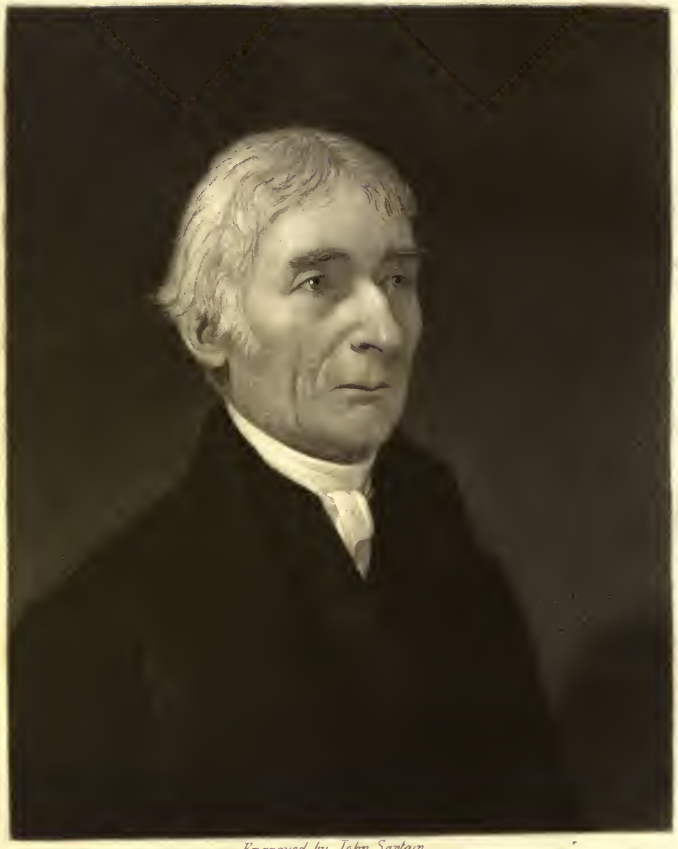

Engraved by John Sartain.

Affectionately thy friend

Stephen Grellet

MEMOIRS

OF THE

LIFE AND GOSPEL LABOURS

OF

STEPHEN GRELLET,

EDITED BY

BENJAMIN SEEBOHM.

THE FIELDS IN MANY PARTS I HAVE VISITED ARE WHITE UNTO HARVEST, SO THAT SOMETIMES I HAVE WISHED THAT I MIGHT HAVE THE LIFE OF METHUSELAH, OR THAT THE SUN MIGHT NEVER GO DOWN, THAT I MIGHT DO MY SHARE OF THAT GREAT WORK WHICH IS TO BE DONE IN THESE NATIONS.—*S. Grellet's Letter to Sarah Hustler*, Vol. i., p. 289.

IN TWO VOLUMES.

VOL. I.

406251
5:10:42

PHILADELPHIA:
HENRY LONGSTRETH,
No. 1336 CHESTNUT STREET.
1864.

PREFACE.

LITTLE need be said by way of introduction to the "LIFE OF STEPHEN GRELLET." It is properly an Autobiography — he speaks for himself. Not much more has been done by other hands than collecting, arranging, and selecting from the materials furnished by his own pen.

Under a sense of his own nothingness, and an aversion to say any thing relating to himself, he had long been deterred from a review of his early life and subsequent history, and "in now attempting," he says at the beginning of his narrative, "to give some small account of the merciful dealings of the Lord with me, for my near relatives and friends, it is very far from my desire to perpetuate my memory to another generation; but rather," with an eye to the advancement of the Redeemer's kingdom, "to encourage my fellow-pilgrims, whilst they may mark some of their own footsteps in the path which I have trodden from my youth up, to lift up their heads in hope; for, in proportion as the tribulations of the Gospel have abounded, so its consolations have much more abounded by Christ. My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for He has done great things for his servant!"

BRADFORD, YORKS., 1860.

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LIFE

OF

STEPHEN GRELLET.

CHAPTER I.

CHILDHOOD AND COLLEGE LIFE.

ETIENNE DE GRELLET DU MABILLIER* was born on the 2d of 11th mo., 1773, in France, in the city of Limoges, capital of the modern department of Haute Vienne, and situated in the beautiful district of Limosin. He was the fifth child of GABRIEL MARC ANTOINE DE GRELLET and SUSANNE DE SENAMAUD.

His parents were wealthy, and ranked high among the nobility of that district. During Etienne's childhood, his father, GABRIEL DE GRELLET, resided on

* This was the proper name of Stephen Grellet, in his own country, the affix "du Mabillier" being derived from an estate owned by his father before the Revolution, when, with most of his property, it was confiscated. Gabriel de Grellet had six children, viz.—

MARIE JOSEPHINE, married the Baron le Clerc, died in 1854, aged 87.

MARIETTE F., married a De Boise, died in 1839.

PIERRE, married Grace, daughter of Judge Ingersoll, of New Haven, U. S., died in 1841.

JOSEPH, married a Minon, died in 1845.

ETIENNE, the subject of this Memoir, married Rebecca, daughter of Isaac Collins, of New York, died 1855.

CHARLES, married Caroline Wamey, died 1857.

his patrimonial estate. He was owner of extensive porcelain manufactories, in the neighbourhood of Limoges, as well as proprietor of some iron works. For some years he was comptroller of the Mint, and, at one time, formed part of the household of LOUIS XVI. As the intimate friend and counsellor of the king, he was accustomed to attend service with him in his private chapel. A title was conferred upon him for the benefits he had rendered to his country, especially by the introduction of the manufacture of superior porcelain ware. His porcelain works were afterwards purchased by the king, just before the French Revolution, but on account of that event, never paid for.

The ancestors of SUSANNE DE SENAMAUD, Etienne's mother, had resided at Limoges for many generations; and their standing in the world was among the first class of the inhabitants of that part of the country. They were remarkable for their longevity; three of the family lived to above 90 years, and she herself died at the age of 93. Her grandparents had transmitted to her the story, heard from the lips of *their* grandparents, of the ravages of a terrible plague which visited Limoges during their residence there, and swept away nearly all its inhabitants; so much so, that the most frequented streets were deserted, and the grass grew so high in them, that it was mown like a meadow.

In religious profession the family of Grellet were Roman Catholics. It was the religion of their ancestors on both sides, and, whilst some of the present generation had chosen secular pursuits, there were others who, in accordance with the system of their Church, had quitted the blandishments of the world

for the seclusion of the convent. One sister of Gabriel de Grellet had long since taken the veil, and resided, as a nun, in the convent of the Visitation at Limoges; another sister and her aged aunt, had, with still more ascetic devotion, submitted to the severer discipline of the convent of Clairetés. Not permitted to see any of their relatives, the only communication with their friends allowed by the rules of the latter establishment, was conversation through a double iron grating, between the bars of which a thick curtain was suspended to prevent the parties seeing each other.

Thus was the childhood of Etienne cast among the conflicting influences of rank, and wealth, and the luxuries of life, on the one hand, and, on the other, of the quiet and mysterious example of a voluntary withdrawal from the external world, and all its attractions. But of his early days, spent under the parental roof, he has told us but little; and of the influence of his parents' life and character upon him, — of their consistent kindness and high moral bearing — we are left to gather some hints or glimpses only, from the records of his after life, and of their struggles with the trials and storms which so soon swept over their poor suffering country.

To feel that, whilst he was in the world — enjoying its luxuries, and pleasures, and excitements — there were others of the family group who had renounced them all for the exclusive devotion of the convent, and, as he was taught to regard it, for the holier life of the "*Religieuse*," must have sometimes overcast his young brow with serious thought. When he called to mind, as he must have done, the coarseness of their frugal fare, and pictured them, as the young

mind is apt to picture what it learns, "rising three times in the night for prayer in the church, from the hard boards which formed their couch, even the luxury of a straw pallet being denied them," no wonder if comparisons, and involuntary contrasts, should have sometimes led into thoughtfulness of his own life — its carelessness and follies.

Whilst at home, he was educated with his brothers and sisters, under the care of tutors who resided in the house. "My parents were desirous," he tells us, "to give their children such an education as should make them accomplished in the eyes of the world;" but, though trained in the precepts of a high-toned morality, they received little direct religious instruction. The simple truths of Holy Scripture were not the food of their early childhood, — the "principles of the doctrine of Christ" were not taught them, and they had scarcely "so much as heard whether there be any Holy Ghost."

A quick susceptibility to religious impressions seems, nevertheless, to have marked the youthful days of Etienne de Grellet, and early indications of the work of Divine Grace upon his heart were not wanting. When quite a child, his thoughts on the omnipotence of the Divine Being, the Creator of all things, so deeply affected him, that he never afterwards lost the recollection of it. At the early age of five or six, the efficacy of prayer to an omnipresent and omniscient God was remarkably confirmed to him. His juvenile powers had been overtasked by a long Latin exercise; he was quite disheartened. Alone, in his chamber, he looked abroad upon the glories of the external world, and remembered that it was God who had created them all. The thought arose in his

heart — "Cannot the same God give me memory also?" He knelt down at the foot of his bed, and poured out his soul in prayer to the Lord. His petition was immediately answered. On re-perusing his lesson, he found himself master of it; and henceforward, he was able to acquire learning with increased facility. Even in his old age, he could look back to "happy days," when his childish heart was contrited, and remember "with grateful emotion," places in his father's house, where, "on his knees, with his eyes flowing with tears, he had poured forth his supplications unto God." He had learned to repeat the Lord's Prayer. "O how was my heart contrited," he exclaims, "while uttering the words, 'Our Father, who art in heaven.'" To be permitted thus to look up to his God, to call him Father, and to consider himself as his child, filled his young soul with the tenderness of reverential awe.

But, in a religious point of view, his external advantages were at this time very few. "I had none," he remarks in his Autobiography, "to instruct me,— none to whom I thought of unfolding my heart. My proneness to vanity soon dissipated all serious thoughts, my fondness for play gained the ascendancy, till the Divine visitation was renewed."

After a few years of home tuition, young Etienne and his brothers were sent to several successive colleges. The last he was at was that of the Oratorians, at Lyons. Unlike the previous one, in which "great corruption and levity were introduced among the pupils," this was a well-ordered institution, and afforded many advantages to the students. The Oratorians had, pretty generally throughout France, succeeded to the Jesuits, in having under them most

of the colleges. As to their religious principles, they were chiefly Jansenists. They exercised great care, not only to form the literary, but also the moral character of their pupils. Great pains were taken to prevent the introduction of pernicious books into the college; but the students had free access to a large library, well furnished with useful and instructive works. To avoid opportunities for the spread of corruption amongst the collegians, they were not allowed to mingle in small companies of two or three alone, there being supposed to be much greater danger of contaminating influences in these small coteries, than in associating together in larger numbers. To secure the best guard in this respect, each had a separate chamber.

In the college there were generally about seven or eight hundred pupils; and, including the officers of the establishment, about a thousand inmates. Order prevailed to such a degree, that fifty or a hundred of the young men went up and down the stairs so quietly, that the sound of their feet could not be heard. During meals, one of the students uniformly read to the company, and they were afterwards promiscuously called upon to give an account of what they had heard. This good order and strict discipline were found to be very beneficial. It was moreover the practice, morning and evening, when assembled together, and at noon in the place of worship, to repeat forms of prayer according to the rules of the order.

Young Etienne applied himself vigorously to his studies, and obtained several prizes for his proficiency in Latin. He here laid the foundation for that general knowledge, and moral fortitude, which marked his future character. It was during his tarriance at this

college also, that he was again "favoured with the Lord's gracious visitations to his soul." To this he afterwards refers "with instruction and gratitude," and, commemorating the Divine goodness, he exclaims, "O the heart-meltings I have witnessed,—fervent were some of the prayers I then put up, when on my knees, my cheeks bedewed with tears."

"As we were educated," he continues, "by Roman Catholics, and in their principles, we were required to *confess* once every month. I had chosen for my confessor one whom I thought to be a pious and conscientious man; and, as I could not understand how it was possible for a *man* to forgive my sins, I asked him what he could say to satisfy my mind on that point, for I considered that God alone could forgive sins—a doctrine, however, which I had never *heard* of. He, seeing further than many other priests, told me that he considered himself invested with such authority, only so far as that, if I was sincere, and truly penitent in the sight of God, he was the instrument through whom information was given me that my sins were forgiven. This rational answer gained him much of my confidence and respect. He bestowed a fatherly care over me.

"From my earliest days, there was that in me which would not allow me implicitly to believe the various doctrines I was taught. Though I was told that they were mysteries which I was not to seek to see into, yet my reasoning faculties brought me to the root of the matter—from created objects, to the Creator—from time to eternity."

Among some of the "*religious openings*" he had at Lyons, one left a very deep impression; and the remembrance of it helped to sustain his spirit under many subsequent exercises and trials.

"I thought I saw," he says, "a large company of persons, or rather purified spirits, on one of those floating vessels

which they have at Lyons, on the Rhone, occupied by washer-women. They were washing linen. I wondered to see what beating and pounding there was upon it, but how beautifully white it came out of their hands. I was told I could not enter God's kingdom until I underwent such an operation, — that unless I was thus washed and made white, I could have no part in the dear Son of God. For weeks I was absorbed in the consideration of the subject — the washing of regeneration. I had never heard of such things before, and I greatly wondered that, having been baptised with water, and having also received what they call the sacrament of confirmation, I should have to pass through such a purification; for I had never read, or heard any one speak of such a baptism."

When, some years before, he had, along with some of his companions, received confirmation, according to the rites of the Romish Church, he had been bitterly disappointed, he tells us, that, "contrary to what he had been led to expect, after the Bishop had performed the ceremony, he found his heart not at all changed; that his sense of sin still remained; that his propensities to evil were, that very day, as strong as ever;" and "thus," he adds, "*at a very early age, I learned that neither Priests nor Bishops could do the work for me.*"

Before leaving the University, he joined with other collegians in preparing for participating in what is called the Sacrament of the Lord's Supper. Earnest were his prayers that he might do it worthily; his heart was sincere; "and," he writes, "the Lord condescended to evince himself near to me under that shadow. This feeling continued while I remained at the college, and some time after I had returned to my father's house. But then, going into company, and having an opportunity of giving full sway to my vain and volatile disposition, I soon lost these religious

convictions. I sought after happiness in the world's delights. I expected to find it. I went in pursuit of it from one party of pleasure to another; but I did *not* find it, and I wondered that the name of pleasure could be given to anything of the kind."

CHAPTER II.

FRENCH REVOLUTION—REMOVAL TO DEMERARA—ARRIVAL AT NEW YORK.

Before Etienne had completed his sixteenth year, the political horizon of his country was changed, and with it the horizon of his hopes.

Nearly allied to the nobility, and by all natural ties and sentiments bound to their cause, the family of Gabriel de Grellet shared their reverses, during the great revolutionary struggle which now swept over France. Their estates were confiscated, and he and his wife were thrown into prison, and had a very narrow escape of their lives.

In the early stages of the fearful conflict Etienne was too young to take a very prominent part; but there was much to rouse his feelings, and to stir the youthful ardour of his spirit. At the commencement of the Revolution, he tells us, the inhabitants of the kingdom generally took up arms; one scene of distress after another kept him continually afloat. The many provocations which the nobility and their adherents had to endure, and for which, he admits, they had, in some instances, given too much occasion, would have driven him to extremities,—had it not been for what he gratefully recognizes as a "Divine interposition," which preserved him. For, at that time, in the summer of 1791, he was violently seized

with the small-pox. During this illness he was brought very low.

"The Lord," he writes, "was pleased afresh to visit my benighted soul. The state from which I had departed was clearly set before me, and the misery into which I must be plunged, if the thread of my life should then be cut off. After much *secret* sorrow, for no man knew how it was with me, the Lord was pleased to lift up the light of his countenance upon me, and to enable me again to enter into covenant with him. In adorable mercy he preserved my life, and relieved me from the apprehension of being totally blind, the disorder being much in the eyes. But, alas! alas! soon I forgot his works, turned his mercy into wantonness, and became more and more estranged from him."

Many and rapid were now the events which succeeded each other. Soon after his recovery the nobility in general were retiring from France into Germany, to join the standard of the French Princes, and to unite with the armies of other Continental Powers to bring about a counter revolution, and restore the King.* It was concluded that Etienne, and some of his brothers, should join them. Towards the close of 1791, therefore, he writes, "I left my dear father's house, and bid him, as it proved, a lasting farewell, having never seen him since." The brothers now proceeded to join the Royalists. After stopping

* The emigration of the nobility and landowners was, at that time, at its height. Nearly 100,000 of the most wealthy and influential body in France fled their country.

"All the roads to the Rhine were covered with haughty fugitives, whose inability for action was equalled only by the presumption of their language. They would admit of no compromise with the popular party, and threatened their adversaries with the whole weight of European vengeance, if they persisted in demanding it."—*Alison's History of Europe.* Chap. vii.

a few days at Paris, they passed on towards Germany, through Mont Midi. Many were the dangers to which Etienne was exposed. In recurring to these, and the narrow escapes he had, he remarks:—

"I shudder when I remember the state of insensibility I was in. I was not the least moved when surrounded by people and soldiers, who lavished their abuses upon us, and threatened to hang me to the lamp-post. I coolly stood by, my hands in my pockets, — being provided with three pair of pistols, two of which were double-barrelled. I concluded to wait to see what they would do, and resolved, after destroying as many of them as I could, to take my own life with the last. No thought of Eternity was then before me — no sense or remembrance, that there is a God!"

He was, however, mercifully preserved, and no violent hands were laid upon him. After a short detention, he and his brothers pursued their way to Coblentz, then the rendezvous of the nobility, the French Princes being there. The winter and spring were spent in military preparations for the approaching campaign in France. Both morally and physically it was a time of much exposure to Etienne

"Every thing about me," he says, "and the very nature of the work I was engaged in, was highly calculated to destroy every fibre remaining of those tender impressions I had heretofore received; but my gracious Lord did not wholly forsake me. I was preserved from those gross evils that are too generally attendant on an army. But O! the height of my infatuation! I attributed my preservation to my own reasoning powers; for I viewed the vices to which my companions were addicted in the same light as, a little before, I had done jovial parties, for dancing, &c., &c.; concluding that what degrades the man can yield him neither true comfort nor pleasure. Divine light would, nevertheless, at

seasons, pierce into the inmost recesses of my benighted heart. I was fond of solitude, and had many retired walks through the woods, and over the hills. I delighted to visit the deserted hermitages which formerly abounded on the Rhine. I envied the situation of such hermits—retired from the world, and sheltered from its many temptations; for I thought it impossible for me to live a life of purity, while continuing among my associates. I looked forward wishfully for the time when I could thus retire; but I saw also that, unless I could leave behind me my earthly-mindedness, my pride, vanity, and every carnal propensity, an outward solitude could afford me no shelter.

"Our army entered into France the forepart of the summer of 1792, accompanied by the Austrians and Prussians. I was in the King's Horse Guards, which consisted mostly of the nobility. We endured great hardships, for many weeks sleeping on the bare ground, in the open air, and were sometimes in want of provisions. But that word *honour* so inflamed us, that I marvel how contentedly we bore our privations. And what was it all for? To contend for an earthly crown! To satisfy our vain and proud minds!"

Towards the approach of winter, owing to various political changes, the Princes' army was obliged to retire from France, and, soon after, was disbanded. Etienne had been present at several engagements; he had seen many falling about him, stricken by the shafts of death; he had stood in battle array, facing the enemy, ready for the conflict; but, being in a reserve corps, he was never actually called out to the murderous onset; he was thus preserved from "shedding blood," having "never fought with the sword, or fired a gun." Though, at the time, he might consider it as a "misfortune," he was wont, in after days, to recur to this circumstance with peculiar thankfulness to Him, who had so especially called him into the service of the Prince of Peace.

Numerous incidents connected with his personal history "which would alone fill a volume," and the well known events of the Revolution, with the barbarities of Robespierre's reign of terror, are passed over in silence, or but slightly touched upon, in his Autobiography. After recording the retreat of the Princes' army, he simply remarks that he and his brothers "went to Amsterdam." From other sources we learn, that, being made prisoners of war, he and his brothers were ordered to be shot. The execution of the sentence was each moment expected, when some sudden commotion in the hostile army gave them an opportunity to make their escape. They took the route of Brussels, and thence reached Holland in safety.

The young brothers soon met with kind friends in Amsterdam; but it now became a matter of serious consideration what course to pursue. Their attractions towards their beloved parents, left behind amidst the varying vicissitudes of revolutionized France, were strong; yet, to attempt to return to them, without any reasonable prospect of being able to alleviate their trials, seemed only like a useless exposure of their own liberty and lives; and to remain long where they were was scarcely less dangerous. Etienne and his brother Joseph finally concluded to go to South America. Through the kind assistance of a republican General, a friend of the family, they obtained a passage on board a ship bound for Demerara, where they arrived in the First month of 1793, after a voyage of about forty days.

They were provided with letters of introduction from their friends in Holland to some of the principal planters, who received them with much hospitality. Mercantile pursuits soon occupied their attention,

and during a residence of two years in the colony, which then belonged to Holland, they had an opportunity of seeing much of the horrors of slavery, and of becoming intimately acquainted with the ruinous effects of that iniquitous and anti-christian system, both upon the coloured and the white population. They were much shocked, on their first arrival in the colony, in observing the degraded condition of the miserable descendants of the African race, whose almost naked bodies bore evident marks of the cruelty of their oppressors, and whose backs were frequently covered with large scars, left by the lash of the whip; some, still bleeding under the strokes recently inflicted, had Cayenne pepper and salt rubbed into their wounds, to increase their suffering. Such was the impression made upon Etienne by the scenes of cruelty and anguish he witnessed, that, many years after, the sound of a whip in the street would "chill his blood," in the remembrance of the agony of the poor slaves; and he "felt convinced that there was no excess of wickedness and malice which a slave holder, or driver, might not be guilty of."

The state of society in Demerara was deplorable.

"It was a place of much dissipation," he remarks. "I do not recollect, during the whole time I was there, that I saw any thing, in any one, that indicated a feeling of religious sensibility. There was no place of worship; no priest of any kind, except one who had been there a few years, who was a dissolute, drunken man. It was of the Lord's mercy that I, and the whole land, were not destroyed like Sodom and Gomorrah. At that time, the prince of the power of the air, who rules in the hearts of the children of disobedience, had obtained such a victory over me, that I had become one of the number of those infatuated ones who call good evil,

and evil good, — darkness light, and light darkness, — to so daring a pitch as to say—*There is no God!* I not only thought that there was no God, and consequently no religion; that all the profession of it was but priestcraft, invention, and deceit, but, so plausibly had I compassed myself with sparks of my own kindling, that I thought I saw a way to steer my own course. I had become a complete disciple of Voltaire, and writers of that class.

"How low, how degraded did I see man to be! And yet I could dare to think I had reached to that state of philosophy, and correctness of reasoning, that would enable me to rise from that sink of corruption, and live a virtuous life, — even concluding that it was this that preserved me from giving way to many of the vices, which flowed like a torrent about me. This was my situation when the Lord himself interfered to release me from that land, and to open a way for my emancipation from a bondage, far more to be dreaded than that of the poor slaves whom I commiserated.

"In the forepart of the spring of 1795 there was a report that a French fleet was coming to take possession of the colony. The consequences of falling into their hands, and the fear of seeing the same cruelties there, that were committed in France, induced my brother and myself to conclude to leave the country immediately. An American vessel being on the eve of sailing for New York, we took our passage in her.

"Thus, in the space of two days, we took our departure. A few hours later would have prevented it; for, in the evening, as we were going out, we saw a fleet standing in, which, we did not hear till some time after our arrival in New York, were the English, and not the French. However trivial this circumstance may seem, it has often appeared to me as one that stands very prominent in the days of my pilgrimage. I have viewed it as the Lord's interposition to rescue me from the thraldom into which I was plunged; these bonds, very probably, might have been rendered still stronger, had I staid till the English took possession of the colony.

"During the passage we had several narrow escapes. Once, after being chased the whole day by a privateer, off Martinico, at sunset she came alongside of us; but, the sea being high, they did not even send their boats to us; yet, as we heard on our arrival at New York, a few days after, they made prize of another American vessel. When near the Island of Dominica we suddenly found ourselves amidst a bed of rocks, that threatened every instant our total destruction. We were obliged to keep in a narrow channel through them. This led us near to the island, where we saw the inhabitants flying to arms, and pointing their cannon at us, supposing us to be a designing enemy. Thus, between their guns and the rocks, we were in imminent danger; when a way was discovered between the rocks, to make our escape to the open sea. Twice, during the voyage, the vessel caught fire, and several bales of cotton were so burnt as to have to be thrown overboard.

"The morning before we landed at New York, we were going at the rate of seven or eight miles an hour, and found ourselves enveloped in such a fog, that we could hardly see the length of the ship; suddenly it dispersed, and we saw the Jersey shore, so near, that men fishing on the beach were clearly perceptible to the naked eye,—and immediately the fog returned. A few minutes more, and we must have perished.

"Thus did Divine providence repeatedly interfere, and prevent my sinking into everlasting misery. But such was the obduracy of my heart, all that time, that I do not recollect to have felt any emotion of gratitude."

CHAPTER III.

RETIREMENT TO LONG ISLAND — HIS CONVERSION.

SAFELY arrived, after all their perils, in the United States of America, the two brothers made a short stay in the city of New York. They soon concluded, however, to retire to Long Island, "where they could live more privately and agreeably, till they might hear how it was with their parents, and what were their wishes respecting them, either to remain in America, or to return to them, if they thought it safe for them to do so." They settled down, for the summer, at Newtown. Here, as had been their former practice, they sought the best company the place could afford. It was "a maxim given them by their dear father, when taking their last leave of him, always to choose the company of their seniors in age, and their superiors in rank and abilities, in preference to their inferiors." This led them to visit at the house of Colonel Corsa, whose wife was a Franklin. They were people of standing in the world, and the Colonel had served in the British army. He had a daughter who spoke French, and, the two brothers being entirely unacquainted with the English language on their arrival, this was a great inducement to cultivate intercourse with that family. One day the conversation at the Colonel's turned upon William Penn, and the daughter saying that she had his works, Etienne's curiosity was

excited. He had heard of him as a statesman and politician, and expected to find something relating to these things in his works. He took the volume, a large folio, to his lodgings, and, with the help of a dictionary, began to translate it. The subject which first engaged his attention was, however, of so different a nature to what he had anticipated, that he soon laid it aside, without proceeding far in the attempt to make out its contents.

Stephen Grellet, for so, dropping his French name, we shall henceforward call him, had now nearly completed his twenty-second year. His standing in society, his early training, and the character of his youthful experience in life, had been of a peculiar kind. Through the influence of surrounding circumstances, the serious impressions which marked some of his early days, had given place to sceptical opinions, and he was now a professed unbeliever. But an important crisis was at hand. Through one of those remarkable interpositions which, for special purposes, sometimes distinguish the exercise of the Divine Sovereignty, and the direct operations of the Holy Spirit, the thick veil of darkness was removed, the evil heart of unbelief was taken away, the faith and hope of the Gospel dawned on the soul, and the objects and pursuits of life were completely and permanently changed. His own words will best describe the simple facts connected with the great turning-point of his life —his conversion:—

"Through adorable mercy, the visitation of the Lord was now again extended towards me, by the immediate openings of the Divine light on my soul. One evening as I was walking in the fields, alone, my mind being under no kind of religious concern, nor in the least excited by any thing I had

heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, 'Eternity! Eternity! Eternity!' It reached my very soul,—my whole man shook,—it brought me, like Saul, to the ground. The great depravity and sinfulness of my heart were set open before me, and the gulf of everlasting destruction to which I was verging. I was made bitterly to cry out, 'If there is no God — doubtless there is a hell.' I found myself as in the midst of it. For a long time it seemed as if the thundering proclamation was yet heard. After that I remained almost whole days and nights, exercised in prayer that the Lord would have mercy upon me, expecting that he would give me some evidence that he heard my supplication. But for this I was looking to some outward manifestation, my expectation being entirely of that nature.

"I now took up again the works of William Penn, and opened upon 'No Cross, No Crown.' The title alone reached to my heart. I proceeded to read it with the help of my dictionary, having to look for the meaning of nearly every word. I read it twice through in this manner. I had never met with anything of the kind; neither had I felt the Divine witness in me operating so powerfully before.

"I now withdrew from company, and spent most of my time in retirement, and in silent waiting upon God. I began to read the Bible, with the aid of my dictionary, for I had none then in French. I was much of a stranger to the inspired records. I had not even seen them before, that I remember; what I had heard of any part of their contents, was only detached portions in Prayer Books.

"Whilst the fallow-ground of my heart was thus preparing, my brother and myself, being one day at Colonel Corsa's, heard that a meeting for Divine Worship was appointed to be held next day in the Friends' Meeting House, by two English women on a religious visit to this land, to which we were invited. We felt inclined to go. The Friends were Deborah Darby and Rebecca Young. The sight of them brought solemn feelings over me; but I soon forgot the servants, and all things around me; for, in an inward silent

frame of mind, seeking for the Divine presence, I was favoured to find *in* me, what I had so long, and with so many tears, sought for *without* me. My brother, who sat beside me, and to whom the silence, in which the forepart of the meeting was held, was irksome, repeatedly whispered to me, 'let us go away.' But I felt the Lord's power in such a manner, that my inner man was prostrated before my blessed Redeemer. A secret joy filled me, in that I had found Him after whom my soul had longed. I was as one nailed to my seat. Shortly after, one or two men Friends in the ministry spoke, but I could understand very little of what they said. After them D. D. and R. Y. spoke also; but I was so gathered in the temple of my heart before God, that I was wholly absorbed with what was passing there. Thus had the Lord opened my heart to seek him where he is to be found.

"My brother and myself were invited to dine in the company of these Friends, at Colonel Corsa's. There was a religious opportunity after dinner, in which several communications were made. I could hardly understand a word of what was said, but, as D. D. began to address my brother and myself, it seemed as if the Lord opened my outward ear, and my heart. Her words partook of the efficacy of that 'word' which is 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' She seemed like one reading the pages of my heart, with clearness describing how it had been, and how it was with me. I was like Lydia; my heart was opened; I felt the power of him who hath the key of David. No strength to withstand the Divine visitation was left in me. O what sweetness did I then feel! It was indeed a memorable day. I was like one introduced into a new world; the creation, and all things around me, bore a different aspect, — my heart glowed with love to all. The awfulness of that day of God's visitation can never cease to be remembered with peculiar interest and gratitude, as long as I have the use

of my mental faculties. I have been as one plucked from the burning — rescued from the brink of an horrible pit. O how can the extent of the Lord's love, mercy, pity, and tender compassion be fathomed!"

Religious convictions had now taken deep hold of his mind, and he carefully sought to cherish them. An anxious enquirer after "the right way of the Lord," he became still further confirmed, by evidence clear and satisfactory to his understanding, that what he had experienced "was really the work of the Lord's Spirit, and not the fruit of an exalted imagination." He now felt it to be his duty to unite with Friends in their meetings for Divine Worship. Quakerism was, at that time, very imperfectly understood, and little appreciated even by many Christian professors of other denominations; much ignorance and prejudice still prevailed in regard to it. It was by no means generally thought to be a creditable thing to assume the character and appearance of a Friend. Stephen Grellet boarded with a Presbyterian family; and some of those about him, observing that he was disposed to embrace the principles of Friends, began to reproach him. Notwithstanding the natural intrepidity of his character, he hesitated. He did not go to meeting when he felt that he ought to go. Strong convictions for the sin of disobedience were the consequence. Great were his sufferings, under what he believed to be the heart-searching influence of the light of the Holy Spirit. "This," he says, "again set before my view the whole of my past life, and into what thraldom and misery it had plunged me; I wept bitterly." When the next meeting-day came he concluded to go; but he went "through fields and over fences, ashamed to be seen by any one on

the road." To his great mortification, it so happened that no meeting was held at Newtown—it having been transferred to Flushing, on that day. Finding the doors of the meeting-house closed, he sat down, for some time, "in a retired place, and in a very tried state." His cowardice was brought before him; like Nicodemus, he had attempted to come by stealth; he deeply felt that he had in effect been "ashamed publicly to confess Christ before men." It was a time of great humiliation and searching of heart, but it proved the means of confirming him in a more unwavering and decided course of action, afterwards. From this time he went straight onwards.

"I was brought," he says, "to resignation to endure the world's reproaches, or any thing it might be suffered to inflict, if the Lord would but again lift up the light of his countenance upon me. The following First-day I went to meeting, though it rained hard, and I had about three miles to walk. Divine mercy was pleased to be near, and, as a tender father, the Lord condescended to instruct me.

"I continued diligently to attend meetings, which were held in silence. Very few persons assembled there, and I had no communication with them at all for some time. I have frequently considered since, that it was a favour that my lot was cast in a place where I had no outward dependance to lean upon. In religious meetings, as well as out of them, my single concern was to feel after the influences of the Holy Spirit in my own heart. As my acquaintance with these increased, so did my exercises. My heart was fitly compared to the ground covered with thorns and briars, and even sturdy oaks and tall cedars. O how many things had to be removed out of the way, to give room for the heavenly seed to grow. The axe of God's power was lifted up against the root of the corrupt tree. As wave follows wave, so did my exercises. Yet I must testify of the Lord's

unspeakable love extended towards me; it was great indeed. The sense of it was so much with me, that I do not know whether tears of joy and gratitude have not flowed as plentifully as those of grief, which latter have not been few.

"My dear brother, seeing how my face was turned, began to unite with some of the people about me in reproaching the way in which the Lord led me, which added much to my grief. He could not bear to hear me tell of the Lord's work, as it was upon me. In my absence, however, I found after a while, that he read in William Penn's works. This encouraged me to hope that a seeking disposition was awakened in him, though he tried to shake it off. One First-day morning, when my prayer had been renewedly put up in secret for him, he called me back, after I had set out to go to meeting, saying he would go with me. How thankful did I feel! Very few words passed between us by the way. The earnest petition of my heart was unto the Lord, that the power of his love and presence might be so displayed, as to convince my dear brother, and bring him to bow to his righteous sceptre. My prayers were heard. It was a memorable meeting, — held in silence, however, as usual, — never to be forgotten. Very soon after sitting down, great was the awfulness and the reverence that came upon me. It was succeeded by such a view and sense of my sinful life, that I was like one crushed under the millstones. My misery was great; my cry was not unlike that of Isaiah, '*Woe is me, for I am undone!*' The nearer I was then favoured to approach to Him 'who dwelleth in the light,' the more I saw my uncleanness and my wretchedness. But how can I set forth the fulness of heavenly joy that filled me, when the hope was again raised that there was One, even He whom I had pierced, Jesus Christ the Redeemer, that was able to save me? I saw him to be the Lamb of God that taketh away the sins of the world; who was delivered for our offences, and raised again for our justification; who is our propitiatory sacrifice, our advocate with the Father, our intercessor with God. I felt faith in His atoning blood quickening my soul, giving me to believe, that it was He who could wash me from my many

pollutions, and deliver me from death and destruction, which I felt to be my just desert, for my many sins and transgressions. On my earnest petition being put up to Him, the language was proclaimed, 'Thy sins are forgiven; thy iniquities are pardoned.' Floods of tears of joy and gratitude gave vent to the fulness of my heart!

"Then I thought I heard again a sweet language saying, 'Proclaim unto others what the Lord has done for thy soul.' Apprehending that this was a requisition of *present* duty, I began to plead excuses, from the consciousness of my inability to perform the service. 'Thou knowest, O Lord, that I cannot speak English so as to be understood,' was my answer, 'and what am I, that I should proclaim thy name?'

"There was not the least feeling then in me to flinch from doing, or becoming, whatever the Lord would require of me, but a sense of my inability and unworthiness. I have since seen that this was more to prepare me for a future day, than a command for a present offering. My spirit continued so prostrated before the Lord, and encircled with his love and presence, that I was insensible to what passed around me. The meeting concluded, and the people retired without my noticing it, till my brother, speaking to me, drew my attention, and I saw that we two only were left in the house.

"My gratitude was great, when I found that my brother had partaken of the heavenly visitation. From that time he attended meetings diligently, and was a great comfort to me. But, during all that period, we had no intercourse with any of the members of the religious Society of Friends.'

CHAPTER IV.

REMOVAL TO PHILADELPHIA — FIRST EXERCISE OF THE MINISTRY — ADMISSION INTO MEMBERSHIP.

THE "disciple of Voltaire" now stands before us as the practical Christian—the humble believer in Jesus, the Emmanuel, the Lord our righteousness, "that liveth and was dead, and is alive for evermore." How wonderful the change! Incomprehensible to the natural man — but not on that account the less real — it was a living comment upon the words of Jesus, "the wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit;" — it was a beautiful illustration of the declaration of our blessed Lord, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. *He* shall glorify *me;* for he shall receive of *mine,* and shall shew it unto you." Under the presence and power of the Holy Spirit, the transition from the mazes of infidelity to the humble and believing reception of the truth as it is in Jesus, in the love of it, was, in this instance, both rapid and complete. It was peculiarly marked as the Lord's own work; human instrumentality was but little made use of. In the course of a few months the young convert had

acquired an entirely new position. God had not only "revealed his Son in him" as his own Saviour, but, as has been seen, the call to "preach Him" among his fellow-men, had, at the same time, been distinctly heard. And he was "not disobedient to the heavenly vision."

"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake," was the word of the Lord to Ananias, whilst he was hesitating to bear the required message to the praying Saul of Tarsus; and in the case of Stephen Grellet, not altogether dissimilar, it was instructively manifest that "God's ways are not as our ways, nor his thoughts as our thoughts." He "who commanded the light to shine out of darkness," had shined in his heart, to give him "the light of the knowledge of the glory of God in the face of Jesus Christ," and henceforward his Christian character is seen steadily maturing in the richness of a deep personal experience, while, in the progress of the work of Divine grace in his heart, he was prepared, during a long course of years, to partake largely of the blessing of those, who, "with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

He felt as one "alive from the dead," and his Christian walk bore evidence that "the life which he now lived in the flesh was by the faith of the Son of God." He continued to frequent the "little silent meetings" at Newtown, and to unite with Friends in their simple mode of worship. Though, in his secluded abode on Long Island, he had very little opportunity of

associating with its members, by careful investigation, he became increasingly convinced of the rectitude and scriptural soundness of the Christian principles and testimonies of the religious Society of Friends, and he felt it to be his duty entirely to carry them out in practice. Great was his love for the Saviour, in whom he had joyfully believed, and proportionately earnest was his desire to follow Him in all things. There was something quite characteristic in the tender conscientiousness with which he brought his views of Christian simplicity and self-denial to bear upon his daily walk in life, especially in connection with the costliness of some of his own habits, and the privations endured by others.

"It was a time of much scarcity of provisions in France;" he remarks, "great was the distress of the inhabitants. My dear mother wrote me, that the granaries we had at our country-seat had been secured by the revolutionary party, as well as every article of food found in our town-house. My mother and my younger brother were only allowed the scanty pittance of a peck of mouldy horse-beans per week. My dear father was shut up in prison, with an equally scanty allowance. But it was before I was acquainted with the sufferings of my beloved parents, that the consideration of the general scarcity prevailing in the country, led me to think how wrong it was for me to wear powder on my head, the ground of which I knew to be pride."

The expensive habit was, of course, relinquished; his Christian consistency was rendered more complete, and his money saved for better purposes.

"Being convinced," he continues, "of the propriety of the plain language, I took up my cross in that also, though it exposed me to much ridicule. Being about to write to my parents, the cross became great, chiefly because this way of

speaking was then adopted by the Revolutionist party in France, from whom my parents, with most of the nobility, were suffering so much. But I was under the necessity with plainness and simplicity to make use of the language I saw to be my duty, leaving every consequence to the Lord. Thus, becoming resigned, I felt sweet peace, and this exercise tended not a little to strengthen me to bear the various railings and frowns of the world that I had to encounter. Some who before had courted my company, now turned away; and this became a blessing to me, for it tended quickly to make the separation greater between me and the world. One circumstance occurred that I may not omit, as it shows that, when we are endeavouring to follow the ways of the Lord, he may turn our anticipated difficulties into encouragements. I had occasion to go to New York to see one of our first merchants on business. I was afraid lest, presenting myself before him in such a different manner, he might make some mortifying remarks; for it was a strange thing to see a Frenchman becoming a Quaker. I felt my mind very low, and exercised before the Lord, when I came to him. He, seeing my embarrassment, said to me, in a very mild and respectful manner: 'Sir, I perceive you are embracing the principles of the Society of Friends; it is one of the most respectable societies I know.' This was an unexpected encouragement.

"By letters from our dear parents, we learnt that it was their choice that we should, for the time being at least, remain in this country, seeing that the troubles in France continued great, and that our lives would be exposed by returning to it. Our parents were in constant jeopardy. Their estates were under sequestration, and it became necessary for us to turn our attention towards engaging in some kind of business. Our means began to be low, and yet our feelings for the sufferings in which our beloved parents might be involved, caused us to forget ourselves, strangers in a strange country, and to forward them a few hundred dollars we had yet left.

"I did not find it easy to obtain suitable employment,

but I sought right direction of the Lord. We first came to New York, where I staid about two weeks. I was much refreshed with the company of some valuable Friends. I considered it a special privilege to sit with them in their religious meetings. Their hearts were also opened in love towards me, and as I saw that it was the Lord's doing, from whom every good comes, in gratitude I returned the praise to him. The exercise of bearing a public testimony to the Lord's truth, and of declaring what he had done for me, came again upon me, with force, in that city. But dwelling in stillness, and waiting for clearness, I was favoured to see that the time was not yet.

"It was concluded that I should go to Philadelphia, and my brother, meeting with a situation, continued in New York. Our separation was painful, having partaken together of many trials, and feeling much united in our religious exercises. I arrived in Philadelphia in the 12th mo. 1795, and met with a very kind reception from many Friends. I found fathers and mothers in a spiritual sense. They, having a feeling of the exercises that were upon me, were tender of me, — and they were so with judgment. They had but little to say in words, but I often felt that my spirit was refreshed and strengthened in their company. I could say much of what I have experienced of their watchful care and love, and of the help and counsel they have been the instruments to convey to me.

"I had several offers to engage in commercial concerns, both in Philadelphia, and from my European friends, particularly in Holland, from whom I received proposals, by letters, to place me in an extensive way of business with the West Indies and Holland. But, keeping my eye single to the Lord, whose direction I sought, I could not be easy to accept any offer of this kind; for I saw that if I did, the sense of life in me, that was very tender, might easily be destroyed. I therefore preferred, for a while, the occupation of teaching the French language. I engaged in it, it is true, much in the cross; but, having repeated evidence that it was a *right* engagement for me, it became easy to submit to it.

I was at first concerned lest it should not be sufficient to procure me a living. For, from the complexion of things in France, I could not entertain any expectation that I should receive pecuniary means from that quarter. After many anxious thoughts on this head, one day, as my mind was gathered in reverent silence before the Lord, the language was strongly impressed: 'Seek first the kingdom of God and his righteousness, and all things needful shall be added.' The evidence that it was the direction of Omnipotence, whose promise is sure, was so clear, that no doubt remained; and for months after that, I was so relieved from temporal anxiety, that I had no more thought about it than if I had not lived in the world. I was closely engaged in my school, and though I scrupulously paid every requisite attention to it, yet, during the intervals, my mind was wholly relieved from anxious thoughts about it. The one thing needful only absorbed me, whilst walking in the streets, or sitting in the house. I speak it with care, yet the remembrance of those days can but deeply humble me with gratitude, seeing how the Lord kept me close to himself. A sense of his presence was so continually upon me, that not only my words but my thoughts also, were narrowly watched. My exercises had no interruption, but, like the rolling waves of the ocean, they flowed one upon another. If I took a book to read, a single line would detain me for hours. Sometimes I have been a whole week in reading and pondering a single chapter in the Bible.

"My mind was, at seasons, so taken up with a sense of the Lord's love, that it seemed as if I could have continued days and nights swallowed up in it. But though the love of God thus filled my heart, yet most of the time it was clothed with deep exercises. Every step of my past life was retraced again and again. I suffered deeply not only for the evil I had done, but also for the good I had omitted to do, — not only for the great loss I had sustained myself, but also for the harm I saw that my example might have done to others. I saw the emptiness and arrogance of Cain's reply to the Almighty, 'Am I my brother's keeper?

We ought to be watchers over one another, and great is our responsibility as moral agents. The whole of God's creation, especially his rational one, was brought very near to me. O! what is not the power of Divine and redeeming love able to do? What a thorough change it produces! My transgressions had been great; the last years of my pilgrimage especially, had been marked with such circumstances, as to have totally estranged me from Christ, and my mind had been worked up, to a high degree, into a nature opposite to the lowliness, the meekness, the forbearance and charity, becoming a servant and disciple of Christ. Deep therefore were the baptisms necessary to bring me out of my fallen state, to that holy mountain where none hurt or destroy."

During the winter of that year Deborah Darby and Rebecca Young (afterwards Byrd), who had been the first instruments through whom "the Gospel's refreshing streams had reached his heart," at Newtown, visited the families of Friends in Philadelphia, and S. G. had frequent opportunities of being with them. They were made the means of confirming him in the knowledge of Christ, and he thankfully acknowledges the benefit derived from their company and labours in the Gospel.

A year had not passed since the hand of the Lord was effectually laid upon him, when He who had "called him by his grace," was pleased so remarkably to "reveal His Son in him." And "one of the exercises which *now* lay with much weight upon him, was the continued apprehension that it was required of him publicly to testify of the Lord's wondrous works and mercy towards him, in the assemblies of the people."

"I saw," he tells us, "my unworthiness to engage in such a solemn service, and felt myself to be altogether a child,

that was only beginning to breathe the breath of life. Though I had made some progress in the knowledge of the English language, I knew how defective I was, and especially unqualified to act in the capacity of an ambassador for Christ, in the congregations of the people. How great was the Divine condescension in those days of my deep probation! As a father answereth his child, so the Lord condescended to answer all my pleadings and excuses; to give me also a sense of the source from whence all power, strength, and ability flow. He showed me how He is mouth, wisdom, and utterance to his true and faithful ministers; that it is from Him alone that they are to receive the subject they are to communicate to the people, and also the *when* and the *how*. It is He who giveth the seeing eye, the hearing ear, the understanding heart, and enableth the dumb to speak. I saw how, at the day of Pentecost, the disciples of our Lord, who were born again, 'not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever,' were taxed with opprobrium, when the fruits of that new birth, through the everlasting spirit, were brought forth in them, and every one heard them in their own tongues, speaking of the wonderful things of the kingdom of God. But what depth of knowledge they were endued with, after they had received the Holy Spirit! The mere touching upon these things may suffice to bring some of my fellow-servants to consider the Lord's gracious dealings with them. My desire for them is that they may come to the state of the child,—the weaned child,—that they may come to Christ, and learn of him; for though there may be much instruction in the sciences of the world, yet Christ is the only teacher in the things of God. Great was the Lord's condescension in instructing me, his poor servant, and deep were the impressions made on my mind, in attending to the immediate teaching of the Holy Spirit.

"Meeting after meeting I was under the pressure of exercise to stand up and speak a few words; but the sense of the awfulness of the engagement prevented me, time after time, till the Lord's displeasure was felt to be kindled against me.

O the depth of my baptisms, in those days! My disobedience did not, however, proceed from any outward considerations, or even the crosses involved to the natural man. I was brought too low to have thoughts of this kind; and, I think I may say, my love for my dear Master was so great, that no sacrifice or suffering would then have been thought too much; but I could not believe that such a poor creature as I was, such a great sinner as I had been, could be fit to engage in such a solemn work. My condemnation was, that after repeated evidences of the Lord's will respecting me, I should still continue to be of a doubtful and fearful mind. It was on the 20th of 1st month, 1796, the third day of the week, that I first opened my mouth in the ministry. For some days after this act of dedication, my peace flowed as a river, whilst mine eyes were like fountains of tears of gratitude, in that the Lord had so mercifully continued to bear with me. Besides the internal evidence he gave me of his Divine approbation, several of his dignified servants, as William Savery, Samuel Emlen, Rebecca Jones, &c., stood up after me, bearing testimony to the Lord's power and the sufficiency of his Divine Truth, as displayed on my behalf."

Stephen Grellet had not, at this time, made application for membership in the Society of Friends. Though his advancement in the school of Christ was unusually rapid, he was not precipitate in his movements — Christian prudence and caution marked his steps.

"Friends," he says himself, "saw the tender and exercised state of mind in which I was, and dealt with me with much feeling and affection. Even whilst acting towards me the part of nursing fathers and mothers, their wisdom and care were manifest, neither to lay hands suddenly on me, by encouraging me to become a member of their Society, nor to discourage me, whilst not yet one, from bearing among them the testimonies the Lord gave me for his Truth. My spirit was so absorbed in the one thing, that for some time

I did not much think of seeking for an outward fellowship with a people to whom I was closely united in spirit; but, when the concern came before me to apply to become a member among them, which was not till the summer following, I was brought under close exercise that I might take a *right* step.

"The ground of my faith, the nature of the testimonies I had already borne publicly, and what I apprehended I was convinced of, were closely considered. For I saw that it would not do for me to become a member of that religious society unless I was established in their Christian principles, and was convinced also that these principles were consistent with the Truth as it is in Jesus. I thought that because Friends professed principles similar to those which I had been led to adopt, through the teaching of the Holy Spirit, and because I had so often found among them the flowings of the Divine Light and Life, to my great refreshing, this was not a sufficient ground for me to conclude to become one of their body. I was afraid to take such an important step, without a clear pointing and evidence that it was my duty so to do; which I sought for with many prayers, watchings and fastings. My religious principles and testimonies were again carefully considered, and I also attentively re-examined those professed by Friends. It was not till I was brought to see and feel again the foundation upon which they stand, even the eternal rock — Christ Jesus, that I could feel satisfied to join them in outward fellowship. The first rudiments of the Christian religion, the fall of man, my own fallen and sinful condition, redemption and salvation by Christ alone, the true Christian baptism, the supper, Divine inspiration, worship, ministry, &c., were again fully brought into view. At last, feeling with satisfactory clearness, that Friends were the Religious Society the Lord would have me to unite with in Christian fellowship, I made application, at the *North Meeting*, to be received by them, which they accepted in the fall of the year 1796.

"I have been a little particular in describing my exercises, and the weight attending me, before I applied to become a

member, as I have often felt since, that much responsibility attaches to us who have joined this Society on the ground of convincement: for if we do not come in at the right door, that is both of conviction and conversion, we cannot profit the people we come among, neither can we be much profited by them ourselves. No man, nor any religious body, can save any. Salvation cometh from God alone. How can any be on the saving ground, who publicly profess, that they are convinced of the Christian principles and testimonies which our religious Society maintains (which I am most fully persuaded are founded on the blessed Truth as it is in Jesus, according to the Holy Scriptures), who do not walk accordingly? It would be better for them never to have come to the knowledge of them, and of God's Truth, than after having been brought thus forward, not to keep to them. Consider, I beseech you, my dear brethren and sisters, what discouragement such are bringing on the young people, as well as others. Do they not speak, by their conduct, the language of the evil spies? Was it by constraint, or in the pursuit of worldly honours, preferments, and glory, that we joined this people? Some of you must unite with me in saying, O no! but it was under the convictions of Divine Truth, in pursuit of the life and peace of our souls, that some of us have been made willing to encounter the frowns and reproaches, not only of the world, but of former friends and near relatives, to lose among them our reputation and estates, to be reviled and evil-spoken of, yea to suffer the loss of all things, and to count them all dross, so that we might win Christ, whom we saw to be the only One, worthy of our pursuit and of our love. O Friends! in the remembrance of his marvellous dealings towards us, in the days of our great and unfathomable distress, and unutterable exercises, how he has led us, sustained us, kept our souls alive in famine, brought us to the refreshing streams, been our Shepherd to feed us, our Bishop to instruct us, and our Saviour to deliver us, can we help feeling our hearts to be lifted up, and our tears of gratitude to flow again! Let none of us then rest satisfied in an outward profession of those testimonies which we

have attained through many conflicts; but let us feel after an establishment in that Truth which is over all, and must spread from sea to sea, and from the rivers to the ends of the earth. Ah Friends! how mournful would it be, if any of us, after having known the salutary and refreshing influences of the blessed Truth to draw nigh to us, from the ocean of everlasting love, — should outlive the day of visitation, and, the tide returning back to its centre, be left dry and desolate! You all, who feel the bedewings of Divine love, walk under its influence: — live in the Truth, and the Truth will keep you, and do all things for you. Every terrestrial object shall pass away, but the Truth endureth for ever!"

CHAPTER V.

PHILADELPHIA YEARLY MEETING — HIS PARENTS — FIRST JOURNEY IN THE SERVICE OF THE GOSPEL—ACKNOWLEDGMENT AS A MINISTER OF CHRIST.

STEPHEN GRELLET had now become a member of the religious Society of Friends. In the maturity of early manhood, he had taken a deliberate but a decided step. In uniting himself to a Church which, while, in common with other professors of the Christian name, it gave its "hearty assent and consent to all and every thing" appertaining to the fundamental Truths of the Gospel, as contained in the inspired records of Holy Scripture, yet differed, more or less, from most, as to the mode and extent in which it believed itself required, under the government and guidance of the Holy Spirit, to carry these principles out in practice, he appears, at once, to have found a permanent resting-place for his soul. There is no trace, in his most private memoranda at this time, or ever afterwards, of the least misgiving as it regards the position which he had felt it right to assume. Neither the reminiscences of his early connection with the Papal system, nor the different phases of scepticism and infidelity through which he had passed, appear to have left the elements of doubt or hesitation upon his mind. Born of the Spirit, and become a "child of God by faith in Christ Jesus," he

had counted the cost; — without attempting to do the work by halves, he had consecrated himself entirely to the service of his Redeemer, and he had already received, and publicly exercised, a gift in the Ministry of his Gospel. The love of God was remarkably "shed abroad" in his heart. He had felt the preciousness of "the blood of Jesus Christ his Son, which cleanseth from all sin"—and, deeply impressed with the truth that the "sons of God" are "led by the Spirit of God"—it soon became the characteristic bent and concern of his mind to "walk in the Spirit," and to bring forth the "fruits of the Spirit." Peculiarly marked as had been his previous course, and very unusual as were the developments of his after life, the Providence and Grace of God were signally displayed in his being brought into connection with a Christian community which, according to the usages of the primitive Church of Christ,* allows such full scope to the operations and leadings of the Holy Spirit, and admits of the free exercise of every spiritual gift, in whatever direction the rightly authorized ambassador for Christ may be called to labour. For *his* soon became, and for a long course of years continued to be, emphatically "A MISSIONARY LIFE," in a sense in which probably no other religious Society could have recognized it, or made way for its full development and practical carrying out.

Soon after he was received into membership with the Society of Friends the Yearly Meeting was held in Philadelphia. It was the first Meeting for Discipline which he attended. That large Yearly Meeting, to which he now belonged, was at that time

* See Neander's "Planting and Training of the Christian Church, by the Apostles."—Chapter on the Constitution of the Gentile Church.

distinguished for the number and character of the faithful servants of the Lord Jesus, who stood in the foremost ranks, and truly adorned the Doctrine of God our Saviour by the meekness and gentleness, as well as the devotedness of their lives. Stephen Grellet remarks: —

I received much instruction at that Yearly Meeting. The weightiness of the spirits of many Friends, I thought, was very conspicuous. Business of peculiar importance, and which claimed much interest, was transacted. One of the concerns was relative to the Indian tribes, which some Friends were appointed to visit. A large committee was set apart to have the particular care of this concern, which has been much blessed in their hands. Other Yearly Meetings shortly after felt a similar concern, to extend a Christian care over some other tribes. Their labours of love have been so blessed in several instances, that it may be said, respecting some of these people, that the wilderness has flourished. Some of them have been brought, in a considerable degree, to a civilized state, in the cultivation of their lands, &c., besides being in some measure made acquainted with the truths of the Christian religion.

Another subject, which obtained much of the attention of Friends at that meeting, was the state of the oppressed Africans. The Yearly Meeting came to the conclusion that any people of colour, becoming convinced of our principles, and making application to be received as members of our Society, ought to be treated as white persons, without any distinction on account of colour, seeing that there is none with God, who has made all the nations of the earth of one blood, and that Jesus Christ has died for all, and is the Saviour of all who believe in Him, of whatever nation or colour they may be.

The horrors of the French Revolution continued, and whilst humbly endeavouring to pursue the path

of Christian duty, as it had been opened to him in the new sphere in which he moved, Stephen Grellet's tender and susceptible heart was frequently brought into much conflict on behalf of his beloved parents.

"The accounts which I received, in those days," he remarks, "of the distracted state of my native country, much afflicted me. My dear parents being in prison, I expected every day to receive the mournful tidings of their having met with a cruel death, among the many victims who fell a sacrifice to the ferocious spirit that had overspread the nation, having been informed also that some of those who heretofore had professed to be the most intimate friends of my dear father, and others to whom he had rendered many services, were now his greatest enemies and persecutors. This brought me to test the ground of my religion, which is love Divine,—love even to enemies. My prayers were put up for his persecutors, and, through adorable mercy, I found that, though I abhorred the spirit that influenced them, I could pray for them, and desire their salvation as my own. Yet, as I was afraid of myself, and knew that the adversary was very near, to strike at the Christian temper in me, I felt the necessity of keeping a double watch, over my lips, — not to talk of what was passing in France; and over my heart,— not to entertain any thoughts but such as flowed from the Divine spirit of love."

After remarking upon the comfort and efficacy of prayer under the trying circumstances in which his beloved parents were placed, he continues:

"And here it may be proper also to state, that they were preserved from an untimely death, and delivered from the hands of unmerciful men, though my dear father was several times on the very eve of being taken to the guillotine, and my mother also. It was finally concluded that they, and others, should be put to death the day following the death of

Robespierre, when, that very morning, instead of being led to execution, as proposed, the prison doors were opened for their liberation. I may further gratefully say, that none of my near relatives suffered a violent death, during those days of terror, as they have been justly called; which few, if any families, situated as ours was, can probably say. A first cousin of mine was ordered to be put to death, but on the morning appointed for his execution, he was rescued.

"And now, whilst relating the Lord's gracious dealings, I feel my spirit contrited at the remembrance of them. He *indeed* led me about and instructed me, and brought me so under his discipline, that in those days, he was felt to be the life of my soul, and the spring of my thoughts. The watch over the avenues of the heart was so maintained that if a single thought presented, foreign to heavenly things, or such as concerned not the salvation of my soul, I was greatly troubled; so that in the evening, when, as was my practice, before I made a record of the manner in which the day had been spent, I came, silently and solemnly in the Lord's presence, to inspect my heart, how it had been with it during the day, if I found that it had been turned, even for a short time, unprofitably from God, its centre, I could not retire to rest, till I had a sense of the Divine mercy and forgiveness. My enquiry was not so much, whether I had retired from the world to wait upon God, as, whether I had retired from God's presence to harbour worldly thoughts. These were days of close discipline, days of deep trial,—but days of great joy also, in which the Lord had so warmed my heart, that my spirit was absorbed in the love and the things of God.

"During the following year I continued in much retirement. I spent most of my time alone, — *alone* I should not say. for I was never less alone than when in my chamber, separated from outward association. My indwelling was then with the Lord, in his presence, at whose school I learned, and in whose discipline I was closely kept. Yet I underwent many temptations; for when the adversary could not lift me up, he sought to cast me down. O the depth of agony I sometimes passed through! But the Lord, through all, was my

helper and the lifter up of my countenance, when sometimes I was sunk so deep in the low dungeon that I thought I could not rise again. Many days and nights have I spent in pouring forth my tears before the Lord. But thou, fellow pilgrim! that mayest be led into the trackless deep, as I have been, where the weeds appear to be wrapped about thy head, receive the testimony of one who has trodden the path before thee, and suffer it to act upon thee as an encouragement to keep the word of the Lord's patience, amidst all his dispensations, even when thou canst not see the end of them. The lower he has brought me, the more he has given ability to bring out of the deeps, bright memorials,—and the greater has been the temptation, the more excellent the power and the mercy to deliver from it; for the Lord has graciously ministered to his poor servant.

"I was led, in those days, into some peculiar straits, and on this subject I cannot omit speaking a few words to those who are under tender scruples, and who apprehend that these are of the Lord's requiring. Keep under them, my friends; eye the Lord under them; but, at the same time, be careful not to judge your brethren, who are not led into the same restraint as you are. For these exercises may be brought upon *you* for the very purpose to humble you; but if you judge your brethren, and give way to a censorious spirit, self in you will be exalted,—death, and not life, will have dominion over you. Make a distinction between that which is essentially and permanently obligatory, and those straits and exercises that belong only to yourselves, in order to keep you under close discipline, and in which your obedience will be equally requisite, when the Divine command may go forth to you, to cease from those things, as now, when you think you are called to practise them. And you who are not led into straits, like your brethren, be tender of their scruples, — feel for them — and encourage them, even to faithfulness; for nothing, ever so small, which is of the Lord's requiring, is to be slighted; and it is in proportion as we are faithful in little things, that we are made rulers over more.

"One of the difficulties under which I was brought related

to my eating and drinking. I felt myself prohibited from partaking of animal food, and also of everything that was the produce of slavery; for the sense of the sufferings of that people was heavy upon me. After I had been thus led for about two years, I began to be afraid lest I should continue in that manner of living from former apprehensions, and not from the continued requiring of the Lord, and thus, by being singular among my friends, improperly draw their attention to me. In much fear I ventured one day to partake of animal food again, but great distress came upon me, attended with a renewed evidence, that my outward man, as well as my inner one, must be kept in much lowness. I felt also an assurance, that when the days of my release from this fast should come, I should have the same undoubted assurance of it, as I had then of being led into it.

"I continued about five years under that exercise, and when my release came, the free use of everything in the creation was set before me, so that I received it with thankfulness and moderation. Great was the fulness of the Lord's love, at that time, and the sweetness of his presence. It seemed as if heaven was opened, and the angelic host was about me, proclaiming the Lord's praise and glory, to which I was permitted to join my feeble accents. This took place at the house of my dear friends John and Esther Griffin, at Purchase, whilst travelling on a religious visit in company with my beloved friend John Hall. A holy solemnity came upon us all."

The summer of 1797 was rendered interesting in the life of Stephen Grellet, by his first entrance upon some of those services, in the Gospel of Christ, for the good of his fellow men at a distance from his own home, which, in after days, claimed so much of his time and Christian devotedness. Though not yet recorded as an acknowledged Minister, he felt it to be his religious duty "to visit in the love of the Gospel, and to distribute Testaments and religious books

among the poorer class of inhabitants about Little Egg Harbour, Barnegat, and the sea-shore in New Jersey, and in the Pines;" and he "took care to have the unity of his friends, Ministers and Elders, at home, before engaging in a work which he felt to be very important." His friend, Enoch Evans, a valuable Elder from Cropwell meeting, united with him in the service.

"I proceeded in it," he says, "in much lowness of spirit, keeping close to my heavenly guide. He so condescended to me, that on coming into a family, a feeling of Divine love clothing me, I was enabled to communicate my concern for them, so as, in many instances, to reach the witness for Truth in their hearts. Many of those opportunities were favoured seasons, and proved visitations of love and mercy to the people. Most of them received us, and our books, with tears of gratitude."

On his return from this visit, he found that some cases of the Yellow Fever had made their appearance in the city, and many of the inhabitants had retired into the country to escape the infection.

"I visited some of the sick," he writes, "and felt much for the people. The Lord was pleased to prevent the spreading of the contagion. Many testimonies were borne, during the forepart of the year, to bring the people to a sense of the Lord's mercy, in having restrained the hand of the destroying angel; forewarning them also of what was impending over the city, if they did not return to the Lord, and break off their sins by sincere repentance. This concern was heavy upon me for months, so that sometimes it seemed as if I must go through the streets of that great city, and declare to the people what the Lord was going to bring upon them, because of their iniquities; for, when he had a little shaken his hand over them, instead of receiving the warning, they

had returned, during that winter, to all their follies and vanities. But after a while, being present at several meetings when powerful and clear testimonies were borne on this subject, the concern of my having to proclaim the same through the streets, was removed from me, for which I felt humble gratitude. Yet my secret exercise for the inhabitants continued."

Thus, "walking humbly with his God," was the mind of Stephen Grellet, prayerfully observant of the "signs of the times," and prepared to recognise the hand of the Lord in those public calamities which are permitted to visit cities and nations, for purposes too little regarded, even by those who bear the name of Christ, and who would not willingly be suspected of calling in question the reality and minuteness of that providential superintendence which takes cognisance even of the falling sparrow. To the thoughtful reader, these indications of character will appear to have an interesting bearing upon the sequel of this narrative.

Steadily pursuing the path of Christian dedication, Stephen Grellet had continued to exercise his gift as a Minister of the Gospel, to the satisfaction of the Church, and, in the 3d month, 1798, he was duly recorded as a Minister of Christ, by the Monthly Meeting for the Northern District, in Philadelphia, of which he was a member. Such an event could not fail to be deeply interesting to him.

"It brought my mind," he says, "under renewed concern that I might be so preserved in watchfulness, and humble walking before the Lord, as in no wise to wound his great and blessed cause, which I believed he had condescended to call such a poor unworthy instrument, as I felt myself to be, to espouse. Earnest were my secret supplications that my

life and conversation might comport with the station of an ambassador for God — a minister of the Lord Jesus Christ; one prepared to hold out to others what he has actually known of His redeeming love and power, speaking none other things than what he has himself tasted and handled of His Divine and saving word of life. In those days my mind dwelt much on the nature of the hope of redemption through Jesus Christ. I felt the efficacy of that grace by which we are saved, through faith in Christ and his atoning blood, shed for us on Calvary's Mount; and the excellency of the blessed gifts, which, in consequence of this the meritorious sacrifice of himself for sinful man, are offered to the believer in his name, especially that of the outpouring of the Holy Spirit. It was my soul's chief concern to draw the attention of the people to this saving work and experimental faith, and I felt that the best testimony I could bear to the efficacy of the Redeemer's love, was to evince, by my life, what he had actually done for me."

It was the practice, at that time, for the Ministers and Elders of the city of Philadelphia to assemble together, once a week, for mutual conference and edification, thus constituting what was called "The Second-day Morning Meeting." Soon after he had been recorded as an acknowledged Minister, Stephen Grellet was invited to attend these meetings, and he remarks respecting them: "They were to me instructive meetings. As a child amidst the fathers and mothers in Christ, my mind was prepared to receive and improve what my blessed Master was pleased to communicate immediately, or through the instrumentality of his servants."

CHAPTER VI.

SECOND JOURNEY IN THE SERVICE OF THE GOSPEL — YELLOW FEVER IN PHILADELPHIA — YEARLY MEETING — CONCLUSION TO LEAVE PENNSYLVANIA.

NOT long after the important change in his position, as a fully recognized Minister of Christ, he believed it required of him again to travel in the service of the Gospel.

"Feeling drawings of Gospel love," he writes, "towards some parts of the sea shore about Cape May, Great Egg Harbour, &c., &c., having obtained the approbation and certificate of my friends, I set off about the middle of the 7th month. My dear friend Joseph Clark accompanied me in this service. Besides visiting Friends in those parts, we went into about eighty-four families, mostly of the poorer class of the inhabitants. We had also several meetings amongst those of other denominations. Very gracious was my dear Master in leading me about and instructing me, and also in qualifying me, his very poor servant, who was but a child, for the work he had sent me to do. I returned home, after an absence of about three weeks and a half.

"Hearing that the yellow fever had again made its appear ance in Philadelphia, the great exercise under which I had been for its inhabitants, returned with weight, and I felt it my duty to go back to the city. O how thankful did I then feel that I had not wilfully departed from the Lord's pointings of duty, last winter, by not proclaiming through the streets, the coming of that visitation of mortality among them. If I had wilfully departed from the Lord's command, it would then, I think, have been too hard for me to bear.

"A few days after I heard of the appearance of the fever, while I was yet in Jersey, as I was sitting in a room, with my mind retired before the Lord, I was seized with a violent pain in my back, head, and bones, accompanied with a great shaking; but my mind continued perfectly calm in the Lord's presence. After having remained some time in that state, considering why it was so with me, a secret language was proclaimed; 'This is the manner in which those who are seized with the yellow fever are affected; thou must return to the city, and attend on the sick; and thus also shall the disease take hold of thee,' or words very similar. My spirit bowed in prostration before the Lord, and said, 'Thy will be done.' Then I felt again free from pain. I proceeded immediately to Philadelphia, keeping these things, however, to myself.

"My friends of Woodbury, Haddonfield, &c., among whom I passed, endeavoured to dissuade me from going to the city, representing what dangers I should encounter; but my mind was perfectly calm and serene about that. When I came into it, the sight was solemn. That great city, but a few days before full of inhabitants, was now nearly deserted; its heretofore crowded streets, were now trodden by a few solitary individuals, whose countenances bespoke seriousness or sadness. On reaching the friend's house where I made my home, I found it shut up, like most of the neighbours'; but, obtaining the key, I opened it, and resumed my former abode, though alone in it. Several of my friends were urgent that I should go and stay with them, but I could not be easy so to do. Under the impression I had that I should have the fever, I was unwilling to expose any of my friends to take it from me.

"I went about for some time, visiting the sick and dying, and assisting in burying the dead. My friend E. G. was a faithful colleague in this solemn work, which, however awful and gloomy, was yet attended with much peacefulness. My feelings were much awakened, both on account of strangers and Friends. How sweet and peaceful was the close of some, so that I could have joyfully exchanged my situation

for theirs; but how great the contrast with others! Some joyfully and smilingly departed, in the fulness of the hope which the Gospel inspires; whereas others experienced the agony and horrors of death — throwing their arms around me, to keep hold of a living object, crying out in bitterness, 'I cannot die! I am not fit to die!' The horror of the scene is yet present with me. O that those who live in pleasure might pause awhile, and contemplate the awful subject. Do not leave it to a sick-bed, or a dying hour, to make your peace with God. Rather, I beseech you, improve diligently your opportunity in time of health, and, whilst the Lord's visitation is extended to you, make your calling and election sure, through Jesus Christ!

"In those days former friends were deserted; yea, even the wife was left by her husband, and the husband became a stranger to his wife — seeking their safety in flight, leaving their sick to the care of a strange nurse. The dead bodies were conveyed to the grave, in most instances, with no other convoy than the hearse and driver. This was the case even with those, who, weeks before, might have been attended by hundreds. Most of the places of worship were shut up. I think, for a while, none in that great city were left open, but the Meetings of Friends, to which many of the sober people who could leave the sick, often came; and we had solemn meetings, for the Lord's presence and power were with us.

"The evening of the 25th of the Eighth month, having been much engaged that day, in providing for about ten Lascars, (East India men) discharged from a ship, and left destitute, without friends in a deserted city, and also with some of my dear friends who were ill with the fever, as I was in my chamber, exercised before the Lord on account of the sick, some of whom were near their end, and actually dying at that very time, about eleven at night, just as I had laid down, my spirit being gathered in the Lord's presence, I felt myself seized with the same kind of pains I had upon me when in New Jersey, and the language was heard: 'This is what I told thee thou must prepare for.' My soul was as it were swallowed up in the love of God, and

perfectly contented in the will of the Lord, though I did not see the end of this dispensation. After remaining about an hour in that state, feeling my strength fast declining, and being alone in the house, I went down stairs to unlock the front door. Had I deferred this a little longer, it is probable that I should not have had sufficient strength to do it, for it was with difficulty that I went up stairs again. My friend, E. G., not seeing me the next day at the usual time, came to the house. He soon brought me a physician and a nurse. The former paid me but a few visits; for he took the fever, and died five days after. The disorder so increased upon me that, my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the board of health, as a 'French Quaker.' But my dear Master had some further work for me to do, before I could be prepared to enter into his Divine rest.

"During the whole of that sickness I continued entirely sensible, and whilst death seemed to be approaching, and I had turned myself on one side, the more easily, as I thought, to breathe my last, my spirit feeling already as encircled by the angelic host in the Heavenly Presence, a secret but powerful language was proclaimed on this wise: 'Thou shalt not die, but live — thy work is not yet done.' Then the corners of the earth, over seas and lands, were opened to me, where I should have to labour in the service of the Gospel of Christ. O what amazement I was filled with! What a solemn and awful prospect was set before me! Sorrow took hold of me at the words; for it seemed as if I had had already a foot-hold in the Heavenly places. I wept sore; but, as it was the Divine will, I bowed in reverence before Him, interceding that, after I had, by His assistance, been enabled to do the work He had for me to do, and the end of my days in this probationary state had fully come, I might be permitted to be placed in the same state in which I then was, pass through the valley and shadow of death strengthened by His Divine presence, and enter finally into those glorious mansions, at the threshold of which my spirit had then come. I saw and felt that which

cannot be written. Suffice it to say, that from that very time the disorder subsided. My strength, by degrees, returned, and, in a very few days, I was able to be removed to my kind friends', E. and M. G., where I felt quite easy to go. Their brother was then ill in the house, and died a few days after; I was able to minister to him to the last. Soon after this, five of that family were taken sick, and, for a while, some of them were so ill, that going from one to the other, I hardly knew which of them would die first. My health was yet very slender, yet I think I was about a week without undressing to go to bed. For part of this time there were only two of us to care for them; no nurses could be obtained. The precious seasons, however, which I had by the sick beds of my friends, sitting under the canopy of the Lord's presence, often changed these scenes of mourning into joy. They all recovered, and, the sickness in the city continuing, I resumed my visits to the sick, and the poor.

"One circumstance I may not omit to notice, as a confirmation of what the Lord had shewed me, respecting the exercises I must prepare for during the residue of my pilgrimage. In a religious opportunity, soon after my recovery, at the first Second-day Morning Meeting I was able to attend, A. Howell, in the course of his testimony, mentioned me by name, and said that the Lord had raised me up, having a service for me to the isles and nations afar off, to the east and west, the north and south. I had been careful to keep to myself the view I had had of these things, on what seemed to me a death-bed. I knew therefore that this was a confirmation of the word of the Lord to me, which, like Mary of old, I hid in my heart."

The end of the Ninth month was now approaching; the fever continued to prevail in the city, and the mortality was rather on the increase, when the usual time for holding the Yearly Meeting of Philadelphia drew near. Only few families of Friends, who were able to entertain company, remained in the city, and

it was no matter of surprise that considerable anxiety should prevail as to the attendance of the Meeting. On the appointed day, the 22nd of the month, however, more Friends than could have been expected, under such circumstances, arrived, "with their lives offered as a sacrifice, should the Lord be pleased so to permit." Though the number assembled was comparatively small, they were "owned of the Lord, and much blessed together in their meetings." Stephen Grellet makes the following remarks in his journal at that time:

First-day, 23rd. We had very small meetings. Instead of the crowd we have usually, at these seasons of our annual solemnities, we are now, as after the shaking of the olive tree, or the gleaning grapes after the vintage. Yet the Lord owned us in a remarkable manner, by the overshadowing of his Divine presence. O my soul, never forget the great mercy and loving-kindness of the Lord! In such a time of distress and need, we see how vain is the help of man. Living testimonies to the Lord's power were borne, and, under the clothing of the spirit of supplication, prayers were offered for the people in their distress, that it might be sanctified to them.

Second-day, 24th. The Lord's hand is still stretched over us. Some others of our friends are taken sick. My brother, Joseph Grellet, in New York, is also ill with the same contagious disease, which prevails in that city also. At the opening of our Yearly Meeting, this morning, a solemn silence, and holy covering were over us; our minds were refreshed in the Divine presence. Divers Friends expressed their comfort in being permitted to partake of such a favour, and their reverent submission to the Divine will, should the Lord be pleased to permit their lives to fall a sacrifice to this their attempt to attend our Yearly Meeting. After entering into a consideration of the propriety of proceeding with the important concerns of the Society,

Friends concluded it would be better to adjourn that meeting to the Twelfth month, next. The meeting accordingly adjourned.

"About two weeks after this," continues Stephen Grellet, in his Autobiography, "further sources of mourning and deep prostration of soul before the Lord, were opened. For, besides the continued distress in the city, among my friends and the people at large, we received information of the death of many of our friends from the country, among whom were about twenty Ministers and Elders, who had attended the opening of the Yearly Meeting. I was very nearly united to several of them in Gospel fellowship — some had been as nursing fathers and mothers to me. O these were days for our walking softly before the Lord, when with trembling we waited for further tidings, having heard that several others in the country were ill. Among these was Warner Mifflin, that great friend and advocate of the cause of the poor slaves; and, shortly after, we heard of his decease and that of several others. My own life having been spared, even as one raised from the dead, quickened in me earnest desires that I might so walk before the Lord, as to answer the end of his dispensations — that my life, and my all, might be devoted to his service.

"At the adjournment of the Yearly Meeting, in the Twelfth month, official information was received of the decease of so many of our dear and valued friends, that it brought the meeting under much solemnity and awfulness before the Lord. Friends then concluded henceforth to hold their Yearly Meetings in the Fourth month, instead of the Ninth month of the year."

Towards the close of 1798, the propriety of changing his place of residence, and joining his brother Joseph at New York, was brought under Stephen Grellet's serious consideration.

A residence of more than three years in the city of Philadelphia, in the midst of a large circle of valuable Friends, had been much blessed to him. It had

greatly tended to develope and confirm his Christian character, and opened out for him a sphere of usefulness, both as a member of civil and religious society, and as a Friend and a Minister of the Gospel — in which he had enjoyed much of the comfort and strength of "Christian brotherhood and Gospel fellowship, with fathers and mothers, brothers and sisters, to whom he felt united in a relation nearer than any ties of consanguinity." The Meeting to which he belonged was a highly favoured one, and at that time, in a very flourishing condition. It had amongst its members sixteen acknowledged Ministers, and fourteen young persons who "had a testimony for the truth," though not yet recorded as approved Ministers of the Gospel. He felt deeply sensible of the advantages he had enjoyed in the bosom of such a church, and, when the prospect of joining his brother at New York was brought before him, it is no wonder that he should have looked upon it with very mingled feelings. He thus first notices it in his journal:

First month 24th, 1799. My spirit, for several months, and lately especially, has looked earnestly for the pointing of Truth, as it regards my removal from this place, where my soul has been so often replenished with the Lord's heavenly bread, and where I have almost daily opportunities to improve in the assemblies of his people, to join my beloved brother Joseph at New York. The prospect feels trying; yet, if I know my own soul, I have no will in it, only desiring to be in my right place.

After much serious and prayerful consideration, and consulting with many friends, whose judgment, in so important a movement, he highly valued, the pro-

posed change of residence was concluded upon. The subsequent memoranda, in his journal, evince that he had reason to believe that the step was a right one. In one of these he remarks:

Second month 6th. This morning, in my retired, silent sitting, I have felt the love and sweet presence of my dear Master in a more especial manner than I have done for some time. I have been fully satisfied of the rectitude of my proceedings in preparing for my moving to New York. I have had to remember how the Lord has been with me in this place; how he has wonderfully blessed me, even with an increase of his heavenly riches, settling me more and more upon Christ, the sure Rock of ages, building me up in the most holy faith, sustaining me both as to temporals and spirituals, working wonderfully, on many occasions, for my deliverance. The acknowledgment has in some measure appeared applicable to my state: — 'with my staff I passed over this Jordan, and now I am become two bands.' O my soul, never return to folly and vanity, but, knowing experimentally that the Lord is good, magnify and praise continually his Holy Name!

Before his removal to New York, he was liberated by his Monthly Meeting, to pay a religious visit to Friends of several of the Monthly Meetings in West Jersey — "a debt of Christian love, which he did not feel easy to leave undischarged." On his return, he made the following record in his journal:

Fourth month 9th. I returned last evening from my little journey, during which I was enlarged in my gift, and many times felt the Lord to be a God near at hand, a ready helper. My heart is full of gratitude, because he, when he puts his servants forth, goeth before them. I have the reward of sweet peace for my small endeavours to labour in his cause, in this little service, which causes me anew to

acknowledge that I do not serve a hard master, but a rich rewarder of all those who love and serve him.

The Yearly Meeting of Philadelphia, held in the Fourth month, 1799, occurred soon after this, and he remarks respecting it: "Under a precious calm, and holy solemnity, the hearts of many were united in the true love and fellowship which is with the Father, and with his Son Jesus Christ."

It was his parting opportunity with many beloved friends, before changing his residence from Philadelphia to New York.

CHAPTER VII.

Removal to New York — Religious visit, in company with John Hall, to Baltimore, Virginia, North Carolina, and parts of Pennsylvania.

On leaving Philadelphia, Stephen Grellet did not at once settle down at New York; but, his beloved friend Jarvis Johnson, from Ireland, being then travelling in the service of the Gospel in America, he joined him in a religious visit to Friends on Long Island, and in Purchase Quarterly Meeting, within the compass of New York Yearly Meeting.

After the conclusion of this engagement, he came to New York, just in time to attend the Yearly Meeting held there in 1799. It was scarcely a month since he had taken leave of his friends of Philadelphia, and on being now introduced to the members of another Yearly Meeting, amongst whom he was about to fix his abode, he remarks in his journal:

My being at the Yearly Meeting, on my first coming to this place, has given me an opportunity of becoming acquainted with many valuable Friends. The generality of the sittings were solemn seasons, especially the conclusion, when the owning and life-giving presence of the gracious Master covered us. O my soul, humble thyself in the dust, for the Lord thy God has blessed thee! Truly he is worthy to be continually served, honoured, worshipped, and obeyed, with my dear Saviour, his beloved Son, through

whom alone I have attained peace and assurance, and through whom my sins have been blotted out — my Lord and my God!

After having taken up his residence at New York, he was engaged, with his brother Joseph, in mercantile concerns in that city. But he had been "bought with a price," and he deeply felt that he was "not his own." The "love of Christ constraining him," he could not "live unto himself, but unto Him who died for us, and rose again."

"I was not long able," he writes in his Autobiography, "to devote much attention to business. My mind became much enlarged in Gospel love for the inhabitants of this land; but it distressed me that I could not feel any distinct prospect of the parts where the Lord would have me to go in his service. I greatly wondered why an exercise of that nature should come so heavily upon me. I was brought to such a state that, to obtain peace, and the lifting up of the Lord's countenance upon me, I could have given up to go to the ends of the earth.

"Some time after this, I heard that my dear friend, John Hall, was coming from England, on a religious visit to the United States, and the impression was made strongly upon my mind, that I must stand prepared to join and accompany him in that service. I cried earnestly unto the Lord that, if it was indeed his will that I should engage in such an extensive work, he would condescend to give me some strong evidence of it, and that, as a proof of it, he would give to this dear friend to see it himself, with clearness. He arrived at New York early in the Tenth month. I visited him soon afterwards, when he took me aside and told me, in a solemn manner, that I was the identical person that he had seen, whilst at sea, prepared of the Lord to be his companion in the service of the Gospel here. He further feelingly said, 'I leave the matter entirely to the Lord, and to thee.' I felt very cautious not to tell him how it had been with me,

though I marvelled at the Lord's condescension in giving me such an evidence of his will. After weighing carefully the subject, and seeking for the Lord's direction, I concluded that, to have a better opportunity 'to try the fleece,' I would accompany him as far as Philadelphia; when, finding it was a service required of me, I came back to New York, and opened my concern to the Monthly Meeting, which gave me a certificate of unity and sympathy, under this my extensive prospect of religious service.

"Leaving my small temporal concerns under the care of my dear brother and partner, and resigning myself to my dear Master's putting forth and blessed protection, and to the guidance of His Spirit, I went back to Philadelphia, to join my beloved friend John Hall. Many of my valuable friends in that city entered feelingly into sympathy with me, and, as fathers and mothers, ministered consolation and encouragement to me. It is right that I should record the names of some of these, who have so often, as the Lord's instruments, ministered to me in my low estate, viz.: Samuel Emlen, Samuel Smith, John Parish, William Savery, Thomas Scattergood, Henry Drinker, Rebecca Jones, &c. All these belonged to the North Meeting, of which I had been a member; and many others might be named, of other meetings, who also had been as nursing parents to me. Never can I forget the Christian tenderness wherewith the Lord enabled them to enter into a sense of the deep exercises which attended me.

"We proceeded through Wilmington, Nottingham, Deer Creek, &c., taking the meetings thereabouts, on the way to Baltimore. Here our minds were brought under such Gospel bonds, that we had to yield to the prospect of religious duty to visit Friends in their families. The engagement felt very important to me. I would have pleaded excuses, but I saw that, if I expected to have my dear Master's approbation and protection, in the service to which He had called me, I must follow in all things his Divine guidance.

"Then, taking meetings through that part of Maryland,

among Friends and others, we came to Alexandria. The sight of the poor slaves brought heavily to my remembrance what I had seen in Demerara — a galling yoke that I had not expected to behold in this land, to the degree I then observed it. Some of the slaves had heavy chains upon them, while they were at work; others had at the end of these a weight of twenty-eight or fifty-six pounds. They generally were wretchedly clad and fed.*

"At Alexandria various exercises came upon me. My beloved companion was sick, and my spirit was greatly oppressed under a sense of a spirit of infidelity, prevailing among some that stood in the foremost rank in that meeting; and at the several meetings I attended there, my public services were to give them an example of silence.

"After leaving that place, and having meetings through that part of Virginia, we arrived at Richmond, in the First month, 1800. A large public meeting gave some relief to our exercised minds; we then went to Curles, Wayne-Oak, &c., some of which meetings we attended several times before we could obtain relief. My spirit was kept under continual exercises, and, though my blessed Master was pleased, day after day, to renew my strength, by the lifting up of the light of His countenance, qualifying to perform the services He had for me, yet often my only relief was privately to pour out my soul, with floods of tears, before the Lord.

"On the 15th of First month we crossed the James' River, and came to Gravelly Run. We attended all the meetings in that section of the country, till we came into the lower parts of Carolina. My beloved companion was frequently enlarged, in Gospel authority; yet he, as well as myself, was often silent. We felt a watchful care that, both by precept, when thereto called by our Divine Master, and by example, we might draw the attention of the people from

* Passing through these parts several times afterwards, Stephen Grellet "had the comfort of seeing much improvement in the treatment of the greater part of this afflicted, and, through oppression, degraded portion of the human race."

the poor instruments to Christ Jesus the Lord, the ever near and sure teacher, helper, and comforter of his people. And when we were called upon to minister to the people, our chief concern was to draw them to the Saviour of sinners, the Way, the Truth, and the Life, without whom none can come to the Father. We had in those parts some large and precious meetings among the slaves, the hearts of some of whom were much tendered.

"The 28th of First month, we came into the pine woods of North Carolina. There the Lord was pleased in an humbling, memorable manner, to visit me again, and to comfort me. I had gone into the woods, which are there, mostly, of very lofty and large pines, and, my mind being inwardly retired before the Lord, he was pleased so to reveal his love to me, through his blessed Son, my Saviour, that my many fears and doubts were at that time removed, my soul's wounds were healed, my mourning was turned into joy. He clothed me with the garment of praise, instead of the spirit of heaviness, and he strengthened me to offer up myself again freely to him and to his service for my whole life. 'Surely,' said I, 'every labour, every trial, yea the bitterness and the gall that I have so often partaken of, are but a trifle, compared to the joys felt in the Lord's presence, and the grateful sense of his salvation. Walk, O my soul, in that path which thy blessed Master has trodden before thee, and has consecrated for thee. Be also willing to die to thyself, that thou mayest live through faith in Him.'

"It took us till the 10th of Second month to visit the meetings of Friends in that Quarter. They were, as many had been in Virginia, attended by slaveholders, with whom the Lord enabled us, at times, to expostulate on behalf of the poor oppressed; and He so far gave place in their minds to our testimony that, though we delivered plain truths, and showed them how contrary the fruits of oppression are to pure and undefiled religion before God, yet in some places here, as had been the case also in Virginia, when feeling our minds engaged to have meetings with their slaves, and requesting their presence if they inclined, they said, 'they

were fully persuaded we should not say any thing to their slaves in their absence, that we would not say in their presence.' Very satisfactory were some of the meetings we had with these poor afflicted people. The tenderness and the sensibility of some of their minds have often convinced me that, of a truth, God is no respecter of persons; Christ has died for all, he is near unto all, and his blessed Spirit would lead into all truth those that obey him.

"At Rich Square we put up at our beloved friend Richard Jordan's, a valuable minister of the gospel. I had known him when, a few years before, he was on a religious visit to the northern and eastern States, and my spirit had been united to him in Christian fellowship. We found him on the eve of leaving home, under the prospect of a visit, in the service of the Gospel of Christ, through England, and parts of the continent of Europe. We remained in that neighbourhood about a week, having several meetings among the people. Our dear friend, Richard Jordan, accompanied us, being on his way towards Philadelphia to embark for England; we had a solemn religious opportunity before we parted. On our way to Contentnea, we had, amidst imminent dangers, a remarkable preservation. At about eight o'clock, on a very dark night, we came near to a creek. Our guide, though well acquainted with the place and the ford, for greater safety, rode to a cabin, not far distant, to inquire if the creek was fordable. He was told that there had been no rain for many days that could raise the creek; (there had been heavy rains up the country, with which, it appears, the person inquired of was not acquainted). Putting a white handkerchief round his hat, that we might the better distinguish him, our guide rode before us, desiring us to keep close behind him, as the descent into the creek was steep and difficult. As soon as we were in, we found the water so deep, that our horses began to swim, and the current was so strong, as to turn the body of our carriage, (which was a Jersey waggon), down the stream. The carriage was soon filled with water. Our horses, swimming, kept up close behind our guide. To our surprise, when we came near the

other side, we found we had no hind wheels. We were obliged to leave the carriage and the fore wheels in the water, at a short distance from the shore. Fastening our wet baggage with ropes on the horses, we proceeded about a mile, to our friend Jeremiah Horne's, who had kindly come to our assistance, and ministered to us in our wet and cold condition. The next morning early, on going to the creek to see after our carriage, we found that the waters had fallen about sixteen inches during the night, and we discovered the upper part of our hind wheels about six inches above the water, very near the place where we had first entered the creek, so that we must have floated soon after we got in. Had we been left to the current of the river, we could not have escaped being drowned, for the banks, on both sides of the creek, are for some distance steep and bushy. Through the help of a canoe, we recovered the wheels.

"We now proceeded through the meetings in that Quarter. We felt much for Friends, many of them being settled on very poor, sandy and unhealthy soil; their countenances bespoke the unhealthiness of the country. Some of their number, particularly from Core Sound, had gone over to Ohio, then a new and unsettled country, to see whether it would not do for them to remove there. Another great inducement to Friends to wish for a change of their residence, was the great sufferings of the poor slaves around them.

"The 3rd of Third month we came into the upper parts of Carolina, to the Spring Meeting, to our valuable friend Zachariah Dicks's, who, years before, had paid a religious visit to England. He continued green in old age. On our way there we met with many difficulties, bad roads and high waters; several times we had to cross the waters in canoes, having two lashed together, two side wheels of our carriage being in one, and the opposite ones in the other, the horses swimming beside them. The country being thinly settled, and meetings far apart, we found it difficult sometimes to obtain any kind of accommodation; but the Lord supported us under all, to the praise of his great name.

"We had a refreshing meeting at Spring; it was a large one. The following interesting circumstance was there related to me by John Carter, a near relative of the Friend who had been an instrument in raising up that meeting from a decayed state, and on that account had called it Spring meeting. A number of years ago, it had become much reduced, through the unfaithfulness of some of its members, and the death of others. A young man of the name of Carter became religiously inclined, so as to feel disposed to open the meeting house, and to repair there, though alone, on meeting days. He had continued to do so for some time, when, one day, a great exercise came upon him, to stand up and audibly to proclaim what he then felt to be on his mind, of the love of God, through Jesus Christ, towards poor sinful man. It was a great trial of his faith, for nothing but empty benches were before him. He yielded, however, to the apprehended duty, when, shortly after having again taken his seat, several young men came into the house, in a serious manner, and sat down in silence by him, some of them evincing brokenness of heart. After the meeting closed, he found that these young men, his former associates, wondering what could induce him thus to come alone to that house, had come softly to look through the cracks of the door at what he was doing, when they were so reached by what he loudly declared, that they came in. Some of them continued to meet with him, and became valuable Friends. The meeting increased by degrees to the size it now is. Thus is the Lord pleased to make the faithfulness of one a blessing to many.

"After attending the Quarterly Meeting of Deep River and several meetings in that Quarter, we came to Rocky River, to David Wertell's, an aged and faithful Friend. It was late and cold when we arrived at his house. Informing him of our wish to have a meeting the following day, he said he would take all necessary care about it; but, as he did not leave us till we retired to bed, I concluded we should have a very small meeting. I saw no more of the dear friend till next day as we were passing through the thick

woods, going to meeting. Wondering at the crowd of people we met, in what appeared a wilderness, and meeting with David near the meeting house, I asked him why we had not seen him the whole morning? He said he had been riding all night and morning, giving notice of the meeting; he then very cheerfully added, 'I feel now much refreshed, and have just been getting my breakfast under this tree.' He had ridden over a considerable circuit that night, and we found a large concourse of people in the house, with whom we had a solemn good meeting.

"We continued diligently engaged in visiting the meetings through the Quarterly Meeting of New Garden, the Lord, from day to day, helping us to do or to suffer of his good pleasure. We met here a body of the people, called 'Nicholites,' from one Nicholas, whom I once saw in Philadelphia, after he and several of his adherents, who are mostly settled on the Western shores of Maryland, had become members of our Society. They are in some respects similar to Friends. We had an interesting opportunity with those near New Garden. There is, I doubt not, great sincerity in many of them.

"After travelling about one hundred and fifty miles through a wilderness country, with hardly any other provisions than what we carried with us, for ourselves and horses, we came into South Carolina, to a meeting called Purgets Creek. The fatigue of the road, and the want of accommodation had been such, that dear John Hall was quite sick on our arrival there, but after a few days' rest he was again able to join me. In that Quarterly Meeting, called Bush River, which extends into Georgia, Friends were pretty numerous. They had some valuable members among them, with whom my spirit was comforted and refreshed, but in general the Divine life was low. My conflicts were great because of the galling yoke of the poor slaves, who are under great oppression in these States. We attended the Quarterly Meeting held at Bush River.

"Providing ourselves with bread for some days, we set off for Tennessee. We met with many difficulties on that

journey through a mountainous, unsettled country, having deep waters to ford, there being neither bridges nor ferries over them. Ours was probably the first carriage that had travelled that road. It was well we had taken a little bread and corn with us, which we had to use sparingly, so that a couple of small dry cakes and water served me the whole day, and the horses eat young twigs and leaves; for very little grass was to be found. When encamping during the night, which we did several times, we kept up a good fire to protect us from the panthers, bears, and wolves. The latter were numerous. Sometimes it seemed as if a hundred of them were howling at once round about us. We feared at times lest our horses, frightened with their noise, should get away from us, but it seemed as if the more danger they apprehended, the nearer they kept to us. I was, however, more in fear of venomous snakes, than of wolves. Rattle-snakes and copper-heads were numerous there, as in most of those new countries. They would even come into the cabins, through the openings between the logs, or in the floors. But through adorable mercy, I have never been hurt by any of them, though I have frequently been in close contact with them.

"We travelled slowly on account of the difficulties of the roads; sometimes they were so steep, that with our empty carriage, the horses could get only a few steps forward at once. Frequently, indeed, we had to open a road by cutting down the trees and removing them out of the way. But, notwithstanding the fatigue, we were favoured with good health, and enjoyed the beauty and grandeur of the scenery we often had before us, whilst passing through some of those dense forests, covered with those old lofty trees, which appeared like 'the cedars of Lebanon that the Lord has planted.' We once encamped under the *painted rock*, by the French Broad river. It may be called one of the wonders of nature. There the Indians used to hold their councils.

"We visited the various meetings composing the Quarterly Meeting in that State, where we were often comforted with some valuable, well-concerned Friends, who are engaged

both by example and precept. to manifest their interest for the promotion of the kingdom of the dear Redeemer, and also to train up their offspring in a religious life and conversation; yet in these parts, as in many others, I found a great deficiency in this respect, which introduced me often into deep exercise and secret mourning. Through almost every part of the Carolinas and Tennessee, Friends, as well as the people at large, undergo many privations and hardships. The education of the young people is much neglected, there being few or no schools, so that not many children, or even parents, can read. Yet among such I found some lively, sound Ministers of the Gospel. The Lord had instructed them by his Spirit, and blessed the little they had known of Gospel truths. The state of religion among the inhabitants at large was very low. A loose, libertine spirit appeared, in several places, like a thick cloud to cover the minds of many of the people; yet I found some serious persons among them, with whom we had refreshing meetings. We visited also some of the Indians with some satisfaction.

"Through rough and mountainous roads, we travelled towards the upper parts of Virginia, in the neighbourhood of the Sugar Loaf Mountains. The meetings composing that Quarterly Meeting are, like those in Tennessee, a branch of Carolina Yearly Meeting.

"On the 29th we came within the limits of South River Quarterly Meeting, a branch of Virginia Yearly Meeting. Very close exercises came upon me, and faithfulness in delivering the whole counsel of God, was the only way to obtain peace of mind. It has been my allotment, on this journey, to take private opportunities with individuals to unfold to them my soul's concern on their account. The service has been very humiliating, but the love of God constraining, and the mind being kept low before Him, way has generally been made with those I have thus visited. The slaves in that part of the country are treated with more cruelty than I have seen elsewhere. I felt deeply for them, whilst beholding their ragged and emaciated condition. I saw the anguish of some of them, whilst passing

through the market place of Lynchburg, as they were publicly selling them, like so many cattle. O the distress they manifested when separated from their nearest relations! At a public meeting we had in that place, the Lord enabled me to plead the cause of our poor oppressed fellow-men.

"We proceeded thence over the Blue Ridge Mountains to Hopewell, and attended their meeting, which was a large one. My mind, during the course of the preceding week, had been brought very low, but there the Lord, who is the comforter of the afflicted, was pleased to reveal himself in his ancient power, and to give access to his sacred footstool publicly also to offer unto him, with the voice of thanksgiving, 'glory, honour, and praise.'

"16th. This day was their Quarterly Meeting, a branch of Baltimore Yearly Meeting. It was a season of Divine favour, when some of His afflicted ones were enabled to ascribe all the glory to Him who is the strength of the poor, the strength of the needy in their distress.

"Our minds feeling drawn to visit the meetings in the neighbourhood of Redstone, on the other side of the Alleghany Mountains, brought an exercise over us. Our health was but feeble, after hard travelling and many exposures during the preceding months; the weather also was very warm; but apprehending this was a service the Lord required of us, we cheerfully yielded to his putting forth, confiding in his blessed guidance and almighty protection.

"On the 17th we proceeded to Black Creek meeting, where the Lord's power, who is above all, came over us in a remarkable manner. It was a solemn, awakening time to many present. The offer of salvation, through Jesus Christ, was made to them. My soul bowed in humble reverence; for the stream of Divine consolation flowed within me. We then proceeded to Bear Garden, where I suffered deeply, because a spirit of unbelief had darkened some of their minds.

"24th. Came to Hill's Creek, just over the mountains. It was a fatiguing journey, attended with various perils, and want of food; but the distress of mind under which I was,

far outweighed outward difficulties. May all these baptisms be sanctified to me, both to the purification of my soul, and to my increased qualification to comfort those that are in any trouble, with those consolations wherewith the Lord is pleased to comfort me, under many tribulations.

"We continued till the 7th mo. very diligently engaged in having meetings among Friends and others on these mountains. Very close testimonies were given me to bear among them, in several places; but Divine help was afforded to do the work assigned. At the close of our labours among them, glory and praise unto the Lord, for his adorable help and his Divine mercy vouchsafed, were offered.

"We returned into Virginia, near Winchester, and continued within the verge of that Quarterly Meeting till the 8mo., attending some meetings several times, before we could leave them with peace of mind. One of the exercises that I was brought under, was on account of a spirit of infidelity creeping out among some who stood in high stations, and with whom we took a private opportunity, labouring, in tender love, to show them the inconsistency of their pretensions to Christianity.

"We afterward proceeded to South Fork, over the Blue Ridge, where we had a memorable meeting. Then we went through several Quarterly Meetings, attending all the meetings composing them, and crossing the Susquehannah, we came back into Pennsylvania.

"The 8th of 9th mo. we came to Chichester. There I was permitted by my blessed Master, who knoweth what is good and necessary for my purification, to be introduced into very deep baptisms, — O the depth of the anguish that came upon me! No past experience of the Lord's redeeming love and power was able to administer to my distress. I was plunged into a state of doubting, and even of unbelief in the mercy of God through Jesus Christ; a dark spirit, on which account I have at times so bitterly suffered for those who have been carried away by it. I continued in such a state for some days, that I could not travel. It would, indeed, have been presumption to go forth as an

ambassador for Christ, whilst I was tempted to doubt his eternal Divinity and God-head, his meritorious sacrifice for the sins of the world, even to let go the hold of my hope in him, through whom is the atonement, through faith in whom alone remission of sins is to be obtained. O the workings and subtlety of this spirit of unbelief! For ever and ever blessed be the Lord, who, after days and nights of fiery conflict, was pleased to lift up again the light of his countenance upon me, and at the brightness thereof, darkness fled apace. O never have I beheld the excellency of the Gospel of Christ, with more ravishing beauty, than I did then. The same light which gave me to see the transforming power of Satan and his temptations, showed me also the Lord of Glory, even Him who has been delivered for our offences, and raised again for our justification; who is the Way, the Truth, and the Life; without whom none can come to the Father.

"Whilst wondering why such an exercise should come upon me, I saw I must be prepared to feel for, and enter into, the states of those that are thus variously tempted, through the subtleties and stratagems of Satan. It was but a few days after, that the account reached us of the falling away of Hannah Barnard, from New York State, while on a religious visit to England. She had become a prey to this spirit of infidelity, so that instead of advocating the cause of the blessed Redeemer, the Lord and Saviour Jesus Christ, consistently with the work of a Minister of his glorious Gospel, she was disseminating infidel doctrines, even denying the Lord that bought us with his own blood, and calling in question the validity of the Holy Scriptures. Many in Ireland, captivated by the subtle workings of this dark, deceitful spirit, were following her pernicious ways, by reason of whom the way of Truth was evil spoken of."

From Chichester they proceeded with the work before them and were diligently engaged in visiting many meetings in those parts, till the time of holding

Baltimore Yearly Meeting drew them to that city. Here Stephen Grellet remarks:

On the 11th of Eleventh month began the Yearly Meeting of Baltimore, to which we went in lowness of mind, having carefully waited to know that this service was required of us; for it was at the peril of our lives, the yellow fever prevailing in that city; about fifteen hundred persons had already died of it. But, having apprehended that the Lord had a service for us there, we were favoured with resignation to his will, confiding in his all-sufficient power to enable us to walk unhurt by "the arrow that flieth by day, or the pestilence that walketh in darkness."

Many more Friends from the various Quarterly Meetings attended than could have been expected at such an awful crisis. They felt the weight of such a service devolving on the comparatively few then assembled, and considered the propriety of adjourning the meeting to some future time. But, as they endeavoured to feel after right direction, keeping low before the Lord, they were led, day by day, to proceed with the business, to the close of it. The several sittings were attended by the Lord's baptizing power. He graciously owned them by his Divine presence. The meeting concluded on the 16th, under great solemnity. Our spirits were bowed before the Lord, in much brokenness, for the favour he had vouchsafed us, day by day, keeping us above fear, under the sense that our lives are in his all-powerful hand. We cannot but notice, with humble admiration and gratitude, that from the beginning of the Yearly Meeting to this day, the number of deaths has considerably decreased. Before the opening of the meeting, they were from twenty to thirty per day; during this week, they have only been from five to six, and to-day there is only one death. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Under this "grateful sense of the Lord's goodness," they left Baltimore, and had many meetings on their way to Philadelphia.

On returning from this his first *extensive* journey in the service of the Gospel, it was a matter of no common interest to Stephen Grellet again to mingle with "many fathers and mothers, brothers and sisters, among whom, in years past, he had enjoyed so much sweet intercourse and Christian fellowship." The friends of his earlier youth, who had tenderly sympathized with him as he went forth "weeping, bearing precious seed," now greeted him as a brother beloved in the Lord, coming back to the city of his former residence, "bringing his sheaves with him." It was here that he first joined his beloved companion in the work before them, and

"Here," he remarks, "feeling my mind, for the present, released from further religious service, I took an affectionate leave of my dear friend John Hall, and returned to New York, after an absence of thirteen months, during which I travelled about five thousand miles. We were very nearly united in our religious exercises and services. Our travelling together as fellow-servants of the Prince of Peace, attracted the attention of the people in many places, bringing many of them to our meetings, to see the Englishman and the Frenchman united in promoting the cause of righteousness and truth on the earth, whilst their respective nations were waging such destructive wars against each other. We heard some of them feelingly comment on the peaceable spirit of the Gospel."

CHAPTER VIII.

Religious visit to the Eastern and Northern States, in company with John Hall — His Brother Joseph's return to France — Visit to Jersey.

Whilst "fervent in spirit, serving the Lord," Stephen Grellet was "not slothful in business;" but, returned from a long and arduous engagement in visiting the Churches, he now endeavoured to apply himself with diligence to his temporal affairs. Keeping his eye single, in these concerns also, to his Divine Master, he was preserved from undue carefulness, and corroding anxiety. The believing remembrance of the gracious promise, so forcibly applied to his own heart in years past, that "if he sought first the kingdom of God and His righteousness, all things needful should be added," was often a comfort and encouragement to him, in his efforts to provide things honest in the sight of all men.

"I was not permitted, however," he writes, "to remain long thus engaged; for the love of the Gospel strongly drew me towards the Eastern, and parts of the Northern States. Feeling that it was a service which He, to whom I had made the offering of myself and my all, required of me, I spread the concern before my friends at their Monthly and Quarterly Meetings, and obtained their respective certificates of unity."

His beloved friend and former companion, John Hall, being led in the same direction, they again

united as fellow-labourers, and, leaving New York together, in the Fifth month, 1801, proceeded to Long Island.

"We visited," Stephen Grellet continues, "all the meetings of Friends, and had several also among the inhabitants. Our blessed Lord and holy Helper enabled us to labour among them in the service of his Gospel, and, in this, to obtain a considerable degree of relief, under our various exercises. Notwithstanding the high profession made by many under our name, a spirit of degeneracy, and even of infidelity, had crept in among some of them."

From Long Island they returned to New York, to attend the Yearly Meeting in that city, after which they proceeded to New England Yearly Meeting at Newport.

"It was held," Stephen Grellet remarks, "under much solemnity, throughout its various sittings, and the business was conducted in brotherly love and harmony. Going thence towards the Island of Nantucket, we attended all the meetings on the way to New Bedford, the Lord enabling us to preach among them the glad tidings of the Gospel of his salvation, and the offer of his free grace to all, through our holy Redeemer, our Lord and Saviour Jesus Christ. After having seven meetings among Friends, attending their Quarterly Meeting, having some public meetings on the island, and visiting Friends in many of their families, my beloved companion apprehended himself clear of the place, and, as a packet was to sail next morning for New Bedford, he proposed that we should embrace that opportunity. I felt weights and burdens yet upon me, on account of the inhabitants of that island, but, being under depression of mind, I was unwilling to let my kind and beloved companion know how it was with me, hoping also that I might be excused from further religious service there. We accordingly went on board the packet next morning early, with a

good wind. Great distress came upon me, which increased as we proceeded on our way; for I felt that the Lord had some more service for me on the island. I cried earnestly unto Him whose power can control the wind and the sea, believing it was as easy to Him to open a way for my return to the island, as to deliver Jonah out of the whale's belly, to go to Nineveh, that great city, and preach there the word He commanded him. Thus, confiding in the Lord, my mind was brought into solemn waiting upon him, to see what he would do for his name's sake. The wind changed, by degrees, then blew vehemently, and became so violent, that the captain said that we could go no further, and that our only safety appeared to be to return to port. During all this, amidst the tossing of the vessel on the boisterous waves, dismay covered many of the passengers. But my mind, in much serenity prostrated before the Lord, was marvelling at this opportunity now given me, to do whatever he further required of me. After having been out some hours, with a heart melting with gratitude I landed again. Our kind friends received us on the wharf, with warm affection, having been much concerned for our safety, on account of the storm. The next day, being First-day, I had two meetings with Friends, at their two meeting houses, and the day following I had a very large one with the inhabitants. It was a memorable, solemn season. During that day, and the following, I paid a religious visit to several families towards whom I felt I owed this further debt of love. On the next day, the wind being fair, we had a short voyage back to New Bedford.

"After attending the meetings in that neighbourhood, we proceeded through Longplain, Sandwich, Falmouth, &c., to Lynn. Through these parts I was frequently introduced into much feeling for the people, whose minds were brought into perplexity and distress, because of the doctrine of unconditional election and reprobation, then zealously preached amongst them. Some of them were driven to a state of despair, under the conclusion that they were of the reprobate, and consistently with that doctrine, could entertain no hope

of redemption through Christ, the Saviour of sinners. Some had even yielded to the temptation to put an end to their existence. I was often led to unfold to them the universality of the grace and love of God, in Christ Jesus, who has died for all, has come to seek and to save that which was lost, who would that all, coming to the knowledge of the Truth, should be saved. It proved a time of Divine visitation to some of them; their hearts were made soft, and prepared both to hear and to receive the glad tidings of salvation through Jesus Christ. To one of these meetings came a woman under much distress, on account of the above doctrines. She had concluded to drown herself, but, hearing of the meeting, she felt inclined to come to it. It proved a good season to her. The Lord, who saw Hagar in her distress, condescended also to minister to that afflicted female. Salvation by Christ was preached, that evening. After meeting she came to see me, when, with floods of tears, her heart gave vent to her gratitude, in that the Lord had detected the adversary, and given her to see and to believe that for her also, and for every sinner, Christ had died, and ever liveth — our advocate and intercessor with the Father.

"From Lynn we proceeded to Salem, Newbury, Amesbury, Seabrook, &c., towards Dover, having meetings in all these places and their several neighbourhoods. At Amesbury we were refreshed and instructed in the company of that ancient and valuable servant of the Lord, Comfort Collins, then upwards of ninety years of age, but green in the Divine life, and a bright example of humility. She appeared to have her indwelling in Christ. Her mental faculties were bright, and she had lately travelled as a Gospel Minister. About forty years ago, Comfort Collins, then a Hoag, having surrendered herself and her all to the Divine will, under a sense of duty to go to England on religious service, with the unity of her friends, embarked for Europe, accompanied by Sarah Barney. After they had been out at sea about a week, as they were sitting together in the cabin, in solemn silence before the Lord, Comfort said to Sarah, 'The Lord has accepted my free-will offering to his Divine will, to go

to Europe, and now he releases me from this service; and, as a proof of it, he will bring us back again to the American shores.' Sarah Barney told me that the communication was attended with so much solemnity, that she could not doubt that it was of the Lord. Without exchanging a word with one another, they continued a considerable time in silence, when they heard the captain of the ship speaking with his trumpet to another ship, stating that he was under the necessity of returning to port, as his vessel had sprung a leak, which the Friends knew not before. Thus were these women brought back, and from that time they felt themselves entirely released from the service of travelling in Europe.

"We continued our journey through those eastern parts, as far as beyond the river Kennebec, the farthest settlement of Friends at that time, having many precious meetings with them, and with those of various other Christian denominations. We met with some trying circumstances among divers persons that had got into a ranting spirit, with whom we laboured both publicly and privately, in Gospel love, that they might be reclaimed from their errors. We had the consolation to see some brought into a state of tenderness, becoming sensible of the condition they had fallen into, through the subtle workings of the adversary.

"We visited nearly all the particular meetings of that Yearly Meeting, and had also many meetings among the people at large. We then went through Connecticut, into the State of New York, and after visiting the meetings through the several Quarterly Meetings in those parts, we returned to the city of New York, on the 16th of Twelfth month.

"Close and peculiar exercises have attended me, on this my late journey; but my dear Master has been with me, according to His gracious promise before I left home. My soul can again sing His praise, on the banks of deliverance. Praise the Lord, O my soul, and forget not all his benefits. Thou hast often drunk the cup of sorrow, mingled with wormwood and gall, and these are still in remembrance, but

thou hast also seen the ways of the Lord in the deeps, and partaken, at seasons, of that pure, living stream which flows from his Divine presence; therefore return unto thy rest, for the Lord hath dealt bountifully with thee. I travelled in that journey about four thousand miles."

On his return to his own habitation in the city of New York, Stephen Grellet applied himself, with his accustomed diligence, to his outward concerns. During his absence these had very much devolved upon his brother Joseph. The two brothers had "kept very much together, during the various vicissitudes which had attended their checkered path," and, strongly attached by the ties of natural affection, they felt "doubly dear to each other in being closely united also in Christian fellowship." It was therefore no small trial to Stephen Grellet when in the next year, 1802, his brother felt it right to return to their dear parents in France. The separation was the more painful because he was aware that, in returning to his native country, his beloved brother would be much exposed to adverse influences, that might closely prove his Christian foundation. He deeply felt the responsibility also, which was thus thrown upon himself in regard to their mercantile concerns; "but," he says, "whilst closely engaged in my business, I was diligent also in attending our religious meetings. The Lord was very good to me. He helped me to get through my daily cares, and, under a sense of his help, and the consolations of his presence, my soul had often a sweet song of praise and gratitude to him."

Only a few months after his brother had left him, Stephen Grellet was again called from home, in the service of his Lord, "his mind being drawn forth in

the love of the Gospel to visit the meetings of Friends, and the people of other religious denominations in Jersey."

"I made such arrangements," he remarks, "as to leave my affairs with satisfaction; and, having the approbation of my Monthly Meeting, I set off for that service in the Eighth month, 1802. I proceeded direct to Burlington, and attended the Quarterly Meeting there. My heart was made glad in meeting with many of my dear and valuable friends, and I sensibly felt the help of their spirits, whilst silently sitting under their Gospel labours. O how precious is Gospel unity and Christian fellowship!

"I proceeded through all the meetings of that State. Some of them were eminently favoured by Him whose presence is the crown of the assemblies of his people. Yet I met with deep baptisms in some places, fervently desiring that, under every one of these, my soul might be more and more purified. When these afflictions for Christ's sake have come upon me, I have often been instructed in remembering that the servant is not above his Master, nor the disciple above his Lord; how trifling then have appeared my most bitter conflicts, compared with the sufferings of my holy Redeemer for the sins of the whole world — yea, for my own sins! Dwell low, O my soul! Often contemplate this wonderful and meritorious sacrifice upon the cross! God clothed with humanity! In His love and mercy He has bestowed upon thee His holy Spirit, to teach thee, instruct and lead thee in the way, and to sanctify thee, so as to render thee fit, in the end, to enter the kingdom of glory.

"Jersey is that part to which my first religious services were directed, from the city of Philadelphia, and I continue to feel much for its inhabitants, some of whom are in a very low state. May the Lord awaken in them a sense of their sinful condition, and the need they have of a Saviour. Having accomplished what I had in prospect, I was favoured to return to New York in the Eleventh month. I had with gratitude to acknowledge how bountifully my Divine Helper

had dealt with me, during that journey. In my weakness and poverty He had sustained me, given a little ability to perform the service He had for me, and also cared for my small temporal concerns, so that they had been as prosperous as if I had staid at home. Thus it is good for us to commit our all to Him whose power is over all, and from whom every blessing flows."

Stephen Grellet was now permitted to remain at home for more than a year. He nevertheless visited some meetings in the neighbouring Quarterly Meetings; held some in different parts of the city and its environs, and also paid a visit to the families of Friends in Flushing, on Long Island. He was diligent in attending all his meetings at home, as they came in course, and "as he sought for the Lord's direction, in the management of his outward concerns, and depended on Him alone for a blessing on his exertions, he felt it to be his duty to make way for his assistants in business also to attend their places of worship." He was in the practice of closing his store during the hours of meeting, making the needful arrangements on the previous day. "I believe I never lost anything," he says, "by that practice; on the contrary, I was often made sensible, that it was blessed to my soul, at least."

During the latter part of 1803, the city of New York was again visited with the yellow fever. The mortality was not very great, many of the inhabitants having removed into the country, on its first appearance. But as he was one of those who continued in the city, he had a fresh opportunity of mingling with the afflicted, and sympathizing with them under such an awful dispensation. Feeling a strong desire that those who had retired into the country to escape

from the pestilential disease, might "so learn righteousness, whilst the judgments of the Lord were in the land, as to live increasingly in his fear," he believed it to be his religious duty to appoint several meetings with such, in the vicinity of the city; and it was cause of great grief to his sensitive mind, to find that "many of them, instead of seriously taking to heart and profiting by the events passing near them, were spending a great portion of their time in frivolous recreations, and the pursuit of amusements calculated to lead them still further away from the paths of righteousness," thus, in his apprehension, "preparing the way for further chastisements to follow them."

CHAPTER IX.

HIS MARRIAGE — DEATH OF HIS FATHER — RELIGIOUS VISIT TO THE STATES OF NEW YORK AND VERMONT, AND PARTS OF CANADA.

THE commencement of the year 1804 was marked by the interesting event of Stephen Grellet's marriage to Rebecca Collins, daughter of Isaac and Rachel Collins, of New York. They had been acquainted for a considerable time, and "care having been taken fully to feel after the Lord's approbation in this important step, they were united in the marriage covenant on the 11th of First month, 1804." It might be truly said that their union was "in the Lord;" and, through a long course of years, in an eminent degree, attended by His blessing.

Not long after this change in his social position, Stephen Grellet received the affecting intelligence of his beloved father's decease, after a short illness, towards the close of 1803. A two years' imprisonment, and all the anxieties and sufferings connected with the revolutionary struggles in France, had impaired his health. He had concluded to retire into Holland, and had made preparations for leaving the city of Limoges, and France, when, as S. G. remarks, "the Lord was pleased to order that his removal should be far more distant, even to that world of spirits, where sorrows for ever end. The afflictions he endured, were, through adorable mercy,

sanctified to him. The last years of his life, his nature was changed; mildness and kindness were his characteristics. Even whilst in prison, under the iron rule of Robespierre, he would encourage his fellow prisoners, to patient submission to the Lord's will. He was a man of great integrity, much beloved by his family and friends." After his decease, his widow relinquished the idea of leaving her native land, and continued, with some other branches of the family, to reside at Limoges.

Fully capable of appreciating and enjoying the comforts and blessings which had so recently been conferred upon him, through the happy matrimonial connection which he had formed, Stephen Grellet did not allow the endearments of home to interfere with his devotedness to the service of his God and Saviour, and in the Seventh month of the same year, he entered upon an extensive religious engagement, of which the following account is preserved.

Having for a considerable time past felt drawings of Gospel love towards the meetings in New York and Vermont States, and parts of Canada, I made the necessary preparations for that journey, arranged my outward concerns, and, my Monthly Meeting giving me their testimonial of unity, I left home the 7th of the Seventh month, 1804, committing myself, my beloved wife, and my all, to the Lord's protection. I began my services by going through the meetings in Purchase and Nine Partners Quarterly Meetings, and, having gone as far north as Hudson, I crossed over into Duanesburgh Quarterly Meeting. At Coeyman's I met with our valued friend Ann Alexander, from England, on a religious visit to this land; we continued a few weeks in company, to my great comfort, her ministry being truly weighty and instructive. We had several silent meetings, to the disappointment of the people; for very few understand

the nature of silent worship. This is probably one of the reasons why, with many, the word preached profits so little. Through those parts, and in Saratoga Quarter, I had some large and solemn meetings; among others, at Albany, Johnston, Saratoga Springs, &c. I then went into Easton Quarter. The Lord sustained me amidst daily baptisms; for the state of religion in those parts, is very low; worldly-mindedness, ignorance, and self-righteousness, are powerful enemies to it.

After attending Easton Quarterly Meeting, where my beloved wife met me, I went into Vermont. There I found a precious, living seed. I visited in that State both Friends and others, which services I closed on the 26th of Eighth month with two meetings, one at Ferrisburgh, the other at Vergennes, in the Court House. They were both favoured seasons; for the love and healing power of our holy Redeemer were near, to heal all that need healing, and are willing to come to Him.

Crossing Lake Champlain, my companion and I went to Peru, where we had another season of Divine favour; the Gospel dropped like a gentle rain on the tender grass, and the young people were affectionately invited to range themselves under the banner of Christ. We went afterwards on Grand Isle, and had a meeting among the people. A great alarm prevailed during the night; the drought had been great, and of long duration; through some cause or other, a fire began to spread in their tall cedar swamp; a high wind arose, and the fire extended in every direction on the island, proceeding towards their fences, houses, and barns, threatening general destruction. It was truly an awful sight; columns of fire ascended from the lofty cedars with a crackling noise. But, through the exertions of the inhabitants, who turned out very generally to work, and a blessing on their labour, we were relieved from the threatening danger.

We returned on the main land, and, through difficult and dangerous roads, came to Chazy River, where I had a meeting, and then to Acadie, the first village in Lower Canada. On

that journey we had again a narrow escape from fire, which spread rapidly in the woods, through which we were travelling, so that the tops of the trees over us were in flames, burning branches often falling down near us; and we had no other means of escape than to ride as fast as our horses could go, before the underwood caught fire.

Feeling much for the poor Canadians, who, notwithstanding their great ignorance, manifested religious tenderness, I believed it my place to endeavour to have a meeting among them. They are Roman Catholics, and the priest, hearing of my intention, strongly opposed it; yet most of the people, instead of going to Mass, it being First-day, came to the meeting we had appointed, and manifested much brokenness. I thought it might truly be said, "to the poor the Gospel is preached." This was the first meeting wherein I preached in my native language. Several of them came after meeting to confer with me, under evident religious concern. I admired how some of their minds had been illuminated by the teachings of the Spirit, so as to see beyond the popish creed, and the hope of redemption through their meritorious works or the absolution of the priests. They were directed to Christ Jesus, the only Saviour, without whom none cometh unto the Father.

We went afterwards to La Prairie, a large village, where I felt much for the inhabitants; but for a long time I could see no way to obtain a meeting among them. The attempt I had made towards it, had excited in some of them angry passions, and one of them had gone so far as to offer personal abuse, which my blessed Master enabled me to bear in meekness. Under many discouragements I had gone back to the inn, and retiring to my chamber, I was pouring forth my soul unto the Lord, who could relieve me from the concern I felt for the people, or open a way for me among them. Whilst thus engaged, three persons came to see me. They had noticed me in the street, and wished to know if I desired to have a religious meeting in the place, stating that one of them, being a school-master, had his school house at my service, the others offering to give notice.

I concluded to have a meeting appointed in the school house, at nine o'clock the next morning. But when public information of it was given, the priests, and some others, went from house to house, among the Canadians, forbidding them to attend the meeting, under penalty of being excommunicated. They threatened, in like manner, the proprietor of the school house, so that the persons who had been with me in the evening came in the morning, to give me the reason why the meeting could not be held; when an English person sent me word that her house was open to me for a meeting, and that she would have preparation made in time. I went accordingly. The curiosity of the Canadians was excited, and as I passed through the streets, they came to their doors and windows to look at me, as a strange being. I found in the house, the rooms of which were pretty spacious, only about thirty persons, mostly English. Whilst we were sitting in silence, many Canadian boys and others gathered in the street near the door, and were noisy. After a while, being introduced into feeling for the few present, attended with Divine love, I stood up to impart what was on my mind towards them. As I began to speak, the people out of doors came in, some in a turbulent manner; but my heart turned in Gospel love towards them, and I soon ceased speaking in English, and addressed them in French. As soon as I did so silence prevailed, and a considerable number of Canadians continued to come into the house, in an orderly manner, to whom the blessed Redeemer enabled me to preach the Gospel of his salvation. I directed them to Christ and to his Spirit in them. The same who convinces men of sin, is able to deliver from sin; their priests could not do it; no man can save his brother; but Christ has come into the world to save sinners, even as many as, believing on him, submit to his teaching and obey his Gospel. The Lord opened the hearts of many of them so as to bring them into tenderness; several of them gave vent to their inward convictions by expression, and now and then cried out in French, "c'est la vérité" — this is the truth. They were very loving after meeting, and pressed me to

come again and have meetings among them. They now feared not what their priests might say or do.

Crossing the St. Lawrence we came to Montreal. I visited there several pious persons, and in one of their nunneries I had much openness with some of the nuns, especially their superior. I had also a meeting in that city. We travelled afterwards up the river, towards the Cedars, frequently under great discouragement, because of the great ignorance and insensibility I found among the people. Yet my spirit was comforted with some of them, particularly at the Cedars, where I had a full and relieving time with two of their priests and some of their people. The priests publicly acknowledged to the Gospel truths I had declared among them. In other places I also found a door opened, to draw the attention of the people from the various inventions and superstitions of man's device, to the blessed Redeemer and his truth, revealed for the salvation of all those that believe.

We proceeded up the river about one hundred and fifty miles, through very bad roads, or rather Indian paths. Several times we were under the necessity of taking canoes to get over creeks, and of having guides to swim our horses through, so as to avoid the deep mud or quicksands. The accommodations were very poor, and still more filthy. In one or two places the people appeared bent upon doing us some mischief; but we were favoured, without personal injury, to reach the house of a person of the name of Snyder, in Greenville County. Here our horses appeared to be failing, apparently through fatigue, though they were both strong, valuable animals. Mine was an uncommonly good horse. I had paid a high price for him, because I thought such a one was requisite for the journey.

Having heard that a few miles from the other side of the river there were several families who had once belonged to our Society and some who did so still, I felt inclined to go over to see them. Leaving our horses to rest at William Snyder's, and having appointed a meeting to be held at his house the ensuing afternoon, we took a canoe and paddled

ourselves over the St. Lawrence. On our way across the river, we passed by several small islands; they were not inhabited, and on landing on some of them, the total silence which prevailed introduced the mind into solemn contemplation. We had scarcely reached the United States' shores and secured our canoe, when the sky, that had been gathering blackness, turned into a blaze, accompanied with loud peals of thunder; the wind blew vehemently, so that the tall trees of the forest were like stubble, prostrated before it in heaps about us. I considered it a favour to have got to a place cleared from the timber, so that we were out of the reach of the falling trees. Nature appeared to be in a state of convulsion; awful was the sight; my soul could say, "great and wonderful are thy works, Lord God Almighty."

A calm succeeded the storm, and we ventured through the fallen timber to the habitations we aimed at. We found there was in that part great openness to receive us, and the following day being First-day, we had a meeting among the people; several of them, though still members of our Society, had not been at a Friend's meeting for years; the hearts of some were made tender, for the Lord's power attended.

Having some miles to walk, we made all the haste we could to our canoe; we saw a great collection of people on the other side of the river, waiting for our return, and we landed in Canada in due time for the meeting; but how damped were my feelings, when, on setting my feet on shore, the first sight was my horse stretched on the grass — dead; and that of my companion apparently in a dying state, both bearing evident marks of having been poisoned, which we could only attribute to those mischievous people among whom we had been a few days previous. There was not time however to dwell on the consequences of being thus left destitute of a horse in a new country, where others cannot easily be procured. The people were collected. I went into the house, and my mind was soon gathered under the influence of that power that stilleth the winds and the seas, yea, bringeth every thought into captivity to the obedience of Christ. Our holy Redeemer, the crown of the assemblies

of his people, condescended to reveal himself as being near to us. It was a precious meeting, blessed be the Lord for the favour! Many present could unite with my own soul in ascribing, on bended knees, praises, honour, glory and blessing unto Him that liveth for ever and ever, and who, through the sprinkling of His own blood — the blood of the everlasting covenant—has consecrated the way for us to obtain redemption, through faith in His name.

After meeting, the people becoming acquainted with the loss of my horse, some of them kindly undertook to see if another could be found. Next morning early one was brought, very inferior indeed to the one I had lost, but the best they could obtain; I had to pay a high price for him, though not more, I apprehended, than the scarcity of those animals among them warranted, and I felt much obliged to the owner for his willingness to sell him to me. My companion having some hopes that his horse might recover, it was concluded he should remain behind, and that I should proceed alone on my religious engagement in that province.

It was trying to be left alone in travelling through that new country. I had heard of some settlements formed by persons that had been, or were members of our Society, and I felt desirous of visiting them; but there was no way to get there, except through unbeaten tracks or Indian paths, thick woods, deep muddy soil, and several creeks. The parting with my companion and the kind family of Snyder's was solemn. I felt my engagement arduous, and as I proceeded thus alone on my journey, my soul's aspiration often was, "O Lord be near thy poor servant to direct him aright, and preserve him through these trackless woods."

It took me near two days to travel about thirty-two miles to Matthew Howard's, a descendant of Friends, now a member of Parliament. I met with many difficulties through the woods, deep mud, and the fall of the timber across the Indian paths, which obliged me to turn aside frequently, whereby I missed my way. The sun being obscured, I directed my course by the moss on the trees till I again found the right path. Being often hemmed in by many

trees that were blown down, it was slow work to carry my saddle and saddle-bag, to make my little horse jump over one tree after another, or, when coming to the muddy streams, I had to urge him through them, and then with my load on my back, to seek up and down the stream, for a tree blown across the water, on which I could walk over to join my horse again. My dear Master was pleased to bring me through all these difficulties, meeting no other living creatures, that I noticed, but deer; these were numerous, and twenty or thirty were often seen herding together.

M. Howard received me with kindness, and as I wished to have a meeting in that settlement, he readily undertook to prepare for it. It was held the following day at —— Smith's. His wife, who was a member of our Society, had not been at a meeting for twenty years, and had been bed-ridden for about six. The Gospel flowed freely towards that people; through various afflictions in that new country, their hearts were made soft, and prepared to receive its consolations. It was a sickly time among them; almost every family had some of their number to nurse.

After meeting, M. Howard kindly accompanied me to another settlement of the Wings, fourteen miles further, where I also found several who had a right of membership with Friends. I had a meeting with them the next day, which the Lord owned by his Divine presence. I thought it was right for me to encourage these few professors with us, to meet together, for Divine worship, once a week at least, believing that if they thus came together, in an humble and seeking state of mind, before Him who can availingly minister to all our wants, temporal and spiritual, they would find a blessing in it, both upon themselves and their children. I feel very tenderly for these settlers in a wilderness, destitute even of the common advantages experienced by those residing in more inhabited parts; only few of these can read, and among those that can, few have a copy of the Scriptures with them. May those among us who are surrounded with blessings of various kinds, who have frequent opportunities, in religious meetings, to seek

for the renewal of their strength, and free access, in their houses, to the perusal of the Divinely inspired records, improve under these favours, and consider that where much is given, much also is required! I believe it was in the ordering of Truth that my steps were turned to those people, among whom there is a seed that the Lord will bless and prosper.*

Gershom Wing kindly concluded to accompany me through the further wilderness that I had to travel on my way to Kingston. Thus was my gracious Master pleased to provide for his poor servant, through difficult, and almost trackless paths. After meeting he took me to his son-in-law's, fifteen miles on our way, where I had a meeting.

The next day we travelled thirty-six miles, arriving late in the night at the widow Brewer's, whose husband had been a valuable Minister of Christ, and was but lately deceased. Our way had been rendered the more difficult by heavy rains, and the fall of the timber; so that frequently it seemed as if we could proceed no further, especially on account of the deep waters we had to ford; but my kind guide, accustomed to the woods and their difficulties, always found some expedient or other, so that we got safely through, though not without some bruises, which, for some time after, rendered travelling difficult; but under all the Lord helped me.

The next day being First-day, I had a pretty large meeting among the few Friends composing that meeting, and their neighbours. Some of these were at first very unsettled, even rude and noisy; but the Lord's power chained down the unruly spirits among them, Truth rose into dominion, and refreshment from the Lord's presence flowed towards the poor and afflicted of his people. In the afternoon I had another meeting in the village of Kingston, (now a large town,) in the Court-house. During the fore part of the meeting I felt very low; but I secretly cried to the Lord to

* When visiting Canada again, some time after, Stephen Grellet found a large body of Friends settled in that neighbourhood, constituting Leeds Meeting.

help me, centring in faith and resignation before Him in whom is saving strength. His power was felt, and the streams of his Gospel did flow.

I was at West Lake meeting, and at their Select and Monthly Meetings, at Adolphus Town. Some of these meetings were attended with peculiar baptisms, but O the melting of hearts under the contriting power of truth that was witnessed in some of those seasons! It is the Lord's doing; well may we say, it is marvellous in our eyes.

I felt much for Friends settled in the upper parts of this province, near Lake Erie, but I found it impracticable then to visit them. There was no way to get there through the woody wilderness, on horseback, and I was told it would be nearly impossible, even on foot; I therefore concluded to return to Kingston, and, my dear Master relieving me from further services in Canada, I proceeded across Lake Ontario towards the Black River, in the United States. The only way to get on Grand Isle, about four miles from Kingston, was to lash two canoes together, and to place my horse's fore legs into one canoe, and the hind legs in the other. The wind blowing fresh, the passage was attended with considerable danger. When I reached the other side of the island, there was another ferry of several miles to get over to the United States. I found the boat had gone to the other side, and was unable to return, on account of the strength of the wind. I was therefore detained till noon the day after, when, the wind abating, the ferry-man was able to return, to the great relief of his family as well as myself. For, their provisions being spent, he had gone over to purchase a fresh supply. It was a time of peculiar distress in the island; the drought had parched the ground, and the squirrels, which were very numerous that year, had eaten up their corn. Thus my horse fared but poorly, and as to myself, I shared with the family in their scanty meals of some squirrels which the boys succeeded in killing with their bows and arrows, and for which I remunerated them as cheerfully as, in some other situations, I might have done for the best fare. In the afternoon I had a fine time in going across the lake. On landing, I made all the haste I could towards Brownsville, but

the road was so bad, that I was obliged to walk and lead my horse great part of the way, being sometimes deep in the mud. I attempted to find some dry spot to pass the night, which became very dark, but met with none. I was, however, favoured to get safe to Brownsville late in the night, grateful for the help received, and the shelter and food I now had, after the long fasting.

I continued a few days in the neighbourhood of Brownsville, and had some meetings there. Then I again took my solitary journey, a long dreary way to the Little Falls, on the Mohawk river, and after a few meetings through Saratoga, Easton and Nine Partners' Quarters, I returned to New York the latter part of the 11th Month.

My spirit was humbled before the Lord, my blessed Helper, for his many preservations, and sustaining mercies, vouchsafed during that journey. He had often made a way for me to get forwards, when there appeared to be none, — blessed be his name, and magnified be his power, for ever!

CHAPTER X.

RELIGIOUS VISIT TO FRIENDS AND OTHERS IN PENNSYLVANIA — APPEARANCE OF THE YELLOW FEVER IN NEW YORK — RETURN HOME — DECEASE OF HIS MOTHER-IN-LAW — ILLNESS OF HIS WIFE.

AN interval of six months had scarcely elapsed, after his last return from the field of Christian labour, before Stephen Grellet believed it required of him, by his Divine Master, again to leave his home, on a similar embassy to the churches in Pennsylvania.

In the meantime, he had felt at liberty to attend to his outward affairs, and his exertions in this respect were blessed. He had, however, declined to engage in various extensive and lucrative concerns in business, which were presented to his notice under very promising aspects, "feeling restrained," as he says, "by the limitations of Truth, from entering into any temporal pursuits, which were likely to occupy his attention beyond a very limited period." He felt that, if it be needful for those who are engaged in an outward warfare "not to entangle themselves with the affairs of this life, that they may please him who hath chosen them to be soldiers," it must be infinitely more so for those who are enlisted under the banner of Christ, and have become soldiers in the Lamb's army, to be the Lord's freemen, disentangled from the love and the spirit of the world, and given up to the willing service of their God and Saviour.

"O Lord!" he exclaims, in the prospect before him, "the service of a minister of Jesus Christ — how solemn! Their sufficiency is in thee alone! Thou alone, art their help, and their strength!"

With views like these, "his mind had been brought under much exercise for Friends and others, chiefly in Pennsylvania," and, apprehending that "the love of Christ constrained him again to resign his all to the Divine requiring," he obtained the usual certificates of unity from his Monthly and Quarterly Meetings, "arranged his temporal concerns so as to leave nothing behind that would prevent his thoughts being wholly directed to the work his blessed Master sent him to do," and proceeded on the visit described in the following memoranda.

I left home the 17th of Sixth month, 1805. My beloved wife and her father went with me for a few days. I had that evening a meeting in Jersey, at Hackensack, among Dutch people. Our gracious Master owned it by his presence, and he qualified his poor servant for that day's service. I visited a poor black man in the jail, who was under sentence of death. He appeared to be in a very insensible state of mind, as to his awful condition, so near the brink of eternity I mourned bitterly over him, and the responsibility of those who, by their neglect of the religious education of the poor negroes under their care, and by cruel treatment also, have largely contributed in sinking many of them so low in their state of alienation from God.

The 19th, we were at Rahway and Plainfield. At the last place was their Monthly Meeting, when my valued friend, Henry Shotwell, an Elder in good esteem, obtained a minute to bear me company during the visit I had in prospect. We came back to Rahway, and here my dear wife and her father left me, to return to New York, after having committed one another to the Lord, under whatever trial he might see best to permit. A sense that a cup of this sort

might be mixed for us, rendered this parting solemn and very affecting.

From Rahway we came into Pennsylvania. We attended the Falls meeting, and the other meetings in that Quarter. Heaviness of heart was my clothing from meeting to meeting; the love of the world, like a canker, destroys every greenness. I met, however, with some valuable Friends in that Quarter, to whom the Truth is precious, and who, I hope, will keep their places in it unto the end of the few remaining days of their earthly race. I proceeded afterwards into Abingdon Quarter, the meetings of which I generally attended. In many of them silence was the only service I had, as a public testimony among them.

I went to Philadelphia and attended five meetings, in all of which my mouth was closely sealed. I felt like Jeremiah in the low dungeon. My supplication was, "O Lord, help, or else I perish." My way opening to depart from that city, I proceeded to Radnor Monthly Meeting, wherein I continued for a considerable time under much mental suffering, but towards the close, the Lord enabled me to minister to their condition, to the relief of my mind.

I have been very sensible, during these weeks past, that the low state in which I find our Society, meeting after meeting, is owing to their having departed from that retiredness of spirit, and lowliness of mind, which characterised our former Friends, and the primitive Christians. They have retained indeed, to a certain degree, the outward profession, but too few continue in the life. What a neglect is mournfully prevailing in many families, to train them up in a religious life and conversation, consistently with our Christian profession; nevertheless the Lord has a precious remnant preserved in almost every place, to whom I feel nearly united. Through many baptisms, He has brought them and preserved them, and I have faith to believe that, though this people may be chastened, to purify them, they will not be forsaken; and from among the children, yea, from generations yet unborn, will arise such as will magnify the name of the Lord their Redeemer.

After that I entered into Concord Quarterly Meeting. The Lord has been pleased, at nearly every meeting, to open my way to unfold my soul's exercise to the people. At some of these meetings I have been enlarged in the Gospel of Christ, in a manner very humbling and memorable to myself, and to the contriting of the hearts of many present. The Lord has also been near in private religious opportunities. Keeping a single eye to the putting forth of the Divine Spirit, the way frequently opens for private service; in this the application, "thou art the man," often comes home much more forcibly than in a public meeting, whether the message be one of reproof, instruction, or comfort and consolation.

25th of Seventh month. At Little Creek meeting in the forenoon; and one with the inmates of the poor-house, and the inhabitants of the neighbourhood in the afternoon, which was held out of doors to accommodate the people. The love of Christ was felt to flow towards many this day, to the contriting of our spirits.

26th. At Mother-Kill in the morning. I sat in silence, but under much exercise, because of the floating state which the minds of many are in. In the evening I had a public meeting in Camden. I was largely engaged among them, in unfolding the nature of true Christian worship, in spirit and in truth, contrasting it with that which is only the fruit of the creature's devices and inventions.

27th. Had a poor tried meeting at Millford, the light burns very dimly among them, nearly gone out.

28th. Travelling hard these days past, besides having meetings daily, together with the present warm season, when the water in these low countries is very bad, has materially affected my health. I had two meetings before me, which rendered the prospect very gloomy; but I was enabled to cast my care on Divine help. Though far from well, I left my bed in time to go, in the forenoon, to Cold Spring Meeting. I was appalled on beholding a large gathering of people. I cried to the Lord for his Divine help. My mind was prostrated before him, and I felt the quickenings of his power, strengthening me every way, so that,

under his putting forth and commission, I preached the everlasting Gospel to the people. Many minds were baptized and contrited under the power then felt. The meeting holding late, and the other meeting, which was to be held in an Episcopalian Meeting-house, being at some miles distance, I had to repair to it pretty speedily, still trusting in the all-sufficiency of the Lord's eternal power, to be my strength and my help. There also I found a great concourse of people of various denominations. Soon after sitting down among them, I felt the Lord's power upon me, and under it, I had again largely to proclaim the Gospel of Christ, and on bended knees to offer prayers, thanksgivings, and praises to his Divine and Eternal name, who is forever blessed in himself, whom all his works do bless and praise, as also my soul has done this day.

Help was in a remarkable manner extended to me, so as to be able to proceed the next day twenty-five miles to William Matthews', at whose house I had a meeting that evening.

The two following days I had meetings among the people called "Nicholites," at North-west Fork and Centre. They are some of the same people I visited some years ago in Carolina. Silence, solemn silence, was what, by my example, I had to direct them to. It is safe for us to follow Divine guidance, and I believe that this silent testimony, when of the Lord's ordering, often speaks to the attentive mind, a volume of instruction.

At Choptank, at a meeting mostly with the Methodists, the stream of the Gospel was opened towards them. There is a precious seed here among that people; but O the need of more stillness, so as to learn from Christ, the sure teacher.

5th of Eighth month. At the Bayside meeting, Maryland, many slaveholders were present, who make a great profession. I showed the inconsistency of slavery and its various features, with the spirit of Christianity. At a meeting at Third Haven, in the Court-house that evening, the people were crowded in and out of doors. Through adorable help, the Lord made it a

time worthy to be remembered by many, but especially by me his poor instrument.

6th. At the next meeting the expectation of the people was so outward, that the Lord was pleased to send them away disappointed; silence was my service among them.

7th. At another meeting of the Nicholites, to which many that belong to their other meetings had come. After a time of long silent exercise, the Lord was pleased to open the Gospel spring, and to call me to minister to them. It was a solemn instructive season. In the afternoon I had another meeting in Denton Court-house; it was a trying time, and yet I was strengthened to declare the truth unto them, and salvation by Christ.

8th. At Queensborough, another very trying meeting. The doctrines of the Gospel, however, were proclaimed to those present, directing them to Christ Jesus the Saviour, the sure teacher and bishop of souls.

9th. Chestertown, at Friends' meeting house in the forenoon, and at the Court-house in the evening. The morning meeting was a season of Divine favour; the other disturbed by the unsettlement of the people, and the irregular gathering, yet it ended well.

10th. *Very unwell* last night; my strength is much reduced, and yet I have two meetings appointed to-day at some distance from one another. My inward as well as outward conflict is great. O Lord, my God, forsake me not! I went six miles to Cecil meeting, which I have attended under great bodily sufferings and mental distress. I endeavoured to centre in that state of submission in which I can say, "not my will but thine be done." I rode seventeen miles further to the Head of Chester, where the other meeting was appointed at five p. m. The consciousness that I was in simplicity of heart endeavouring to follow my blessed Master's putting forth, sustained me in hope that as my only strength every way is in Him, He would not forsake me. I knew He is not a hard but a good and gracious Master, who requires nothing but what he gives qualification to perform. My heart being thus stayed on the Lord, I went to

meeting. I was there made afresh a witness that the Lord is indeed a very present help in time of trouble. His Divine presence came upon me, and in it I found healing virtue. I was endued with strength, to the astonishment of my friends, who had seen my reduced condition, to preach the everlasting Gospel for above an hour. May all those present remember that season of favour, and close in with His renewed offer of grace and mercy extended to them. After the fatigue and exercise of that day, I felt better than I had done for days before.

11th. My mind being now clear from further services, for the present, in these parts, I concluded to proceed to Nottingham. My exercises in this Quarter were great indeed, but my blessed Redeemer was also near to strengthen me, and to confirm my faith in his eternal sufficiency: he is the rock, the strength, and the salvation of his people. In nineteen days I travelled about three hundred and sixty miles and had twenty-three meetings.

I proceeded from thence to the meetings very generally of the Western Quarter, and parts adjacent. Frequently I laboured with them on account of a spirit of unbelief that has crept in, in some places. It is hard work indeed to contend with an evil heart of unbelief.

I directed my course afterwards through Robertson, Reading, Maiden Creek, and to the meetings over the mountains, having meetings with Friends and others in all those parts. The roads over the mountains being difficult for carriages, we left ours at Maiden Creek, taking our journey now on horseback.

On the 7th of Ninth month, I had a meeting with a body of Germans, who have lately come from Europe, where for conscience' sake they had suffered some persecution, even to imprisonment. I found them in a tender state of mind and communicated to them through the medium of an interpreter. In the evening, I had a small meeting at the widow Harris's. O how many have lost the savour of Truth. I had close doctrine to deliver to them, under the clothing of pure love.

8th. Had a meeting at Williams Port, in the Court-house. Through the kindness of the sheriff, who showed strangers suitable seats, the quietness of the meeting was much promoted. On our first sitting down my mind was brought into much conflict, under an apprehension that the yellow fever had made its appearance in the city of New York; this language passed through it, "one of thy near relations is taken with it;" at which my soul was bowed before the Lord. I remembered my feelings in parting with my dear wife and her father at Rahway, and I endeavoured to feel after that submission and confidence which is our only refuge and strength in trouble. After having thus made a fresh surrender of my all to the Lord's will, I was prepared to enter into feeling for the meeting, which was largely attended by the most respectable inhabitants. The Lord's power rose into dominion, and under it I was able to minister to the people, many of whom were tender in spirit, when, on bended knees before the sacred presence I offered prayers, intercessions, and praises. I came that night to the widow McCarty's, who has eighteen children living. Some of them are pious young people. She is a valuable minister.

Rising early next morning, we came thirty-six miles to Norwich, where a meeting had been appointed at five, P. M. It is a dark place, but "where sin abounds, grace does much more abound." The Lord was pleased in his free love, through Jesus Christ, the friend and Saviour of sinners, to cause his Gospel to be proclaimed among them. My mind continues to feel for the distressed in New York, though I have not yet any outward information of the yellow fever having begun its ravages among them; but, under the strong impression that some of my near relatives are taken down with it, I am ready to conclude it may be right for me to return home, and methinks I hear the sound of retreat.

I now re-crossed the mountains, and on the 12th came through Reading to Exeter. Here I heard that the yellow fever was in fact prevailing in New York.

Pottsgrove, 13th. This was a remarkable time to me, for after sitting a while in the meeting, it seemed as if I was

following some of my near relatives to their grave, and I saw with clearness that it was right for me to return homewards with all speed. It was a trial to me, as I had had some prospect of having a few more meetings, in these parts; but I felt that the same power that had put me forth in His service, now called me back from it; therefore my soul bowed before the Lord, in adoration. Then I was introduced into very near feelings for some in that meeting. My faith was much tried, for according to a superficial judgment, on looking over the congregation, what I felt upon me to deliver, did not appear to be applicable to their condition. But I saw that my duty consisted, in simplicity, not with fleshly wisdom, to declare what the Lord commanded me. I unfolded to them the nature of Gospel ministry, the qualification of a minister of Christ, and the sad consequences of acting contrary thereto, both in regard to ourselves and those upon whom a spurious ministry is imposed. Then I enlarged upon the nature of true worship, in spirit and in truth, together with the necessary preparation for it, contrasting it with the worship of human inventions, setting forth the propriety of our being found in a solemn, silent waiting before God, that he may prepare our hearts, instruct and enable us by his Spirit, to serve, honour, and worship him. After meeting, I heard that there was a clergyman present, who had been very free in his censures upon Friends and their way of worship, ministry, &c. I had spoken so very particularly on those very subjects that he charged Friends with telling me about him; but they very properly answered, that I was a total stranger amongst them, and that, besides, they could not have known of his own intention to attend the meeting; for it appears he had been drawn there from curiosity, to see a French Quaker.

I proceeded that afternoon and the following days, with all speed, towards New York. On the 15th of Ninth month I reached Rahway, by noon, and there heard that my wife's mother was very ill with the epidemic. Thus, confirmed in the correctness of the impressions made upon me, I pursued my journey, and after crossing the North River that

afternoon, I met with a person who gave me the heavy tidings that my mother-in-law was deceased, and that the family were at Westchester, (twelve miles farther), where they had retired when the fever made its appearance in the city, and that my dear wife was sick. About nine at night I reached the house, having in two days and a half ridden with my own horse one hundred and forty-nine miles over hilly ground. I found the family in great affliction, but supported under the stroke; and now our solicitude was excited on account of my dear wife, for she had a heavy load of disease upon her. It is remarkable that on the evening of this my speedy return to her, her mind was so sensible of my being near, that she told her sister, who was near her bedside, that she saw me, as if I was in the chamber. Her sister thought her flighty, through the fever; but she replied, "It is a reality; I see him near;" though at that time, she had every reason to conclude I was about two hundred miles distant. She felt very much the loss of her valuable mother, which rendered the disease upon her the heavier; though she did not weep as one without hope — our beloved mother having manifested, by her daily walk in watchfulness before God, that she endeavoured to live in a state of preparation. Religion was her every day work. Being a full believer in the Lord Jesus Christ, she was remarkable for the meekness and gentleness of her temper, and the quiet, cheerful resignation she manifested under the various trying occurrences which attended her.

It is scarcely possible to read this simple record of facts, without noticing the beautiful *coincidence* between the dispensations of Providence and the leadings of the Holy Spirit, which at once illustrates and confirms the reality of both, and is, perhaps, one of the best safeguards against inadequate views in regard to either. Arrested in the midst of his ministerial labours in a remote part of Pennsylvania, by a guidance as precise as it was direct, Stephen

Grellet was most opportunely brought home to his nearest connections in life, at a very critical moment, and under circumstances of peculiar need. His steps seemed clearly "ordered by the Lord," and his feelings of thankfulness mingled with those of sorrow. His tenderest solicitude was kept alive on behalf of his beloved wife. She continued very ill several months after his return, and her life was repeatedly in imminent danger — her complaint having assumed the character of a low nervous fever, from the effects of which her health did not recover for some years. Though accustomed to bow in humble resignation to the Divine will, this dispensation proved the more trying to Stephen Grellet, on account of the prospect of distant scenes of labour which had long been opening to his view. Even during this season of domestic affliction, a concern to visit his native land, in the service of the Gospel of Christ, was gradually ripening in his mind.

CHAPTER XI.

First visit to Europe.

Voyage — Arrival at Marseilles — Quarantine — Visit to Congenies, &c.

Amidst a variety of minor religious services at and about home, and the needful attention to his domestic and social duties, nearly eighteen months had passed away before Stephen Grellet felt the "necessity laid upon him" to take active measures for accomplishing the long contemplated visit to his Fatherland; but, in the spring of 1807, "believing that the time was fully come to resign himself to the Lord's requiring," he once more "settled all his temporal affairs" to set himself at liberty for the work to which he was called. His friends of the Monthly, Quarterly, and Yearly Meetings, "entered into near sympathy with him in his religious prospect, and, having furnished him with certificates expressive of their full unity with him, in the proposed service," he again left his all, and went forth as an ambassador for Christ, to the land of his nativity. His beloved wife, still in a very delicate state of health, was left behind. "Though parting with her," he says, "as not likely to see each other again in this world, she was my faithful helper, in encouraging me to devote my all to the service of the dear Redeemer."

From the journal which he kept, during this religious engagement, the following extracts are taken:

First-day, 14th of Sixth month, 1807. At sea. I have embarked this day on board the ship Brunswick, Captain Beadle, bound for Marseilles. This route I take, my mind being drawn to visit first the southern parts of France, and the little body of persons professing our principles in those parts. I came on board the ship at noon, directly from meeting, which, through the adorable mercy and continued kindness of my dear Redeemer, was a season of Divine favour. I was on my feet, engaged in proclaiming the Gospel to a large number of Friends, when messengers came at two different times to summon me on ship-board.

It was a solemn parting between my beloved wife and myself; but the Lord gave strength in humble submission, to be resigned to his will, and to follow him wherever he may be pleased to send me. Lord, for thy sake and thy Truth, my dear companion and thy servant have offered one another to thee; keep her by thy power, comfort her by thy presence; fulfil the promise thou hast made to thy servant, "My presence shall go with thee and I will give thee rest." I feel, in my measure, like Abraham, called of God to go where he will show me, to preach his Gospel, to suffer, or to do whatever he shall assign to me. How consoling is the gracious promise that the Lord will be with me in my going out and in my coming in also. None can have ever gone on the Lord's service under a greater sense of their poverty, weakness, and inability of themselves to do any thing to the glory of God.

Several of my friends and near relatives came with me on board, so far as Sandy Hook, and have left me at ten o'clock this evening, to return with the pilot. Now I am left a poor solitary one, none on board but the crew of the ship, and some of *them*, being in a state of intoxication, appear very unfit for duty. O thou, Lord, the faithful and never-failing friend, be with me, lead me by thy Spirit!

Soon after I penned the above the wind blew hard and increased to a storm, which caused a very rough sea. I was so affected with sea-sickness that I could not raise my head, and by the heavy rolling and tossing of the ship,

almost every article in the cabin was loosed from, or broke, its fastenings, and I was thrown out of my berth, and tossed from one side of the cabin to the other, when another heavy sea, striking the ship, brought in a stream of the watery brine. Every one was too much engaged to pay me any attention, at the time. After a while things were put in some order, and the cabin was drained by letting the water run down into the hold of the ship. The cabin was now kept closely shut up, to prevent a recurrence of the same thing, so that, in addition to sea-sickness, my sufferings were greatly increased by the foulness of the air. Our vessel had just returned from the West Indies, loaded with sugar and molasses, and now most of her lading was in sugar, the leaking of which gives to the bilge water an intolerable stench. The air was so foul that every piece of silver about me turned black. The day after I came on board, it seemed as if I should be suffocated; the captain observing this, kindly carried me up to the quarter deck, fastened with ropes a chair to the sides of it, in which he secured me, that I might not be washed away by the waves that frequently came over the ship, and carried away a good deal of our deck's lumber, and several of the hencoops. But this situation, however awful and exposing, was far preferable to the cabin; though my clothes were wet, day after day, by the sea, I did not get cold.

The works of the Lord, as I beheld them, are great. The waves were like mountains, taking us up on high; then they would suddenly break asunder, and let the ship fall as into a deep abyss, with a great crash, as if she would break in pieces under the shock; then she trembled like a leaf. We were under the greater apprehensions as she is deeply laden, which makes her labour hard; truly applicable to our situation is the description given by the Psalmist (Ps. cvii., 23—29). At a time when my mind was absorbed in the deep contemplation both of the nature of the religious services I had before me, and the perils by which I was surrounded, my attention was directed to those lofty waves and deep abysses, and the heavy shocks the ship endured, amidst

which she was preserved; and I felt a living hope springing in me, that the Lord God Omnipotent would also uphold me, under the various afflictions and trials that would befall me, if I only maintained a constant trust and confidence in him. Thou hast shown thy servant, O Lord, that thy power is over all, that he that trusteth in thee is like mount Sion that cannot be moved; thou hast condescended to revive to my drooping spirit, when under complicated fears and dreads, from within and from without, the soothing language, "Fear not, thou worm Jacob, for I am with thee, be not dismayed, for I am thy God; when thou passest through the waters I will be with thee," &c.

26th. Yesterday and last night the storm was again raging, but my mind was kept in calmness. I have seen how those ancient worthies and faithful contenders for the faith of Jesus, could rejoice in great tribulation. Amidst the tossing and confusion occasioned by the storm last night, my mind was introduced into a state of quiet, when my covenant was renewed with my God. How sweet it is thus to covenant with the Lord! Then, with cheerfulness, our all is resigned into his hands.

First-day, 28th. I have felt much for the crew of the vessel, but way has not yet opened for our coming together to unite in the act of Divine worship. I had hoped yesterday that we might have this privilege to-day; but a fresh storm prevails. It has been a day, however, spent in much prostration of soul, under which, through adorable compassion, my strength has been a little renewed.

Seventh-day, 4th of Seventh month. For several days past we have been favoured with fine weather and fair wind. This morning we passed in sight of Corvo, one of the Western Islands; its shores are high; it appeared covered with beautiful vineyards. The island is small, only about ten miles in length. Tortoises (turtles) are numerous and large here, sleeping on the surface of the water; our sailors lowered the boat, went softly to them, and brought several on deck. They are a great treat on ship-board.

First-day, 5th. This forenoon I have had a meeting for

Divine worship with my ship-mates, the captain kindly making suitable arrangements for it, and, as the weather was fine, none were left on deck but the man at the helm. It has been a solemn and instructive season to us, wherein the Lord enabled me to offer prayers and intercessions for our little company, and for the preservation of our near relatives and friends, whom we have left behind.

13th. High winds and rough sea, which have made me very sick again; we saw, at a distance, a fleet of about thirty sail of ships of war, but, it being squally, none boarded us. We are now near Cape St. Vincent; the sight of land is beautiful; but O what a weight of exercise do I feel at the prospect of the sufferings I may have to endure in these European nations, in the service of the Gospel of Christ. Yesterday, especially, I felt this heavily. I see no end of my services in these nations.

14th. We have passed to-day before Cadiz, so near that we could look into the streets of the city. We went through a British fleet which blockades that port. One of the frigates boarded us. The lieutenant treated us politely. He says they have been several months on that station, and they do not know how much longer they may continue. To see so many engines of destruction brought many considerations before my mind. Sad indeed are the consequences of the fall of man; "Glory to God in the highest, and on earth peace, good will toward men," is not naturally his soul's anthem. With what perseverance and apparent cheerfulness do men endure hardships and many difficulties in the service of an earthly prince, shedding their own blood, and that of thousands who have never done them any personal injury, and that to obtain earthly glory. Be stimulated, O my soul, in the service of the King Eternal, waging war against sin, and bringing to thy fellow-men the glad tidings of salvation through faith in the Redeemer's love.

15th. This morning we were boarded by four Spanish gun-boats; several ill-looking men came upon our ship. They appeared bent on plunder. Observing my plain dress, they did not know what to make of me. One of them at

last called me "Padre." That is the way among the Roman Catholics of calling their priests — Father. The examination of my passport, they thought, confirmed them the more, that I was one of that class, when, treating us with more respect, they left us. At noon we passed through the Straits of Gibraltar. It is a grand sight. Gibraltar on the left, and Ceuta, on the Moorish shore, to the right. I feel much for the inhabitants of those countries, as I pass them. O when will the light of Christ's gospel so shine upon them as to induce them to turn away from their various superstitions and idolatries?

21st. Since we have come into the Mediterranean, we have had many calms; the weather is oppressively warm.

24th. This afternoon we saw a ship coming towards us. I apprehended she was a suspicious vessel; she had another in tow, and as she came alongside of us, we saw her full of rough-looking men, with swords or cutlasses in their hands, and other weapons. The captain thought they were Algerines. They ordered us on board their ship, and our seamen were in the act of lowering our boat, to obey their summons, when, discovering an English frigate in chase of them, they immediately made all possible sail to escape with their prize, which was probably some merchant ship, they had lately captured, the crew of which they reserved for slavery; this, very probably, would have been also our portion, had the frigate been a few moments later in making her appearance. When our poor seamen saw the danger we were in, some of them made doleful lamentations at their prospect of slavery. My own mind was preserved calm; for I remembered what occurred to me some months ago, in New York, whilst in a religious meeting, my mind solemnly gathered before the Lord; I then felt that there was a possibility of my being taken, during the passage on that sea, by some of the Algerines, or Morocco powers, and carried into slavery by them. My spirit bowed reverently before the Lord, in confidence that he might, if it was his good pleasure, deliver me from the hands of merciless men, and every other evil; but, if he had a service for me among those people, I bowed

in humble resignation to whatever he might suffer to come upon me, praying that it might only turn to his glory and the salvation of my soul. Thus, whilst these men were by the side of us, I was waiting to see what the Lord had for me now to do for his great name. I thought I could willingly proclaim to them the Gospel message of redeeming love, or suffer among them for the sake of Him, who has suffered and died for us, "the just for the unjust, that He might bring us to God." But after this day's fresh interposition of Divine power to deliver, my soul has ascribed blessing, and praise unto Him.

First day, 26th. I had again a meeting with my ship-mates. The hearts of some of them appear to have been made soft, by our great deliverance from the pirates. There was an openness in them to join in worship to Him who has thus condescended to favour us. During the voyage I have had several private, as well as public, religious opportunities with the crew of the ship. Some good impressions appear to be made on some of them: may they be lasting, so that they may escape the temptations attending them in port.

28th. We came yesterday in sight of Marseilles, and having taken in a pilot this morning, at three p. m., he has brought us safe into port, in that part where the shortest quarantine is required, which is fifteen days. The place is confined, very little circulation of air, the water stagnant and filthy, and vessels lie so close that one might easily jump from one to the other; the smell of their bilge water, together with the heat of the weather, are very trying. As soon as we arrived in port, a guard came on our ship, to see that none on board go on shore, or on any of the other vessels, nor touch any of the things pertaining to them, which would lengthen the time of quarantine. The pilot has also to remain on board, subject to the same laws of the quarantine.

29th. Hearing of the Lazaretto where I might go to perform my quarantine, I have removed to it; it is a large establishment covering several acres, in a very airy place, near the sea shore; it has spacious store-houses, where all

the cotton and other articles from the Levant are deposited, to perform quarantine, which is very long, especially when the plague prevails in those parts. The buildings are divided into several blocks; spacious yards are attached to each, so that persons performing quarantine of different lengths, according to the parts they come from, are separated from one another. In another part of this large establishment are the places for such as come into port with the plague, or contract disease after their arrival. Great order is maintained throughout this vast institution. It was erected about a century ago, soon after the plague appeared that caused such ravages in Marseilles. I have a guard now given me, who accompanies me wherever I go; he also acts as a waiter, brings me my meals, &c., &c. I am settled in a double room, one for me, the other for my guard. There is no other furniture than a table, two wooden chairs, and an iron bedstead, on which I have placed my sea-bed. I feel, however, as in a palace compared to the ship. My chamber is very airy. As there are at present very few persons in the establishment, I can walk with my guard through nearly every part of it. I understand that sometimes several hundred persons are in it. This afternoon John S. Mollet came to see me; he is a Swiss, but now resides in Marseilles. Through various deep trials he has purchased some knowledge of the Truth as professed by our Society. It is a comfort to see him, and he will be a help to me in becoming acquainted with pious persons in these parts.

30th. Several opportunities have presented for serious conversation with some of the officers here. My guard and some of the porters have manifested some tenderness.

7th of Eighth month. Curiosity to see a Quaker frequently brings persons of various ranks and conditions to see and converse with me. Several popish priests have also come. I have daily to maintain my Christian testimonies, and to open the principles of Truth. The captain of the Lazaretto appears desirous to obtain correct information, and often visits me on that account. Among those that have come to see me, are some Spaniards. O what darkness they have manifested.

One of them evinced much bitterness, and said, "burning would be too good for me." I have had to-day a religious opportunity with two of the porters and my guard. There was some openness in them to receive the truths of the Gospel, and to be directed to Christ as the only Saviour of sinners, and the Redeemer of men.

13th. Two of the seamen on the ship Brunswick are taken sick with a fever, and brought here, on which account my detention will be lengthened, to see how it will be with them. O for a continuation of patience! — my heavenly Father has much sweetened my situation, by the incomes of his Divine love and presence.

17th. For days past, my spirit has been greatly burdened because of the superstition and gross darkness, manifest amidst a pompous profession. My room is very near the chapel here, and during the three last days, they have kept a feast for their saints, so called, at which they display great parade and gaudiness.

21st. An American female, just arrived from Boston, has been brought here. She is in the last stage of consumption. Her object in coming to these climes, is to seek health, but it appears probable that she will not survive many days. The Lord has given me the cup of consolation to hand to her, and to encourage her to look up to Christ, as the only refuge and physician of souls, who is near to purify and sanctify her and prepare her for admission into his kingdom of spotless purity. On account of the seamen's sickness I am still detained in this place. It is very tedious, but whilst labouring for patient resignation, I desire to cultivate a due sense of gratitude towards my ever gracious Master, who is frequently felt very near to uphold me.

25th. I came out of the Lazaretto last Seventh-day, the seamen having recovered; but, before they liberated me, all my baggage and clothing were shut up for some hours in the fumigating chamber. I was also under the operation myself about a quarter of an hour; I had a small aperture to breathe through, else I should have been suffocated.

John Malvesin, brother-in-law to J. S. Mollet, had kindly

invited me to make his house my home whilst in Marseilles. Last First-day, J. S. Mollet and a few others sat together with me, to worship Him who is a spirit, and will be worshipped in spirit and in truth; the Lord pouring forth of his Spirit upon us, enabled us to approach him and to offer up our prayers to him. My mind is much shut up in this large city; corruption and vice are evidently very prevalent, so that I feel encircled with darkness. I have, however, been with some persons with whom I have been comforted. Dear Mollet and A. E. Kothen, a Swede, have awakened minds. The Protestant minister, a young man, has felt the power of Truth, but he needs much humbling to embrace and submit to the lowliness of a self-denying disciple of Jesus.

First-day, 30th. I have had a meeting at my kind friend J. Malvesin's. The Lord was with us: Kothen was much affected, under the power accompanying the Gospel I had to preach among them.

31st. I went a little out of town, in company with Mollet, to visit a pious family, composed of old people. They are Protestants. We found them in a sweet frame of mind. I have also attended the funeral of the female I left sick in the Lazaretto.

6th of Ninth month. First-day. I had a meeting on board the ship Brunswick, the deck of which the captain had prepared for the occasion. Many of the captains and seamen of the vessels in port, that are not under quarantine, came to it. It has been a season of Divine favour; Christ, the only hope of salvation, was preached to them, and their divers states were ministered to. Some of them were very tender. Among these I was pleased to find some of my ship-mates, our sailors, who acknowledged the Lord's favours they had witnessed during our passage. In the course of the week I have had several religious opportunities, some private and others more public, among the people here, and I am now looking towards Languedoc.

John S. Mollet proposes to accompany me there. He has a nice family of orderly children. I have encouraged him, with Kothen, and a few others, who appear well disposed

and whose minds have, in some degree, been brought under the baptizing power of Truth, to meet regularly together for Divine worship, not doubting that it will tend to their mutual strength and encouragement, and be also as a little standard lifted up in this place of darkness, unto the Truth. Kothen became a serious character, a few years ago, through a very remarkable deliverance from the hands of wicked men. He was going from Stockholm to Abo, in Finland, when he found that the boat in which he had taken his passage belonged to pirates. Whilst they were in the midst of the Gulf of Bothnia, he heard them consult in the Finnish language, (which they thought he did not understand,) on the best expedient of taking possession of his property, and some proposed to throw him overboard. Hitherto he had lived without much concern about religion, as a man of the world, out of the fear of God, and a stranger to Christ, the sure refuge in time of trouble. Now, he remembered God, and as he told me, perhaps for the first time in his life, he put up a prayer unto Him, believing He could deliver him from the threatening danger. The pirates finally concluded to take him to a small rocky island that served them for a retreat; through some erroneous impressions they had received, they now presented him to an old woman, their mother, as they called her, as a preacher. She, in the midst of such a life, connected with men so dissolute, yet retaining some of the religious impressions of earlier days, answered, "thank you, my sons, to-morrow is the Sabbath, and we shall have a sermon, which I have not heard for several years." Poor Kothen felt much tried at the expectation thus raised respecting him. Fears for his life, deterred him from undeceiving these people; yet he felt himself utterly unable to answer their expectation. He spent the night in great anxiety, which was increased by several more pirates coming into the cave. In the morning they made preparations for the meeting, put on their best clothes, &c., whilst poor Kothen could not command his thoughts, nor was able to think of anything to communicate to the people. When called upon to come in, and begin the

worship, he went into the cave, as if going to death. Soon, however, his mind was again drawn to feel the all-sufficiency of the blessed Redeemer; he supplicated in His name, that the Lord would help him, and his soul was contrited under a sense of His love towards him, a poor, sinful, fallen man, as he felt himself to be. He felt also the same love and offers of Divine mercy, extended towards those poor people, under a sense of which, he was melted into tears; he set before them their sinful condition, the depravity of the human heart, and the awful consequences of living and dying in that state; then he directed them to Christ the friend and Saviour of sinners. As he went on thus speaking to them, he was the more affected, as he felt the sinful state of his own heart, and the hope that was now set before him also through sincere repentance and faith in Christ, the Lord. Those poor people were most of them broken into tears; the old woman, after meeting, took him in her arms with motherly affection, and directed a boat to be ready to take him and all his baggage to Abo. The sense of this merciful deliverance, and display of Redeeming love and power, made such an impression on Kothen that, to this time, through Divine grace helping, he endeavours to keep the covenant into which he then entered with God, his Saviour.

Congenies, 10th. I left Marseilles early yesterday for this place, after having a refreshing opportunity, in the Lord's presence, with some of those whose hearts he has visited by his Spirit, in that city. There is in these parts a small body of people professing with Friends. They appear to have existed long before they had any knowledge of our religious Society in England, and to have embraced some of the same Christian principles and testimonies. I have seen ancient records in manuscript, by which it is shown that at various periods, they suffered great persecutions under the Papal powers, some of them being tortured, and put to death, amidst excruciating torments. Among these sufferers were several very young persons, — delicate young women, who, like the ancient martyrs, were enabled to endure, through faith in Christ Jesus, whatever cruelty could devise,

rather than yield to Popish superstitions and idolatries. They suffered considerably also in common with the other Protestants; I have seen copies of some very interesting letters,* which they wrote to these their fellow Protestants,

* These no doubt had reference to the "Wars of the Camisards," which produced the "Troubles in the Cevennes," so graphically described by M. Court, their historian. After the revocation of the Edict of Nantes by Louis XIV., in 1685, the most cruel and protracted persecutions commenced against the Protestants of France. They raged with great violence in Languedoc. About the beginning of the eighteenth century, a little band of Protestant peasants, wearied out by the sufferings to which they and their fellow-professors had long been subjected, took up arms to rescue some of their brethren from the tortures they were enduring, and the cruel death about to be inflicted upon them by the Romanists. After having succeeded in this object, they retired to the mountain fastnesses for safety, whence they defended themselves against their papal persecutors. Their number gradually increased to a little army of mountaineers; and under the name of Camisards, (probably, according to Court, from *Camisade*, the French for a sudden attack by night,) they carried on, for several years, a bloody warfare against their oppressors. Great excesses were committed on both sides, and the expostulatory letters, of which Stephen Grellet here speaks, were probably among the remonstrances addressed to the Protestant warriors, by those of their own persuasion, who disapproved of their violent proceedings, and which, in the opinion of Court, "firent d'abord cesser les massacres, et furent la véritable raison pour laquelle les Camisards, donnèrent alors la vie à quatre ou cinq curés qu'ils avoient eu à leur discrétion." The following extract from one of these admonitory epistles, may not be uninteresting or inappropriate here.

"Nous savons que les violences qu'on vous a faites pour vous forcer d'aller à la messe, et d'envoyer vos enfans à l'école de l'erreur; que les soldats qui vous environnent, qui veillent sur toute votre conduite, qui fondent sur vous comme des loups sur des agneaux, quand vous vous assemblez en secret, pour prier Dieu; en un mot, que les cruautés qu'on exerce contre vous sans pitié et sans relâche; que la perte de vos biens et les mauvais traitemens de vos personnes; que les chaînes, les prisons, les gibets, les roues ont enfin lassé votre patience, et vous ont inspiré des sentimens de désespoir et de rage.

"Nous avouons même que dans de longues et excessives tribulations comme les vôtres, il est bien difficile de résister aux mouvemens impétueux de la nature, qui s'élèvent malgré nous dans le fond de notre cœur, et nous portent à rendre le mal pour le mal, nous vous plaignons de ce que vous êtes dans une si terrible épreuve; mais vous êtes chrétiens et chrétiens réformés, et si vous n'avez pas entièrement oublié ce que les

when some of the latter took up arms to repel by force, the sword stretched out against them, at the instigation of the Church of Rome, during the war in France against Protestantism. They expostulated with them on account of the inconsistency of their conduct with their Christian profession, showing them how far they were from being gathered under the Standard of Christ, the Prince of Peace,—whilst in their warlike proceedings they did unto others, when they had an opportunity, the very things, they complained that they did unto them,—they plundered, they destroyed; whereas the servants of the Lord must not fight, but must be even like their Master, render good for evil, love them that persecute them, and not avenge themselves. Thus they maintained a faithful testimony against war; they objected to oaths also and recognised silent worship, and a ministry that proceeds from the influence of the Divine Spirit and depends not on human acquirements. They did not know of the existence of our Society in England and in America, till the time of the American Revolution and the war which in consequence arose between England and France. A

ministres apostoliques de la parole de Dieu vous ont autrefois enseigné, vous pouvez vous souvenir qu'ils vous prêchoient sans cesse, que l'hypocrisie et le mensonge ne conviennent pas aux enfans du Dieu de vérité; que les violences de vos ennemis n'excusoient pas les vôtres, et que leurs crimes ne vous autorisent pas à en commettre de semblables.

"Peut-être vous flattez-vous que ces désordres feront cesser les maux qui vous accablent? Peut-être vous imaginez-vous que ceux qui brulent les églises, et égorgent de sang-froid les prêtres, détruisent la superstition et l'idolâtrie? Peut-être attendez-vous de là votre déliverance et le rétablissement du pur service de Dieu? Aveugles que vous êtes, avez-vous oublié qu'il n'est jamais permis de faire le mal, afin qu'il en arrive du bien? que vous n'êtes pas sous l'ancienne loi, qui étoit rigoureuse, suivant une lettre meurtrière, qui ordonnoit d'exterminer les idolâtres et les lieux consacrés à un culte défendu? mais que vous êtes sous la loi nouvelle dont l'auteur dit, qu'il ne veut pas la mort du pécheur, mais qu'il se convertisse et qu'il vive; c'est du bras de Dieu, et non du vôtre, qu'il faut espérer la fin de votre captivité; tâchez de l'obtenir par la sainteté de votre bonne vie, et non par les œuvres de ténèbres que vous faites."—*Histoire des troubles des Cevennes, ou de la guerre des Camisards, par M Court. Vol. I., p.* 173.

Friend of Falmouth, in England, had shares in several vessels. The other owners, not being members of our Society, concluded to arm those vessels. He remonstrated in vain against it. These ships made several prizes upon the French. His portion of the prizes was given him, but as he could not conscientiously take an active part in the war, so neither could he share in any emolument arising from it; on the restoration of peace, therefore, he sent one of his sons to Paris, who by public advertisements in the papers, &c., stated that the owners of certain vessels that had been captured by the vessels in which he had a share, should on their application to him, receive their respective portions of the proceeds of the prizes; at the same time giving his reasons why, as a Christian and a member of the religious Society of Friends, he could not share in gains arising from war. This statement coming to the knowledge of the little body here, they deputed a few of their number to go to London to confer with Friends there. They rejoiced to find that the Lord had so large a body, both there, and in America, maintaining the same religious testimonies as themselves. After that period they were visited by some of our Friends,— G. Dillwyn, Sarah Grubb, Mary Dudley, and their companions were the first, then William Savery and David Sands, and last, Richard Jordan. But these dear friends, not speaking the French language, at least very imperfectly, had not a very full opportunity of becoming acquainted with them.

17th. I continue diligently engaged among the little flock in this village. I have had religious opportunities in every one of their families, also several meetings for Divine worship among them, and with the inhabitants at large, who are Roman Catholics and Protestants. There is great openness among them. Mollet has accompanied me in these services. He has a pious mind, and I hope this engagement will tend to strengthen him to walk as one more devoted to the dear Redeemer. Several among the little flock here speak in the ministry. Louis Majolier may be considered among them as a father and a pillar. Finding that they have no discipline among them, so that those whose conduct has been

disorderly, and through whom weakness and suffering have been spread over the whole body, have not been properly dealt with for their recovery, I had a conference with them last evening on this account. The importance of the subject was spread before them, and the necessity of having a discipline, adapted to their state and strength, agreeable to Gospel order. It was an instructive season; the brokenness of heart of many of them reminded me of the time when the Book of the Law was read to the people in the days of Nehemiah. With weeping and sobbing many of them confessed their manifold weaknesses, and their want of allowing the love of God, through Christ, to have free course in them, to which were traced their low estate, and their falling away from the purity of that profession, which their forefathers had maintained amidst so many sufferings. They united in the propriety of establishing a discipline, and have appointed a committee for that purpose.

19th. Codognan. Yesterday morning, on my way to this place, I had a meeting at Muse, a small village. In the afternoon and this morning I visited the few families of those under our name here, who are in a weak state. I also had interviews to my comfort, with some pious Protestants in the village, and last evening had a meeting with the inhabitants, who very generally attended. At first some appeared shy, but after a while their hearts were opened, and the Gospel was preached largely unto them.

21st. St. Gilles. I came here last evening and found about ten families of professors under our name. I have had two meetings with them. That in the afternoon was attended by the inhabitants. Chabran, the Protestant Minister, was present. The Lord has opened his understanding in the Truth.

22nd. I came to Vauvert, where reside a few families of professors under the name of Friends. I had a meeting with them and others, about two hundred persons. Two priests and one of the professors of the college at Montpellier were present; the latter was much tendered under the solemn truths of the Gospel, given me to unfold. I opened to them the way

through which alone we can come unto God, which is through Christ, the Way, the Truth, and the Life; that it is only by the Spirit that the things of God can be known, &c.

23rd. I went back to Codognan, visited again the few Friends there, and reached Congenies that night.

24th. Attended their week-day meeting in silence. My mind was much engaged for them, that they may be gathered into that state, where our whole expectation is from the Lord alone, in which therefore the soul is prostrated before him, hearkening to the secret language of his Spirit, and waiting for his Divine guidance.

Louis Majolier accompanying me, we went to Fontanaise, to Samuel Brun's, his father-in-law. He and his wife are valuable aged Friends. There are three more families in the village, and we had that evening a good refreshing meeting with the inhabitants. Next day had another precious meeting at Paradon's, two miles beyond St. Hypolite. It being First-day, and notice having gone before, people came to it from six to twelve miles distance. Many very tender seeking persons reside on these mountains, where the Lord has had a precious seed for ages; they have greatly suffered in the times of persecution. The same evening I had another very large meeting in the town of Ganges. The streets were thronged with people, round the house, but they were very quiet. The Gospel flowed freely towards them, and many hearts were open to receive it. It w a time to be had in lasting remembrance; for the Lord's grace and power were exalted, and many, with tears, acknowledged it.

The following morning, we returned to St. Hypolite, where also, feeling my mind engaged to have a meeting, a place was provided. It was thought sufficient to contain the people, being a pretty large room; but it seemed as if all the inhabitants of the town had turned out. The whole house was filled, and a very large number stood in the street, in a quiet becoming manner. I had taken my seat near the window, a very convenient place to be heard both in the house, and in the street. For some time I sat under

great distress of mind, yet at the same time, the love of God through Christ, flowed in my heart, towards the people. Abiding under it, I felt the Lord's power to rise over all, believing that whatever trial might come upon me, He would support me even unto death. Then I thought I felt his word of command to preach unto the multitude Christ, with his attributes and Divine offices; when, on hearing some bustle through the crowd towards the door, Louis Majolier, who sat by me, whispered to me, "The Commissary of Police is coming." I so felt the Lord's power, that I answered him, "Fear not, only be quiet." The Commissary then drawing near to me said, "Are you the person that is going to preach?" I replied, "It may be so, please to sit down." On which, taking me by the collar of the coat, he said, "You must follow me to the Mayor," when I answered, "I may not detain thee long, please to take a seat a little while" — on which I began to speak to the people, as the Lord gave me. He stood amazed, keeping hold of me, as I spoke, till at last, he said, "I go and make my report," and then he retired. I continued preaching to the people, who all kept quiet, not moved at all by what passed. Indeed, on the contrary, when the Commissary, on his way to the door, passing by some soldiers who were in the meeting-room, ordered them to go and take me, they answered, "We cannot disturb a man thus engaged." I continued about an hour to speak to the people, as the Lord enabled me; for he was with us, his love and power were felt by many, whose spirits were greatly contrited; the Divine witness reached their hearts. Having taken my seat, and now feeling myself clear, the meeting concluded, when I judged it expedient to go immediately to the Mayor's office, to see if he wanted anything of me; several persons accompanied me. Not finding him there, I was proceeding to his house, when I met the Commissary, who began to threaten me with imprisonment, and with heavy fines upon those who were at the meeting. We went together with him to the Mayor's house; he not being then at home, we waited a considerable time for his return. In the meanwhile, many people, out of concern for

me, others from curiosity, were gathered about to see the end of this. At last, when the Mayor returned, the Commissary went to him to make his own representation, which prepossessed him against us, so that when we came in, seeing me with my hat on, he put on a pretty angry countenance; but I, in a mild, respectful manner, gave him some of my reasons for thus appearing covered. I had hardly given my explanation, when, with a placid countenance, he said, "I know something of the Society of Friends, and their manners." Then, making me sit by him, in presence of the people now collected, he inquired into the object of my present engagements, which led to the unfolding of the religious principles of our Society, and various Christian testimonies; after which, in presence of all, he read audibly the translation in French of my certificates, and heard my account of the care extended by our Society towards their ministers, when thus going abroad as ambassadors for Christ. He said after that, "I am sorry you have been disturbed; had I been here it would not have been so. If you wish to have any more meetings, I shall have care taken that every arrangement be made, and nobody will disturb you." I accepted his civility, and we parted; his heart was open towards me. I left with him several books, in French, on religious subjects, which he kindly accepted; and the next day, on my way to Quissac, another town, a messenger, sent by his wife, overtook me, requesting that if I could spare some more of our books for some of their friends, it would oblige her. Among the books I gave were Penn's Rise and Progress of Friends, his Maxims, No Cross No Crown, and some tracts I had printed at Nismes; among others the short account of our principles and Christian testimonies, &c. The name of the Mayor is Laperouse.

At Quissac, where I arrived that afternoon, the people were very ready in making way for my having a meeting among them, and as no room large enough to accommodate them could be found, it was concluded to have the meeting out of doors. It was a fine, serene evening. They made choice of an orchard surrounded by high walls, which they seated,

placing lanterns in the trees, in which also many persons had taken their station. There were thought to be about one thousand five hundred persons collected. I have seldom known a more solemn stillness prevailing in a religious meeting than we witnessed there. It was a time of very precious visitation of the Lord to this people; the Gospel descended upon them as the dew on the tender grass. The Lord has a precious seed in these parts. These are the plants I had felt so much for when in America, which the Lord now enables me to visit, making me, his poor servant, an instrument in his hands, to water them; may they not be satisfied to be brought under the convictions of the Truth, but yield obedience thereto.

I returned through Fontanaise, and had another refreshing season with a few there, and then came back to Congenies, having during the last six days travelled mostly on foot; for we had but a small mule for three of us. The weather was very warm, but the Lord has strengthened me for the service, and is also my soul's rejoicing. I returned to Congenies in time to have an evening meeting with Friends and others.

Tenth month, 2nd. I went a few miles to see a Protestant minister, who when G. D., S. G., and M. D., visited this place, attended a meeting they had, on which account, he suffered a good deal of persecution; dwelling under the impressions he had received, his mind became more and more enlightened in the Truth, his heart being open to the teachings of the Lord's Spirit.

First-day, 4th. I have had two meetings at Congenies, the last, especially, being very large, the people of the neighbouring towns and villages, Papists and Protestants, having come to it. The Lord condescended to own us by his presence, and to enable me again to preach his everlasting Gospel of life and salvation, to the contriting of many hearts. The meeting concluded with fervent supplications for the Divine blessing upon the inhabitants of these southern climes, and grateful acknowledgments for the many mercies received. Many, after meeting, expressed their sense of the

favours of that day, and the blessing it is to sit under a living ministry.

5th. I have had a *general* meeting with Friends from the various places I have visited here, for the purpose of considering the proposed introduction of a Christian discipline amongst them. Previous to entering into the business for which Friends had met, we were favoured to feel the overshadowing of the Divine presence, preparing us for that day's work. The Committee set apart at a preceding meeting for the purpose, presented the essay of a draft they had prepared, in which they have made a proper distinction between advices, that they ought to endeavour to comply with, and the rules of discipline, which, adapted to their weak state, they ought to submit to, and walk consistently with, if they wish to remain members of this religious body. They then proceeded to appoint Overseers, and some Elders, that due care might be extended to the flock generally, and exercised towards those among them who apprehend it to be their duty to speak sometimes in their meetings as ministers, that these might be preserved from falling into the snares and extravagances which some among them have given way to.

6th. Proposing to depart from Congenies to-morrow, I have spent the day in paying many solemn parting visits, and this evening, I have had one more meeting with this little flock. Our spirits were contrited together, and once more refreshed in the Lord's presence, prostrated before our blessed Redeemer, in gratitude, that to the last, we were favoured to feel the extension of his love. This is a hard parting to many of us, to some of the dear young people especially, in whom I hope the seed of the kingdom of Christ has taken some root. May the Lord water it, and cause it to bring forth fruit to his own praise!

Stephen Grellet now felt at liberty to leave Languedoc, and early next morning proceeded on his way to Montpellier. Many of the inhabitants of Congenies, and most of the "little flock," who had been,

more especially, the objects of his Christian labours, accompanied him some distance on the road; "the dear people seemed as if they could not part with him, and, having once more supplicated before the sacred footstool, imploring the Divine blessing upon them," he left them, "looking after him, as long as they could see him." On arriving at Sommieres, in the midst of an annual fair, he could neither obtain accommodation at the inn, nor a conveyance to take him forwards on his journey. Having, therefore, given directions for his baggage to be sent after him, he set off on foot, "staff in hand, like a poor pilgrim," and reached Montpellier, a distance of about twenty miles, late in the evening. He spent one day in that city. "Through the medium of D'Encontre, the professor I met with at Vauvert," he remarks, "I was introduced to a few religious persons, and have had a solemn and satisfactory meeting among some of the people."

CHAPTER XII.

First visit to Europe.

The scenes of his youth—Interview with his mother—His relatives—Brives—Limoges—Bergerau—Bordeaux—Return to New York

From Montpellier Stephen Grellet passed over the Cevennes; "travelling night and day about four hundred and fifty miles," he reached Brives, the place where his mother then resided.

His visit to the little company of Protestants who profess with Friends, and the inhabitants of the small towns and villages about Nismes and the hill-country a little to the north-west, though attended with difficulties and trials, had been a deeply interesting one. He had had "large and precious meetings" among them, had "freely visited them in their families," been the means of confirming many in the faith of Christ, and of encouraging the little community who bear the name of Friends in the support of a Christian discipline among themselves; he had enjoyed much of the comfort of love, and of the help of mutual confidence and brotherly openness, in his intercourse with that simple-hearted people; and he had taken his leave of them, though not without much Christian solicitude, yet with the cheering hope that the Lord has a seed among them which he will preserve and bless.

It was an interesting point in his Gospel Mission, when, passing away from these more Protestant districts, he entered upon almost exclusively Roman Catholic ground, and now returned to the scenes of his youth and early manhood. He had left them about fourteen years before, in the ardour of military excitement, in the midst of the great revolutionary struggle —nominally a Roman Catholic, but in reality an unbeliever; he came back, a humble disciple of the Lord Jesus, a preacher of the faith he sought to destroy,— a Protestant, and a member of the religious Society of Friends.

That Christian community, it is well known, taking its stand upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," recognises no authority in matters of faith and worship, but that of God; upholding the Holy Scriptures of the Old and New Testament, as the only *Divinely authorized record* of doctrines to be believed and duties to be practised, it absolutely rejects the idea of authority in the mere traditions of men. Believing that the true church is confined to no particular denomination of believers, and depends only on her glorious Head, Christ Jesus the Lord, who rules the Universe for her sake, governs her by his Spirit, and blesses her by his gifts, it acknowledges no right of human interference with the consciences of men; except "by the diffusion of *The Truth*."

Giving no countenance to the assumption of apostolical succession, or the continuance, under any form, of the sacerdotal office, or the setting apart of a distinct class of men exclusively to minister in holy things, with a right to claim support from the temporalities of others, and to exercise dominion over them,

that Society expressly maintains, on the contrary, that Christ himself is the supreme ruler in his Church, and that, under the guidance of His Spirit, all the Lord's children enjoy the right of self-government; and, considering *all* the living members of the Church as Priests of the living God — all capable of receiving and using the gifts of the Spirit,— it sanctions no ministry in the Churches, but that which flows from the pure and immediate operations of the Holy Ghost.

Not admitting, for one moment, and on any plea whatsoever, the religious worship of any other Being but the Eternal Jehovah — Father, Son, and Holy Spirit,— that Society emphatically proclaims that "God is a Spirit, and must be worshipped in spirit and in truth;" enjoins simplicity, sobriety, and order, in all the assemblies for the purpose of that worship; and, calling for the prostration of the soul before the Majesty of Heaven, in the silence of all flesh, and for the offering of spiritual sacrifices acceptable to God by Jesus Christ, it repudiates all the pomp and parade of external rites and ceremonies, the spurious aid of architectural display, and the delusive charm of musical excitement; it lights no candles, and burns no incense upon any visible altar, bows down to no graven image, adores no saint, and recognises no object of religious homage in the Virgin Mary. Totally rejecting the notion of works of supererogation, it performs no pilgrimages to any sacred shrine, knows nothing of the miraculous power of relics, is an utter stranger to the imagined flames of purgatory, has no indulgences, no auricular confession, no sacerdotal absolution, no masses for the living, no prayers for the dead. Acknowledging no

mediator between God and man but Christ, no justification of the sinner but through faith in His blood, no sanctification of the believer but by His Spirit — it has no sacraments but that of the washing of regeneration, or the baptism of the Holy Ghost and fire, and a participation, by faith, in the body and blood of our Lord Jesus Christ, the Saviour of the world,— no hope of eternal life but through the one offering whereby He has perfected for ever them that are sanctified.

As a member of such a Community, and an accredited Minister of such a Church, — so entirely opposed to the Papal system, and to every kind and degree of hierarchical or ecclesiastical domination any where, Stephen Grellet could not fail to appear in striking contrast with those who now surrounded him, in the heart of a Roman Catholic country; it was not strange that peculiar exercises and conflicts should await him, on mingling with them in social and religious intercourse, both in the intimacies of private life, and on more public occasions.

On entering the borders of his Father-land, he writes: —

My exercises in approaching Brives were great, and many of the conflicts I had in America, in anticipation of this solemn occasion, were renewedly felt, so that I have entered this place with a spirit much bowed down, and with a great weight resting upon me.

The meeting with my precious mother was an affecting one. We had not seen each other since the year 1790, and many eventful circumstances have occurred during that series of years. Her sufferings, and those of my dear father, during the Revolution, were great, more so than I had heard before.

I am here entirely surrounded by Roman Catholics, and am a public spectacle among them. Every part of my dress, speech, and conduct is narrowly considered, and gives rise to various inquiries. Never have I felt more forcibly the necessity of constant watchfulness, and to have my every action so wrought in the light, that, in the light of Truth, which bringeth conviction to the heart, I may answer their inquiries. My services among these people are of a different character to what they have generally been hitherto. There is no door open, as yet, for public meetings among them; indeed they do not understand the nature and object of them; but I have interesting and solemn seasons in private circles. In almost every company to which I am introduced, their spirit of inquiry leads to the unfolding of some of the principles and doctrines of the Gospel, and the nature of pure religion, and the true worship of God. Thus I have to set before them, how unsafe it is to trust the salvation of a never-dying soul to what their priests can do for them, to prayers to their saints, &c., the short and only sure way being, with sincere repentance for our sins, to come to Christ Jesus, the only Saviour, who has given himself for us to save us from sin, and not that we should continue to live in sin.

I have been with several of the priests, but how dark and ignorant they are! pleading for their various superstitions, gaudy practices in their masses, confessions, worship, their indulgences, pilgrimages, and many such doings. They bring forth tradition as their authority, which, they say, has proceeded from oral command, delivered by the Apostles to the Church, and has regularly descended to them through the Popes and Bishops, &c., and that their traditions supersede the express testimonies of the Scriptures, the contents of which most of them are very ignorant of. They moreover appeal to the decrees of the Church of Rome, or the Bulls of the Pope, as authority for many of their practices. I directed them, on the other hand, to Christ, "the true Light that enlighteneth every man that cometh into the world," and to his Spirit, "a manifestation of which is

given to every man," whose teaching is in perfect harmony with the Scriptures; for "holy men of God spake as they were moved by it;" whereas their pretended traditions or Pope's decrees, are most of them contrary to the express language of the Scriptures.

Yet I find amidst such a mist of darkness, some tender, spiritually minded persons, who, I trust, are near the kingdom of God. Our merciful High Priest, who is touched with a feeling of our infirmities, has regard to the integrity of their hearts. I have had frequent opportunities to open to some of these the pure and undefiled way to life everlasting. Their hearts rejoice at the glad tidings, and are often much tendered. Several of these are among the nuns. In one convent, their Superior, being a sensible woman, hears the Truth with gladness, and gives me opportunities for unfolding the truths of the Gospel of Christ to the nuns of her convent. If the priests encouraged them in the right way, by example and precept, instead of setting a stumbling block before them, bright instruments might arise from among them. I marvel indeed how, under their present circumstances, I can have so open a door with them; for the priests have endeavoured to represent me to them, as a very dangerous person, who is out of the pale of the Romish Church, and they assert, that out of the Roman Catholic and Apostolic Church, there is no salvation. But these pious persons say, that it is the true and everlasting Gospel that I declare to them, and therefore their confidence in their priests is shaken.

This has been the case with my beloved mother. She felt such concern on my account, thinking that, according to the representation of the priests, I must be finally lost, as a heretic, that she had them to say masses on my behalf, and paid also money that prayers might be put up on my account; not satisfied with that, she urged me to accompany her to her confessor, a monk in whom she placed great confidence, hoping he would convert me to the papist's faith. To satisfy her, I yielded to her request. But great was her disappointment, when she saw that, instead of using the

arguments she expected, to convince me, he gave way to bitter invectives and reflections, because I would not fight, refused to take oaths, &c. I brought forward clear Scripture passages, as authority, from the positive commands of Christ the Lord, whom we are to obey in all things, adducing also the Apostles, and the practices of the primitive believers. Then he gave way to anger, so that he could proceed no further, and being worked up into a passion, I left him in that state. After we got out, my beloved mother lifted up her hands in astonishment, at conduct so unbecoming the Christian professor; and from that time her mind has been much more open to receive the Truth. Like the noble Bereans, she peruses and searches diligently the Scriptures, a copy of which I have given her, to know if these things are so.

I continued at and about Brives thus engaged, amidst many secret and more public trials, till the 6th of Eleventh month. I then went to Limoges, the place of my nativity. My being here revives many past occurrences, and awakens feelings of humble gratitude, for the mercy and power of Redeeming Love, which has visited me, and in good degree, I trust, brought me out of that state of darkness and alienation from God, under which, in this place, the blessed Saviour so long bore with me, and waited to be gracious to my then impenitent soul. It also brings to view the many sufferings that my beloved parents have endured, even from persons who had been among their greatest intimates. I felt nothing but love, Christian love, towards them, and in this, I have visited several of them; one of them, the Mayor of the city, who had been among the greatest persecutors of my family, during the Revolution, told me, in allusion to those days, "we have in your absence acted more like ferocious beasts, than men — much less as Christians." I now only staid two days in Limoges.

On the 9th, I went to Bellac, to my beloved sister De Boise's; there, or in the neighbourhood, I staid till the 27th. I had some interesting religious meetings and opportunities. One of these was with one of my old

tutors, in my father's house, whom I visited at the college of Magnac. He is a priest, and the head of the college; he was much pleased to see his former pupil, and manifested more liberality than it is common to find among that class of men. My dear sister is one who is less under the shackles of superstition than most. I have great comfort in being with her. There are also a few persons here with whom the Testimony of Jesus has a place; but my spirit is under great heaviness on account of the people generally. Vital religion has fled from among them, and they have set up their priest's inventions instead of it.

I returned to Limoges on the 28th, where, my dear Master opening a door for preaching the unsearchable riches of Christ, I continued till the 14th of Twelfth month. I had many public as well as private religious seasons, so that many of the priests became much alarmed. It being the time when some of their renowned orators who had come from a distance, preach every day, I was made the subject of discourse, in their large church, (St. Peter's). Their church was represented as in the most critical state it had ever been in; it was said that Buonaparte had sent for me, from the remote parts of America, to undermine, and if possible, to destroy their holy religion. Such representations excited the public curiosity still more, and brought many more to the meetings I had. Others also pay me private visits, some from curiosity only, but others from a disposition to come to the knowledge of the Truth. Among these, some of the nuns that I have visited, have manifested great tenderness; but it is very hard for them to be emancipated from the influence and fear of their priests. I have had several conferences with some of the latter, but very few of them to satisfaction, for want of their keeping in the Christian temper. One of them, however, must be excepted,—the teacher of Theology in the Priest's Seminary. I was also with another who before the Revolution, was their most renowned preacher. During the Revolution, before the rude, lawless multitude, he publicly reviled and blasphemed the Divine character of our Lord Jesus Christ, trampled upon the

Christian religion, turning it into ridicule, and told them, "these forty years I have been deceiving you and myself," and then gave way, with the multitude, to acts of vileness and profanity, defiling their altars, and setting up the goddess of reason (as they called a young woman) upon them. I did not know then who the man was. There was a company present of about forty persons, when in a mild, becoming manner, he inquired into my views on the nature of the fall of man, and of his restoration through Jesus Christ, baptism and their various sacraments, the eucharist, &c.; also, into the nature of true Gospel ministry and worship, what constitutes the true church of Christ, &c. After I had distinctly answered him on every one of these important subjects, and some others, he told the company present in a solemn, impressive manner, "you have heard this day more true Gospel Divinity than you have ever done before or, may be, ever shall again." I find that this man, after having gone such a length in infidelity, saw his errors, and the errors also of the Church of Rome, which he had so zealously espoused before. Therefore, though pressed by the clergy to resume his former duties, and even to accept greater preferment, he declined; he also refused to deliver, at the Bishop's request, his manuscripts of sermons, that they might be preached again, stating that they were written when his mind was in darkness, and understood not the great Truths of Christianity, as he now beheld them.

I might write much of the various steps taken by some of the priests, or their agents, to try to gain me to their ways; sometimes they would make great promises of the church's honors and preferments, that should be bestowed upon me, if I would embrace their opinions; then again, finding this could not prevail to turn me from the Christian Faith, they poured out upon me their anathemas, &c. I have also frequently had to encounter open Deists, and even Atheists. Thus among the various classes, professors and profane, my sufferings are many; yet I have had some consolations in being a witness that the blessed Truth has found a place even with some, who at first, discarded in toto the Christian,

and every other religion, considering them as the work of priestcraft, to deceive the people.

I returned to Brives the 14th of the First month, 1808. My mind being not yet at liberty to leave those parts, I continued thereabouts till the 23rd, having some large meetings. I then went to Bordeaux, by the way of Bergerac. There my way was hedged up; though I was sensible that there were pious individuals in that place, yet I could not come to the personal knowledge of any. My soul's travail and prayers for them were silently put up in the closet of my heart, to Him who seeth in secret. My way in Bordeaux is also much shut up, though I have the comfort of being with my dear brother Joseph Grellet, who for the present resides in this city.

I have of late been greatly depressed on account of the condition of this nation; the almost uninterrupted wars in which it has been involved for some years past, together with the oppressive system of the conscription, have brought obvious desolation and distress over the face of the country. In many places comparatively few men, besides those in public offices, are to be seen, except those maimed by the war, or the aged, so that females have to perform, out of doors, a great part of the laborious work that generally devolves upon men. My heart is also often made sad in beholding the bands of young conscripts, marching towards the army, now preparing to invade Spain.

Here, in Bordeaux, is a large number of handsome young men from Poland, of the first families of that nation, training for the new war. I have been with some of these young people, who appear to have received a religious, guarded education. How must their parents' hearts bleed to have them now thus circumstanced! Day and night my mind is turned towards Buonaparte. O could I plead with him! could I bring him to feel and see, as I do, the horror and misery he is accumulating upon man, and the vices and immoralities he causes poor unwary youth to be involved in! I have made several trials to procure passports to go to Paris, but cannot obtain them, yet I have not told anybody the con-

cern I feel for the Emperor. If this is a service that the Lord has for me, he is all powerful to open a door for it — into his hands I commit myself.

I have found here a few pious Christians, with whom my soul has been refreshed in the Lord. Among others I have been with an old woman, a nun, who manifests much humility and brokenness of heart; she is acquainted with inward watchfulness and prayer; it is her soul's delight silently to wait upon the Lord, and to meditate on his law. She finds, she says, far more consolation in this silent exercise before God, than in any outward performance; yet the rules of her Order require that she should read every day the Breviary, a long form of prayers and collects in Latin, of which she hardly understands a word. She laments the more her situation, as she knows of none about her who understand the nature of her soul's exercise and travail; she is even afraid they should know it. I had a sweet opportunity with her; the language of encouragement flowed towards her. I have also had several relieving meetings with small select companies.

Stephen Grellet's labours in his native land were brought to an earlier close than he had looked for. Under the restrictions of Napoleon's military despotism, he was not allowed to proceed to Paris, as he wished to do, and no further service appearing to be required in other directions, he felt at liberty to leave France, and to take his passage in a vessel ready to sail from Bordeaux to America. He thus continues his journal:

14th of Second month, 1808. I have embarked this day on the ship Eliza, Captain Skiddy, to return to New York; I found that my efforts to obtain leave of the Government to go to Paris were fruitless, and the door also closing in my mind to labour with Buonaparte, who appears bent on pursuing his military operations, I have felt satisfied, for the

present, to retire from this country; I am, however, far from being able to say, that I leave it with a clear mind. I am more than ever united to a remnant in it, and feel more deeply than heretofore for the distress and misery of the people, under their two-fold oppression, — that of their spirits, through Popish ignorance and superstition, — and that of their persons as well as property, through the rod of iron with which they are ruled. Having felt much for the few professing with us at and near Pyrmont, in Westphalia, I have written them an epistle; also another to the little flock in the South of France, whose welfare I have near at heart.

21st. We have been detained several days below the river, near Royan, by an embargo laid on by the Government, on account of the sailing out of some of their armed vessels. The time has not been lost, as I have made an interesting visit to some Protestants on the river-side. Yesterday morning, having liberty to set sail, as we were proceeding out of the port, we saw three English frigates at the entrance of it, at anchor, and blockading the port, so that our captain, being afraid of being captured, came again up the river; but last night, which was a dark one, he had every light put out, commanded entire silence on the ship, and then passed through the frigates without being observed. We have now a fine wind.

28th. The wind has continued so fair that it is thought we have now made half of our distance to New York, without altering our sails. We have about thirty passengers in the cabin, men, women, and children, mostly French. How different is my present situation to what it was on board the Brunswick, on my way to Marseilles. Then I was the only passenger, and I had much time for retirement; but now, the day, and often parts of the night, are rendered so noisy by my jovial companions, as to give me very little quiet; yet, at seasons, the Lord is pleased to keep me, in the midst of them, as one that having eyes, seeth not, ears, but he heareth not.

14th of Third month. For some days past we have had

such hard gales of wind, as to be under the necessity of laying the ship to; my confinement is tedious, because of the swearing, drunkenness, and obscene language of some of those among whom I am; it reminds me of Lot's abode in Sodom.

21st. I have succeeded in my endeavors to settle some serious differences that have arisen among some of the passengers, in consequence of their wantonness and vicious habits. For a while it threatened to be followed by effusion of blood. Awful consideration, to see how the peace and harmony of a little company as we are, should be thus disturbed. My soul is daily made sad among them; nevertheless, I behold with gratitude, how, notwithstanding their ill behaviour towards me sometimes, when they are under the effects of strong drink, they come to me when in trouble to settle their difficulties.

24th, New York. Yesterday afternoon I was favoured to land here safely, my heart prostrated with gratitude before the Lord, who has restored me to my dear wife and friends, and preserved me amidst so many baptisms. I found my beloved wife still feeble, but able to go with me to meeting.

Stephen Grellet had been absent more than nine months; a few weeks after his re-union with his family and friends, he adds the following memorandum.

19th of Fourth month. Since my return home I have frequently looked back on the Lord's merciful and gracious dealings with my soul, during the last few months of deep and peculiar exercises and dangers, both by sea and land. He has indeed fulfilled the most gracious promise he made me, on my going out. He has been with me, to help, protect and deliver his poor servant. What shall I say now, O Lord, under the sense of these thy favours? Return to thy rest, O my soul! for the Lord hath dealt bountifully with thee; — the Lord is thy strength and salvation, he has been thy shield, thy buckler, thy rock, and thy refuge. Enable me, O Lord, to the end of my days, to be thine, and to serve thee with my whole heart.

CHAPTER XIII.

NEW YORK YEARLY MEETING — DEPUTATION TO VISIT SUBORDINATE MEETINGS — ELIAS HICKS — RELIGIOUS VISIT TO THE SOUTHERN AND WESTERN STATES — DEATH OF THOMAS PAINE.

PEACEFULLY returned, from an interesting visit to his Father-land, Stephen Grellet was soon called upon to mingle again in religious exercise with the assembled brethren of his own Church, and to unite with them in active exertions for the promotion of the Redeemer's cause within its borders.

"At our Yearly Meeting in New York, in the Fifth month, 1808," he writes, "an exercise feelingly came over Friends on account of our young people, that the parents should increasingly manifest their concern for them, by training them up in a religious life and conversation consistent with our Christian profession, and that, as a proper step thereto, a more strict care should be exercised by parents and guardians over the youth, especially on the afternoons of First-days,— that, instead of spending their time in visiting, or in unprofitable company, they should endeavour to keep them at home, reading together the Holy Scriptures, and also other books calculated to bring them to the knowledge of the truths of the Gospel, and the consolations of the Christian religion, that thereby they might become better acquainted also with the nature of the profession we make as a religious Society, to ignorance of which may be traced many of the out-goings from among us, as is lamentably obvious. The interesting subject was so deeply felt in that meeting, that

an appropriate minute was made thereon, and a Committee of three men and three women Friends was separated, to attend, as their way should open, all the subordinate meetings of that Yearly Meeting, and to enforce as they should receive Divine help, the necessity of this pious and important concern. I was one of the Committee separated to that service."

Soon after the conclusion of the Yearly Meeting, the Committee thus appointed engaged in the work. They found it a deeply interesting but "a laborious and arduous service," and the mind of Stephen Grellet, deeply imbued with the knowledge and love of the Saviour, and watchfully turned to the Spirit's teachings, whilst earnestly concerned that souls might be "won to Christ," or be confirmed in the Truth as it is in him, could not fail to be keenly alive to every thing that had the least tendency to lead away from him, or to lessen in the view of others the beauty and loveliness of his character, and the completeness of his Divine attributes.

"I became introduced," he says, "into very deep and painful trials; for Elias Hicks, one of our Committee, frequently advanced sentiments repugnant to the Christian faith, tending to lessen the authority of the Holy Scriptures, to undervalue the sacred offices of our holy and blessed Redeemer, and to promote a disregard for the right observance of the first day of the week. Though his assertions were often so covered that few understood him fully, I frequently, fervently, and earnestly laboured with him. He promised that he would be more guarded; but vain promises they were, and several times I felt constrained publicly to disavow the unchristian doctrine that he advanced. My distress was great when in my native land, amidst popish superstition and darkness; but now it seems still greater,

among my own religious Society, as few appear to be sensible of the threatening affliction that I see gathering upon us; — the cloud becomes darker. Some time past he advanced these, and other sentiments of the same kind, very cautiously, but now he grows bolder. I think it is three years since, when, at a public meeting in this city, after he had advanced some such sentiments, I felt it my place, (in that meeting,) to open and explain the subject, how, as a religious Society, we had uniformly received and maintained the fundamental Christian truths, in harmony with clear Scripture doctrine."

Though, at that time, comparatively a young man, associated in religious service with men of much longer standing, it is interesting to see in these simple records of his early course as a minister of the Gospel, how clearly Stephen Grellet was enabled to detect the subtle fallacies of an acute but shallow thinker, in the incipient stages of that departure from the "Truth as it is in Jesus, according to the Scriptures," which twenty years after was so fearfully developed. As a faithful watchman, Stephen Grellet early saw its character, and anticipated its results — true and steadfast in his allegiance to the cause of the Redeemer, he bore unflinching testimony to the eternal glory of His name, and sought to vindicate the doctrinal soundness of the Christian community of which he was a member.

After returning from this engagement in the service of the Church, he resumed his ordinary occupations amidst the comforts of home. It had, however, been "given him in the behalf of Christ not only to believe on him, but also to suffer for his sake," and his time and talents were still devoted to his cause.

"During the winter," he remarks, "I endeavoured to engage

in some little temporal business; but I was not permitted to pursue it many months. For, believing that my blessed Master called me in the service of his Gospel, once again, to the Southern, and some parts of the Western States, I made the necessary arrangements for such a journey. My dear wife concluding to stay, during my absence, at her father's, who had now removed to Burlington (New Jersey), we broke up housekeeping, and, with the unity of my friends, and their testimonials of approbation, I left home on the 18th of Third month, 1809. My wife accompanied me as far as Burlington, which place we reached in time to attend their meeting, on the 23rd. I sat it in silence, but in this silence my mind has often been refreshed, and encouraged faithfully to follow the Lord in all his requirings."

Thus cheered by the good presence of the Lord, and having left his beloved wife under the care and protection of her earthly parent, he committed himself and his all into the hands of his Heavenly Father, and proceeded on his mission, in obedience to His will. Of this engagement, which was an extensive one, the following particulars are extracted from his memoranda.

Philadelphia, First-day, 26th. I have been in the morning at the North Meeting, to which I belonged whilst my residence was in this city, where also the Lord was pleased to grant his poor servant many instructions and sweet encouragements. I was largely engaged among them, and we had a refreshing season from the Lord. In the afternoon I was at their large, new meeting-house in Arch Street, and in the evening at Pine Street. The Lord's power was near us, the stream of the Gospel flowed like oil towards the poor in heart and contrite in spirit,— blessed be Israel's Shepherd, our Holy Redeemer, for ever. My kind friend Thomas Willis came here from Long Island to accompany me through part of this journey, and in the evening my valuable

friend Thomas Scattergood, coming in, administered a word of encouragement to us in the prosecution of the service of the Gospel of Christ, the Saviour.

Baltimore, 2nd of Fourth month. We have spent a few days here, visiting several Friends' families, particularly the sick, widows, and the afflicted, my dear Master enabling me to break among them a little of the bread of consolation. This day I have attended their two meetings; they were seasons of deep exercise, for the spirit of the world has taken deep root among many, estranging them from the love of God. Lay low, O my soul, abide in humility and meekness before the Lord thy Redeemer, whom thou hast so frequently known, under thy past deep conflicts and baptisms, to be thy strength in weakness, thy leader and deliverer.

We proceeded after that through Elkridge, Sandy Spring, Indian Spring, and Annapolis, to Georgetown, having meetings in all those places. I was also under great exercise because of the oppression under which the poor slaves are kept, and I was engaged, in some places, to describe to the people the nature of that religion, which is pure and undefiled before God, and to contrast it with the fruits of slavery, brought forth among them. At Annapolis, the people generally evinced great ignorance of the things pertaining to Christ and his kingdom, yet the Lord was pleased to permit his Truth to be declared among them. At Georgetown, the meeting was held in the Presbyterian meeting-house, and was well attended, as was that at Washington City, — my holy Helper strengthened me to bear to them the good tidings of great joy, which shall be to all people, testifying of the Saviour, which is Christ the Lord. D. Madison, the President's wife, and her sister, who were at meeting, appeared tender, and invited me to go and see them; they were formerly members of our Society. A physician, a tender-spirited man, with much feeling related to me the following circumstance: A few weeks ago, he was sent for by a planter, who resides some miles hence, to visit one of his slaves. On entering the miserable cabin in which the sick man was, the slave-holder accompanying him, he saw the

poor slave stretched on a little straw. On examining him, he found him in an apparently unconscious and dying state. The master, who was not aware of his low condition, began in very abusive language to upbraid and threaten him, using very coarse epithets; he said, "By pretending to be religious, and going to your meetings, you have got this sickness; but, as soon as you are better, I will cure you with a thousand lashes." The physician told him that, from all appearance, the poor man had but a few moments to live; — upon which, the slave suddenly raised himself, lifted up his eyes, and, stretching forth his hands, said in an audible voice, "I thank thee, Lord Jesus, my blessed Redeemer, for all thy mercies to thy poor servant; now receive my spirit into thy kingdom;" and then expired. The scene was awful; the slave-holder stood speechless and amazed; amidst his threats and reproaches, his poor slave was taken out of his power; he could oppress him no longer, his spirit had triumphantly quitted its afflicted tenement. The slave-holder and the physician both remained silent about ten minutes, and, without uttering a word, the latter mounted his horse and left the place, with impressions that continued deep upon him, as he related the circumstance to me.

9th. We had two meetings at Alexandria; in the morning I had very close doctrines to deliver, having passed through deep baptisms, because of a spirit of infidelity that continued to be felt here, as was the case on my previous visit. In the afternoon, the poor and humble travellers were encouraged. From Alexandria we went to Occoquan; had a meeting in a mill, fitted up for the purpose, and the following day had another at Fredericksburg, in the Court-house, at both of which help was received of the Lord to preach Christ, the Saviour of penitent sinners.

Visiting all the meetings in that part of the country, we came to Richmond, Virginia, where we had two large meetings; we had one at Petersburg the following day, which, through the pressing invitation of the Episcopalian clergyman, was held in their meeting-house. He who has promised to be unto His people, mouth and wisdom, enabled

me to speak largely of the nature of the true Church, and of its holy Head, Christ Jesus the Lord, and of what is the order of the priesthood in his Church, and of the ministry he calls them to. I pleaded also the cause of the poor slaves, as it is often given to me to do in these Southern States; many minds were tendered under the Lord's power.

After visiting every meeting in the compass of Gravelly Run Quarter, we came into the lower parts of North Carolina, Pasquotank and Perquimans Counties; we visited every meeting in that large Quarterly Meeting. We had also several meetings, where no Friends reside, at Edenton, Elizabeth City, &c. Some of those meetings were seasons to be long remembered; the Lord opened the Gospel stream, and caused the doctrines thereof to flow. At Newbegun Creek, I opened to the people the state in which Adam was before the fall, then described the mournful condition of man in the fall, and the impossibility for him, by any efforts or wisdom of his own, to extricate himself from it, and to regain that state of purity and acceptance with God, and paradisiacal felicity which he has lost by sin; that we have all sinned, and have come short of the glory of God. Then I unfolded this great Gospel treasure — Salvation through faith in Christ Jesus the Lord; what He has done for us, without us, through the blood of his Cross, his meritorious death and most holy and acceptable offering of Himself for our sins, whereby we are reconciled to God; and what, through his eternal Spirit and Divine Grace, he does for us, within us; that, through the obedience of faith, we may be renewed again through Him, both obtain remission of sin, and witness a newness of life, and finally an entrance into his glorious kingdom of everlasting blessedness, where Satan, the grand deceiver, the old adversary, has no more place, and the purified spirits can never fall. I have found tender minds seeking after Truth, at several places, and had a word of encouragement to give to them. We had meetings also among the slaves, their masters appearing to encourage them to come; they were seasons of instruction both to slaves, and such of their masters as attended.

1st of Fifth month. We had, at Sutton's Creek, a meeting of the Ministers and Elders in that Quarterly Meeting; the Lord made it a time of close searching of heart; but He, the great physician of value, was near; it was a contriting season.

4th. Returned into Virginia, and was at meeting at Somerton, where there was a marriage, which had attracted a large number of people. At the close of the meeting, the bridegroom gave a general invitation to all present, to come to the wedding-dinner. My companion, Thomas Willis, and I were particularly invited to it, but we could not feel our minds at liberty to go. I have a great objection to such large and promiscuous companies, which frequently open the door for much dissipation; yet I can make allowance for what, in a new country when the inhabitants were but few, gave rise to such a practice; but now I consider it is high time it should be discontinued, especially in our religious Society. It is indeed the concern of Friends, that temperance and moderation should be maintained at marriages, funerals, and on all other occasions. We went back to dine at our friend Jesse Copland's; but in the afternoon I apprehended it was my duty to join the wedding party, at which we found a large company, at least one hundred and fifty persons; tables were also spread out of doors, round which were collected many of the black people. I was glad to see these in the way of making a good meal, which the poor slaves do but seldom. My mind came under a religious concern for that large and promiscuous company, and at a suitable time, when they had finished their repast, they were all invited to sit down together, under the shade of trees, where provision had been made for the purpose; the Lord, my blessed Master, enabled me to hand to them some of the wine of his kingdom, to the grateful acknowledgment of many, that the last wine was the best wine. At the close of that religious opportunity, I requested the company quietly to retire to their several homes, which, soon after, they very generally did. I notice this more particularly, as companies on such occasions frequently continue together till late at night, to the great injury of one another.

We attended a few more meetings thereabouts, and their Quarterly Meeting, then held at Cedar Creek, which was a time of much conflict; some of the people come to these meetings as to a place of diversion, which is a great concern to Friends. At that meeting, the Lord's Truth was exalted, and the Life was brought into dominion.

We had a meeting at Portsmouth, in the Methodist meeting-house; another at Norfolk, at the Court-house; the Mayor and most of their chief inhabitants, attended. I found a seed in both of those places that I was enabled to visit, and, in the power of the Gospel, I unfolded many of the truths pertaining to the kingdom of Christ. The last meeting concluded in prayer for the rulers of the land, that they may rule in the fear and wisdom of God, and protect the oppressed. The Lord was also entreated on behalf of the poor slaves, and the Africans generally, as even such of them as are free are greatly borne down by the laws of this state. After meeting, some were heard to say, "This is the everlasting Gospel that we have heard," others answered, "We have the witness in our heart," and some said, "We could have sat till night." Blessed be the name and power of Him to whom all glory belongs!

We had the next day a meeting at Bennet's Creek, where I was greatly oppressed under a sense of the wickedness, and even the blood-guiltiness of some present, and I spoke to the people of the awful condition of those who thus follow the way of Cain. After meeting, I heard that three men were present who had been engaged in the murder of a black man; but, as the evidence of slaves is not received, the law takes no cognisance of their crime.

12th. My dear friend, Thomas Willis, left me to return home. I sensibly feel the separation, for he has been a fellow-helper to me in my Gospel labours; I feel it very weighty to be left alone to bear the various baptisms attending such a solemn service, — O Lord help thy poor and dependant servant! That day I had a meeting at Suffolk, in the Court-house; the Gospel was like dew distilling on the tender grass; glory and praises be unto the Lord. He

is with his poor servants, in their extremities; I was very low; the Lord has helped me.

14th. I was a second time at Black-water, which was a large meeting, mostly composed of slave-holders and their slaves. It was a favoured meeting, the Lord enabling me to divide the word aright to that mixed company. I then crossed the James' River and came to Williamsburg; the meeting there was large; the inhabitants and collegians very generally attended; Christ, the Saviour of men, was preached; the nature of true worship, in spirit and in truth, and of the ministry in Christ's Church, was unfolded. The following day I was at Skimeno. I was largely engaged in setting forth what is the Christian baptism, by which a man, being regenerated or born again, becomes qualified to partake of that living bread, which nourisheth the soul unto eternal life; then I showed how all the former dispensations were pointing to Christ, the end of all shadows.

The Quarterly meeting, now held at Wain Oak, coming on, I went there, and continued in that neighbourhood till their Yearly Meeting for the State of Virginia. During those several meetings I was introduced into deep baptisms, both on account of our own Society, and the people of that land, and at times I had close testimonies to deliver among them; for the word of the Lord is as a fire and a hammer on every thing with which he has a controversy. Towards the close of the Yearly Meeting, men and women sitting together at my request, the Ancient of Days in a wonderful manner revealed his power among us, so that we could feelingly acknowledge that the shout of the King immortal was heard in our camp, and under the power of his melting presence, many were bathed in tears. The following day I attended a meeting held for the black people in these parts, which was a season of Divine favour. I went afterwards to Richmond, Genito, and Lynchburg, much exhausted by hard riding and the heat of the weather.

31st. Had a meeting at Lynchburg, in the Court-house; and the next day at South River; at both those places, the iniquitous practice of slavery, and the cruelties used by the

tobacco planters upon the poor slaves, lay heavily upon me. At South River, as I was setting forth the abominable traffic in human flesh, three men came in and sat before me. It afterwards appeared, that they were travelling through the country on such inhuman business, and, seeing a concourse of persons coming to the meeting-house, they came in also, in hopes of hearing of some slaves they might purchase. I knew nothing of these circumstances; but, as I was speaking, tears would now and then escape them, and after meeting they said to some persons, that I so represented the wickedness of their trade that they could not refrain from weeping. O that they might be tears of true repentance! I came that night to Elias Fisher's, a friend with whom I had some conversation at their Yearly Meeting, and who proposes to accompany me during a part of my present religious engagement.

We had a meeting at Joice Creek, which was very much disturbed by some unruly persons; I left the place with a heavy heart. We went the following days to the meetings of Upper and Lower Goose Creek, and reached New Garden, North Carolina, in time to have a meeting there on the 7th of Sixth month; through the comfort that flowed from the Divine presence, we were much refreshed. The day following, we attended a meeting at Dover, in silence, and on our way back to New Garden, we paid a visit to a man, ninety-six years of age, who has lost his sight, but is in a state of Christian sweetness; I was comforted in being with him.

At the Quarterly Meeting, Friends were comforted and edified together. We went afterwards through all the meetings composing the Quarterly Meetings of New Garden and Deep River, having meetings also in the Court-houses in some of the towns.

Having completed his religious engagements in North Carolina, Stephen Grellet passed over the Blue Ridge mountains and entered Tennessee. The number of Friends in that State was not large, and their

meetings were few. They constituted one of the Quarterly Meetings belonging to North Carolina Yearly Meeting. He visited them all, and held meetings with the inhabitants of many towns, both in Court-houses, and the places of worship of various denominations, and remarks: "Many of these meetings were seasons highly favoured by the Divine presence and power. Through this State, I have found some pious persons, and the stream of the Gospel has frequently flowed towards them. O that they may settle upon Christ Jesus, the only sure foundation of our hope of salvation!" From Tennessee he went into Kentucky, and thus continues his memoranda:

Stanford, 22nd of Seventh month. My mind being strongly attracted, in Gospel love, towards the inhabitants of this State, I have yielded to the prospect of religious duty to visit them. There are no meetings of our Society here, neither do I know that any Friend has ever travelled in these parts on a Gospel embassy. The Lord who calls me here, is all-sufficient to make a way for me, so as to have a service for the promotion of the blessed Truth among these people. We have travelled over hills and mountains, and have forded several deep waters; about one hundred miles of this journey having been through what is called the Wilderness of Kentucky. Besides the difficulty of the road, especially on account of almost continual rain, we had considerable dangers to apprehend from robbers, as we heard that several persons had been plundered, and some murdered, by white persons under the disguise of an Indian's dress. It is also worth noticing, with grateful acknowledgments, that, though we have met with travellers who had been detained several days by the great rise of the river, we have not been impeded one hour; for the rain ceasing a little while before we came to the waters, we found them in

a fordable state, and soon after, heavy rains returning, those rapid streams were not passable; some persons, attempting to cross, were drowned. To have been under the necessity of encamping near these streams, would have been trying, as there are no houses or cabins, to obtain any kind of shelter or refreshment.

We had meetings at Stanford, Danville, Lancaster, Richmond, &c. At all these places, the people's minds were open to receive me, and the messages the Lord gave me to deliver among them. At Lancaster, there was a band of soldiers, on their way to some western post; the officer brought them all to meeting. Some of these meetings have been memorable seasons.—Ah! what abundant cause have I to be encouraged to follow my blessed Master in all the ways of his commandments. He is indeed my strength and my help; blessings and praises be forever ascribed to him.

Lexington, 28th. This is the chief town in this State, and is improving fast; they are building at once large blocks of handsome brick houses. The soil in this State is very fertile, and a considerable quantity of produce is brought to the towns, where there are navigable waters. I had a meeting here to-day, in the large, new, Presbyterian meeting-house, which was attended by their minister, the inhabitants generally, and also the Episcopalians and Baptists; it has been another season of Divine favour; may I, with increased dedication, be offered up in faithfulness to serve the Lord in all the ways of his requirings.

We went after that meeting to Versailles, Frankfort, Georgetown, &c., &c., having meetings very generally in all the Court-houses in the country; and travelling hard from place to place, we have found an open door in the hearts of the people, and I have been much enlarged in Gospel labours among them. I have felt much reduced after these arduous services, and probably the more so, as on my coming into this State, I found that after I had had a meeting in a place, it was with difficulty I could prevail on the innkeeper to receive due compensation for my entertainment, and I therefore made it a practice to settle my bill at the inn before

meeting, which was mostly held in the forenoon, and to set off for the next place directly after it, without dinner, thus having no refreshment till evening, and riding in the hot sun, and that after meetings in which I had been long engaged before a numerous congregation. O that the seed of God I have visited in this State, and been made an instrument to water, may spring forth to the praise of the Lord! From place to place, I have found it a time of renewed visitation to the people.

Leaving Kentucky he crossed the Ohio, and once more set his foot on Free-soil. The State of Ohio, though of comparatively recent origin, already began to exhibit, in its rapidly increasing population and general prosperity, the blessing of exemption from the blight of slavery. His journal proceeds:

Cincinnati, 4th of Eighth month. This forenoon I have had a meeting in their largest meeting-house. There are a few families of Friends here, but they have not yet any meeting allowed them. My blessed Master has strengthened and qualified me to preach him to a numerous congregation, to the renewing of the faith, I hope, of many of the people.

5th. By travelling hard, through a heavy rain, we reached Waynesville this evening. It is the first settlement of Friends in this part of the State of Ohio. The pouring down from the clouds was but a faint simile of the streams of heavenly love and life in which, during the ride this day, I was immersed, even as into the ocean of everlasting Love; thus, this evening, notwithstanding the exposure and fatigue, I feel greatly refreshed.

6th. Attended Miami Monthly Meeting, held at Waynesville; it did not conclude till near sunset. I think they received about sixty certificates of removals into their borders, so great is the emigration into these parts.

7th, First-day. I was again at this meeting; the shout of the King immortal was heard in our camp, so that, in living

faith, some of us could say, "This is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

I set off the next day for Whitewater, Silver Creek, &c., and returned again to Waynesville to attend their Quarterly Meeting. I have attended three meetings and ridden one hundred and forty-five miles, most of it over bad roads, or rather Indian paths, through an uninhabited country, from one settlement to another. One afternoon we had not even an Indian path to direct our course. The sun, for a while, enabled us to keep in the direction we intended, but it becoming cloudy, we were under great difficulty; we rode through thick underwood till late in the night, when we were favoured to reach a small cabin, in which we took shelter, but had nothing to eat; our saddles served us for pillows. Before sun-rise the next morning we were again on our horses, and yet we did not reach the meeting-house at West Branch, till after the meeting had been sitting, at least, half an hour. It was a memorable meeting, well worth all the toil endured to reach it. The day before, I had been at Whitewater, in Indiana, the only meeting of Friends in that State. The last days have been attended with more bodily fatigue than I ever remember to have experienced, having very little food, and sometimes being obliged to chew the bark of wood for a meal; but, under all, my spirit has praised and magnified the Lord, my Saviour and never failing Helper. He has indeed been very near, so as greatly to contrite my spirit. As I was riding, my soul was poured forth unto him, on behalf of all those among whom he has given me to labour in the service of his Gospel, these years past, both in these American States and in France, and also for my particular friends and near relatives, that he may bless them and protect them. How near have the sheep and lambs of his pasture, wherever scattered, felt to me! May the Great Shepherd of the flock feed them and watch over them! Under the sense of the favours I enjoyed, I have thought, who can say, I serve a hard Master? He is indeed a bountiful Master, and a rich rewarder.

12th. The Quarterly Meeting to-day was so large that about two hundred could not get into the house, during the transaction of the business. For the meeting for worship, sheds had been made with green bushes round the house. This is the first Quarterly Meeting held here, and they have already appointed a committee for a division of it. This shows how rapid is the settlement of this new country.

Elias Fisher, my kind companion, has been taken so poorly with the fever prevalent in these new and low countries, that I am under the necessity of leaving him behind, with some kind friends, he also proposing to return home as soon as he is able. It is trying to be alone; be near, O Lord! By thee all my wants are satisfied.

Cæsar's Creek, 13th. In the course of my religious services, I have seldom passed through greater depths of exercise than I did at this meeting; and my attempt to communicate to the people what was on my mind, did not afford me much relief. This exercise, together with the relaxed state of my frame, through the fatigue and exposure of the preceding weeks, so pressed upon me that I fainted at the close of the meeting; but, after resting a little while at the house of a Friend, near the meeting-house, I was able to proceed in the afternoon, towards the meeting appointed for the following day, near Jonathan Wright's house, who was with me and kindly waited upon me. Chills and fever came on in the night, which made me feel very feeble in the morning; nevertheless I went to meeting, and through adorable mercy, soon after I took my seat, all my sufferings were forgotten. My spirit being quickened afresh in the love of the Gospel of Christ, out of weakness I was made strong, and I was extensively engaged before a large congregation. Many were contrited under the feeling of the renewed visitation of God to them; I hope some of the young people will, in days to come, recollect this day as one, when stones of memorial were given them to rear up as an Ebenezer.

After this meeting Stephen Grellet proceeded to Fairfield. Here he was obliged to yield to the

pressure of disease, and, for several weeks, his religious engagements had to be suspended. On his recovery he thus resumes his memoranda:

Fairfield, 4th of Ninth month, 1809. My travelling in my Gospel embassy has been interrupted through a heavy illness. My health appeared to be sinking by degrees, till at last, the symptoms of the fever prevailing here, at this time of the year, were evidently upon me, and besides the high fever, an inflammation of the lungs rendered my situation still more critical. I came here to attend the meeting I had appointed, with some others, at the close of last Quarterly Meeting; but the disease had made such progress, that it was with great exertion that I went to meeting, and whilst sitting in it, I became convinced that it would be in vain for me to attempt to proceed any further at present, and that I must be resigned, if it was my dear Master's will, to lay down my earthly tabernacle in these distant parts, far separated from my dear wife and near friends. I was then engaged, on bended knees, with fervency of spirit, to supplicate for resignation to the Lord's will, whether it might be a continuation of my life, to have it devoted to the service of my Saviour and Redeemer, or now to lay it down, amidst my engagements in advocating His blessed cause of righteousness and Truth; I interceded also for all those among whom I have laboured for years in the Gospel, that my feeble services among them may be so blessed as to draw their hearts to Christ; and lastly, prayers and intercessions were offered for the assembly present. After this I felt sweet peace, in the prospect of being laid on a bed of sickness.

I now went to my kind friends, William and Henrietta Willis's, who gave me every attention and accommodation their circumstances, in a new country, allowed. Their log-house or cabin is rather more commodious than the others in the neighbourhood, which have but a single room, where all the family sit and sleep, and where all the cooking is done; but this had another small log-chamber joined to it; this they prepared for me, and it is to me like a little palace,

though it is so open that I can count the stars as I lie on my bed. The fever soon increased to such a degree that those about me gave up all hope of my recovery. I was fully aware of my situation, but under a sense that I had come here in the service and at the command of my blessed Redeemer, I felt sweet comfort in committing myself to his Divine disposal and care, now in sickness, as he had strengthened me to do in the prosecution of the work of his Gospel. I had again a full view of what I had beheld of the joys of God's salvation through Jesus Christ, when near the gates of death with the yellow fever in 1798; but I have seen also, that the end for which my days were then lengthened is not yet answered, that though I have been extensively engaged, as it was shown me then that I should be, in the service of the Gospel of my blessed Master, very wide and extensive fields are yet before me, both in this and in distant nations; therefore I have said, "Lord, thy will be done! do with me and for me as is good in thy sight, only bestow upon thy poor servant the blessing of preservation, that through life, and the sufferings attending, I may glorify thee, as also by my death, whenever the work thou hast for me is accomplished. The place of my release, near or far from my beloved family, and the circumstances attending my earthly dissolution, I resign, O Lord, entirely to thy disposal." The fever has now subsided, but I am very much reduced, so that I cannot take more than a few steps without resting.

6th. Though in much feebleness, I rode to meeting today. O what a favour, once more thus to be enabled to join my friends in offering up public and solemn worship to the Lord, experiencing, among the two or three gathered in his name, the fulfilment of the promise made by the dear Saviour, in the days when his eternal Divinity was clothed with humanity, "I am in the midst of them." Thus is my soul bowed in deep reverence before Him, who was with me, making my bed in my sickness, and now, on my first going out, and that in the presence of His people, to worship His holy name, condescends to manifest by His presence that He

owns us. I was strengthened also to preach the Gospel again to the people. The balm of Divine consolation flowed, like oil, towards his tribulated ones. On my return to my kind friends, W. and H. Willis, this evening, I feel my strength considerably increased.

Chillicothe, 9th. Finding my health still improving, and being desirous with all diligence to pursue my religious engagements, I yielded to the impression of duty, to come to this place, which is the seat of Government of the State of Ohio, and to have a meeting here. Accordingly, the 7th inst., I left Fairfield, and travelling slowly I have arrived here to-day, thirty-one miles. This evening I have had a meeting with the inhabitants of the place, in the Presbyterian meeting-house, a commodious building. I felt anxious lest, in my feeble state, I should not speak so as to be heard over so large a congregation; but, blessings and praises be to our all-sufficient Helper! the work is his, the power to do it is his also, and the glory belongs to him, which my whole soul and spirit in reverent prostration ascribeth unto him.

Dry Run, 10th. Information was spread some days past of my intention to be at this place to-day, which has brought here Friends and others from some distance. One-half of the people could not get into the meeting-house, but sat round it in a quiet manner; we had a solemn meeting; Christ Jesus, the only hope of our salvation, was preached to them. In the afternoon, I had another refreshing season with several Friends that had come from Fairfield and thereabouts, once more to bid me farewell. I have met here my kind friend, Benjamin W. Ladd, who has concluded to accompany me, till I reach the Yearly Meeting of Baltimore, which I propose to attend, and to which the meetings in this State belong.

Brownsville, Pennsylvania, 25th. On my way here, I have had several meetings, both among Friends, where they have meeting-houses, and among those of other religious societies, in the Court-houses or their places of worship. I am very closely united in Christian fellowship to the religious

Society to which I belong, but my Christian fellow-believers among other religious denominations are also very near to me; Christ's love is to all—he has died for all: may the Lord so open the hearts of all to receive this blessed and saving knowledge, that they may be turned from darkness to light, and from the power of Satan to God. I have travelled under much bodily suffering these last two weeks.

Hopewell, Virginia, 2nd of Tenth month. I had several meetings on my way to this place; at some of them the Gospel, like a gentle stream, ran towards the people. The love of God through Jesus Christ towards poor, fallen, sinful man, for his redemption, is an inexhaustible spring. Praise and magnify, O my soul, that love and power that have followed me during this my present service in the Gospel, as also on former occasions, under various exercises and baptisms. Amidst my many spiritual conflicts and bodily sufferings, my God has been my shield and my strength; seasons of extremity have been so many opportunities for his arm to be made bare for my help. Bless the Lord, O my soul, and forget not his many benefits!

Baltimore, 14th. I had several meetings on my way to this city, where I arrived last week, to attend their Yearly Meeting, which concluded this day. It has been a season of much mental suffering to me. Day after day I have borne in silence the burden of my distress, except that at one of the meetings for Ministers and Elders, I was enabled to unfold a little of the nature of the exercise of my mind. Our Society maintains several great and important testimonies which, in the opening and power of Truth, were committed to our forefathers; and as these testimonies have been kept to and maintained, they have been a great blessing both to our Society and the people at large, over whom their influence has more or less extended. A pure Gospel ministry, or in other words, a pure, clear, and full testimony to the truth, as it is in Jesus, must be acknowledged to be a great blessing to a congregation, and to a religious society. The influence of those who stand in the station of Ministers is great over the people, either to bring them to Christ, by

their example and precepts, or to scatter them from Him. Hence the great success of the ministry in the early days of the Christian Church. The early history of our Society bears a similar testimony; hence the growth in the truth, and in the saving knowledge of our Lord and Saviour Jesus Christ, that was conspicuous. My concern is sometimes great for our much favoured society. If a forward, self-willed ministry gains the ascendancy among us, we must become scattered as a people; for that ministry which standeth in the wisdom of man, can never reach to the deep things of God; it can neither understand them nor minister of them; Christ crucified is foolishness to it. I have travailed for an enlargement in Christian depth and experience with our Elders, that they may be favoured so to labour as to avert the threatening evil in divers parts of our Society. A Minister of the Gospel of Christ must be acquainted with and established in the faith, and the hope of redemption through Christ, else how can he minister to others what he himself has not. An Elder, who is to be a judge of the ministry, to help the weak and to instruct the ignorant, must also be fully convinced of and established in the great truths of Christianity. My soul has deeply mourned because of the many deficiencies I behold in these respects, and the sad consequences which I anticipate, a spurious ministry will bring over us. Yet, with gratitude it must be acknowledged, that we have amongst us a few baptized Ministers and Elders, who stand as fathers and mothers in the church, and also as faithful watchmen in Zion.

Deer Creek, 15th. To-day a numerous company came to meeting; many slave-holders among them, with whom, in Gospel love, I have had closely to labour, showing them what the Christian character, and the fruits of the Spirit are.

Burlington, 17th. I arrived here this evening, where, through Divine mercy, I am favoured to find my beloved wife restored from a severe illness; we are permitted to unite together in celebrating the excellency of the Lord's power and mercy, who has preserved us both on a bed of sickness, and supported us under our several probations.

After spending a few days at Burlington, Stephen Grellet, accompanied by his wife, proceeded to Philadelphia, and thence to the meetings composing Concord, and parts of the Western Quarterly Meetings, in most of which he found "an open door for his labours in the Gospel." During the course of this journey they experienced a remarkable preservation from drowning. Going down a steep hill, at the foot of which was a deep mill-race, S. G. was unable either to stop or turn the horse, but horse and carriage, with himself and wife, and a young female friend who was riding with them, were suddenly precipitated into the water. With characteristic presence of mind and prompt exertion, he succeeded in rescuing both his companions and the horse from their perilous situation, when a few moments' hesitation or delay, would probably have caused the death of all. In recording the event, he remarks, "This preservation of our lives induced us renewedly to adore and praise Him in whose hands we are, and to desire, with an increase of faith and confidence, to commit ourselves wholly to his Divine guidance and almighty protection. Certainly we have abundant cause to put our trust in the Shepherd of Israel, who sleepeth not by day, nor slumbereth by night."

Having completed his religious engagement, he returned to New York just eight months after he had left home; "strong emotions of gratitude and praise filling his heart, whilst once more united with his little family in private devotion, to wait together upon and to serve their blessed Lord, and holy Redeemer."

On account of his wife's health they had resided, for some time previous to his last journey, out of the city, at the village of Greenwich. At the same place

lived the notorious Thomas Paine. An authentic account of the last days of such a man may have some historical value and interest, and S. G. thus notices his decease:

I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected, and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure, he sent for me, and, on being told that I was gone from home, he sent for another Friend. This induced a valuable young Friend, (Mary Rascoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbour. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner said, "Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived;" and then went away. On which, turning to Mary Rascoe, he said, "You see what miserable comforters they are."

Once he asked her if she had ever read any of his writings. And on being told that she had read but very little of them, he inquired what she thought of them, adding, "from such a one as you I expect a correct answer." She told him that when very young his "Age of Reason," was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied; "for if the Devil has ever had any agency in any work, he has had it in my

writing that book." When going to carry him some refreshment, she repeatedly heard him uttering the language, "O Lord! Lord God!" or, "Lord Jesus! have mercy upon me!"

It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Rascoe repeatedly *saw* him writing. If his companions in infidelity had found any thing to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total secrecy as to what has become of these writings.

CHAPTER XIV.

Second visit to Europe.

Voyage — Arrival at Liverpool — Religious Visit to Scotland.

Again fixing his abode at New York, Stephen Grellet was permitted, for about two years, to remain very much at home. During this interval of comparative repose, his ministerial labours were chiefly confined to the city, and his own Monthly and Quarterly Meetings. As he had been accustomed to do, under similar circumstances, he again "engaged in a small way of business, to make provision for his family," and also, as he says, "to obtain, through the Divine blessing upon his endeavours, the needful supplies to defray the expenses of travelling in the service of the Gospel."

In perfect accordance with the good order established in the Christian community of which he was a member, he might have availed himself, for the latter object, of the willing aid of his friends. But, with characteristic disinterestedness, he declined to do so. Hitherto he had been enabled, even in this respect, to "minister to his necessities" from his own resources, and he felt it to be a privilege both to spend and to be spent in the work of his Lord.

"He has so blessed me," was the grateful record of this devoted servant, "that to His praise be it acknowledged, I

have gone on my own charges throughout all the extensive religious journeys I have to this time taken; though some of these have been expensive; my journey through France, and crossing the sea, especially so; and on this continent I have lost three horses. But I have only thus returned to my blessed Master, in his service, what he has bountifully bestowed upon me. My friends in New York would have paid my passage across the sea, but I could not be free to consent to it."

In connection with these remarks, it will be recollected that the religious Society of Friends have long borne an open testimony to the spirituality and freedom of the Christian ministry. Resting upon the experience and example of the Primitive Church, and the authoritative teaching of the New Testament, they continue to maintain that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ, nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Hence they hold that what is "freely received," should be "freely given," and that therefore the ministry of the Gospel must be essentially gratuitous and free, without money and without price,—without "hire," and without "pay."*

* Bearing upon this point, and the Saviour's charge to the disciples, it is interesting to meet with sentiments like the following in an eminent modern author of the Lutheran persuasion.

"The direction, in a certain sense admonitory, freely to give what was freely received, does not refer to the working of miracles alone, indeed, only in a *lesser* degree to this, for none but a Judas Iscariot would ever conceive the idea of being paid. It embraces all that they have to impart, the exercise of their power to heal and their preaching of the kingdom at once, indicating *both* as grace to be freely offered. No gift of God's grace is to be bought and sold with money.—(Acts viii. 20). Or as Tertullian says, 'nulla res Dei pretio constat' A comprehensive and

But, whilst precluded, by these fundamental views of Christian truth, from providing any pecuniary compensation for preaching the Gospel, they fully recognise, on scriptural grounds, the justness of the claim of the preacher, for the supply of his outward wants, upon those who hear him, whilst actually labouring in the cause of the Gospel, and expending his whole time and strength for their benefit. During the progress and continuance of such undertakings the ministers of the Gospel cannot be expected to provide for themselves, and it is well known to be the prevailing practice of the Society, to pay the expenses of their journeys, and to maintain them during the course of their labours; — "the workman being worthy of his meat."

Stephen Grellet cordially accepted both these views, though, like the Apostle, in regard to the latter, as we have seen, he did not wish "that it should be so done unto him." He "coveted no man's silver or gold," and when he felt himself constrained, by the gentle influences of his Saviour's love, to visit the churches that are scattered abroad, and to proclaim to his fellow-men the unsearchable riches of Christ, he did it in the spirit that sought not *theirs* but *them*, and "so labouring," both in his temporal, and in his spiritual concerns, he sweetly realized the truth of the words of the Lord Jesus, "it is more blessed to give than to receive."

most pregnant position, which cannot be too much laid to heart by God's ambassadors even to the present day; condemning all improper methodical and commercial stipulations in preaching God's grace, all payment that surpasses the limits of their need — (ver. 10), and all those unbecoming perquisites which are ungracefully attached to the direct ministration of the word and sacraments." — *Stier on the Words of the Lord Jesus; translated from the German by Pope and Fulton. Vol. II, p.* 10.

In the midst of his *ordinary* duties and home engagements, he was not unmindful of the *special* requirements of his Christian calling; and under the expansive influence of Gospel love, a religious concern, relating to distant fields of labour, was often a subject of serious thoughtfulness.

"Kept, through Divine aid, from the spirit of the world," he writes, in reference to this period of his life, "I have had the prospect of a great work steadily before me, and, under the various baptisms attendant upon a state of preparation for it, I have been instructively reminded of the steps necessary to the building of a great house; the foundation must be dug deep, for a great weight is to come upon it. Under all these exercises the Lord has been good to me, and has upheld me by the right hand of his power, enabling me, in faith and confidence, to resign myself and my all to his requirings, and the guidance of his Spirit. But, whilst my mind has been thus concerned for distant nations, I have been also introduced into many exercises on account of our Society in these parts. There is a cloud impending over us; a spirit of infidelity is insidiously spreading; therefore I have, at times, earnestly laboured, both in our meetings for Ministers and Elders, and in other meetings, and with my dear friends in private also, that by walking in more consistency with our Christian profession, in our respective stations, we may avert the impending calamity, which at seasons appears to me to be coming, like an overflowing scourge, over our Society."

The sorrowful events of succeeding years, which are now matter of well-known history, have sufficiently justified these serious apprehensions, and painfully illustrate the deplorable consequences of a departure from the simple "word of the truth of the Gospel," or any violation of the plain testimony of "the Scriptures," which "cannot be broken," in any direction,

with impunity. But whilst, with a mind deeply imbued with the influences of the Holy Spirit, and remarkably prepared to sympathize with the Church in all her vicissitudes, Stephen Grellet was thus enabled to "speak the truth in love" and faithfully to labour for the preservation of his brethren from foreseen danger, the time drew near, when, in pursuance of his religious duty, he had again to leave all for the Gospel's sake.

In the early summer of 1811, he entered upon a second visit to Europe, and thus adverts to it in his Autobiography:

Since my return from my religious visit to France, I have been under almost continual pressure of mental exercise in the prospect that I should soon have to return to Europe, to labour more extensively among those nations, in the work of the Gospel of our holy Redeemer. I endeavoured to keep my mind very single to my blessed Lord and the leadings of his Spirit, and, it having appeared to me last winter that the time had come for me to prepare to enter upon this important service, I accordingly settled my outward concerns, and submitted my religious prospect to the serious consideration and judgment of the Friends of my Monthly Meeting, who gave me their certificate of tender sympathy and near unity. The Quarterly and Yearly Meeting did likewise, and soon after this, on the 23rd of the Fifth month, 1811, on the first day of the week, after a solemn meeting, I went on board the ship Orbit, Captain Bool, bound for Liverpool. My dear wife and I were strengthened to part with one another, under a solemn covering of the Lord's presence, and enabled to resign ourselves and one another to his Divine guidance and safe protection. O Lord! preserve thy servant in the way in which he goes, into which thou hast called him, so that, by keeping an eye single to thy holy directions, he may faithfully follow thee, and do the work thou hast assigned him.

The voyage was a favourable one. Many passengers were on board, some of whom were "light and noisy," but Stephen Grellet had "the comfort of the company of John Burlingham, a valuable Friend from Worcester, England." He remarks:

The 5th of Sixth month. I was taken down with sea sickness soon after coming on board. It is indeed a deadly feeling; but, what is the most trying, is the conduct of some of our fellow-passengers, who spend most of their time in drinking and rioting.

17th. These two last First-days I have had meetings with my fellow-passengers, and such of the ship's crew as could be spared from duty. Some of them were tendered. I feel for the poor youths; they are like the prancing horse in the wilderness; their conduct is however respectful towards me. In the private opportunities I take with them, they manifest some sensibility, and I hope some of the religious impressions made on them may continue.

21st. We are now in the Irish Channel, having been favoured, thus far, with a good passage. The prospect of land in sight so draws the attention of my ship-mates that I have sat down alone in the cabin, to wait upon the Lord. With grateful acknowledgments I praise him; for I have not waited on him in vain. He has been near me day by day, especially during my silent, secret prostrations of soul before him; he has frequently contrited my heart.

Stephen Grellet arrived at Liverpool the day after the preceding entry in his journal, the 22nd of the Sixth month, 1811, and he thus continues:

I remained in Liverpool till the 3rd of Eighth month, having sundry meetings with Friends in that large commercial place, and several also among divers classes of the inhabitants. One of these was with the Methodists, in their large house, among whom I was much engaged in the Gospel of Christ, and many of us were baptized together by the

one Spirit. I had also a meeting in the Poor-house; about a thousand of its inmates were present. I felt very tenderly for them. Many had seen better days, but owing to the pressure of the times, they have been under the necessity of coming here. I had also a religious opportunity in that place, with about two hundred children. Some of them manifested tender religious feelings.

During the time I have been at Liverpool, Paul Cuffee, a black man, owner and master of a vessel, has come into port, from Sierra Leone on the coast of Africa. He is a member of our Society, and resides in New England. The whole of his crew are black also. This, together with the cleanliness of his vessel, and the excellent order prevailing on board, has excited very general attention. It has, I believe, opened the minds of many in tender feelings towards the poor suffering Africans, who, they see, are men like themselves, capable of becoming, like Paul Cuffee, valuable and useful members both of civil and religious Society.

The Slave Trade had indeed, at this time, been for some years abolished, both by England and the United States; but it was still carried on, with all its cruelties and horrors, by the subjects of several other powers. In countries where the importation of slaves from Africa was no longer allowed, the desolating and widely extended effects of the *internal* slave trade were still perpetuating the complicated miseries of this dreadful traffic. Slavery itself still continued to prevail to an undiminished extent, and with all the variety and enormity of the evils and calamities inseparable from the inhuman system; while the notion of the inferiority of the African race, and the prejudice against colour, had scarcely begun to give place to more enlightened views, or to yield to the righteous influence of Christian principle. Though some check had been given to the iniquitous trade in the blood

and bones of our fellow-men, direct from Africa, our coloured brethren, for whom Christ died, were still a down-trodden people everywhere, whose sufferings no tongue could tell; and much remained, and still does remain to be done, before this foul disgrace can be removed from the Christian name. Stephen Grellet was one of those who deeply felt for the cause of the oppressed—"the wrongs of Africa;" he heartily united with the friends of truth, and justice, and humanity, in their efforts to do away the vices of a *sinful*, and to lessen the miseries of a *suffering* world. He delighted in the well-being of every son of Africa, and the simple circumstance of the arrival of Paul Cuffee with his coloured crew, in the port of Liverpool, could not fail to touch a chord to which his heart must vibrate; he welcomed him as "a man and a Christian." How many years, alas! have since elapsed, and we are still "guilty concerning our brother."

Leaving Liverpool on the 3rd of Eighth month, Stephen Grellet proceeded northward, and thus continues his record:

My mind has been under great concern that I might have a clear sense of the right way in which I am now to proceed on this important embassy of my great Lord and Master; for I believe that there is a right time and place for every day's work, and my earnest desire is, that, day by day, I may be thus found engaged in serving the Lord. He has condescended now to renew with clearness the impressions I had whilst in America, that the northern parts of this nation were to be the beginning of my Gospel labours in this land. Accordingly, feeling clear, for the present, from further services in Liverpool, and accompanied by my valuable friend Abraham Binns, who proposes to stay a few days with me, we came by Preston and Lancaster to Wyersdale, on the black moors. That meeting was attended mostly by

shepherds, and I came back to Lancaster in time to have a meeting in the evening with the inhabitants of that place. At all these places, the Lord, my blessed Helper, strengthened me by his grace to do the work assigned me.

The following days I attended meetings at Yealand, Wray, Bentham, Long Preston, and Kendal. I am kept, day by day, in a state of great lowness and poverty; yet in many families, as well as in meetings, I am clothed with a little strength, both to visit the seed of Christ, and to minister to it. As I pass through the country, my mind is frequently brought under solemn contemplation, whilst beholding the abodes of some of our primitive Friends, valiant for the truth and testimony of Jesus; and the places also where many of them suffered greatly for their faithfulness in the support of their Christian principles. Many of their descendants, both in America and in this land, now trample under foot, or set at naught these principles that were so dear to their ancestors. Riches and grandeur have brought dimness over many; yet there is here a precious seed, and my soul magnifies the Lord, in that I am permitted to visit it, and to suffer with it.

I had many meetings among Friends and others in the Dales of Yorkshire and Westmoreland; on the way I went to Swarthmore. The present meeting-house was built by G. Fox's directions, and at his expense, on a piece of ground which is tithe-free. By his will, he left directions that there should be a room in it, prepared for the use of Friends travelling in the service of the Gospel of Christ, that they might have a place to lodge in. He also directed that his bedstead, a small table, two of his chairs, &c., should be placed in it for the use of the weary traveller. By these minute instructions we may see the tenderness of that dear servant of Christ, who had undergone so many sufferings and privations for the testimony of Jesus. We also see the simplicity of manners and of living in those days, when the Christian's life was one of self-denial, consistently with the doctrines of our blessed Saviour. The posts of the bedstead, and the chairs, are yet in the chamber, and I saw, at a

Friend's house, his large Bible, which used to be fastened with a chain to the rail of the minister's gallery, not as a relic, or from superstitious ideas, but for a better purpose. In former days, Friends were at times interrupted in the course of their religious meetings or ministry, by opposers who sometimes made false quotations from the Scriptures, or denied the correct quotations that Friends had made; there was therefore a propriety in having a Bible at hand, that the matter might be properly examined: for Friends have uniformly maintained that they have neither principle nor doctrine contrary to the Scriptures, and that if any man, pretending to be under the influence of the Divine Spirit, asserts any thing contrary to the plain testimony of the Scriptures, he is under a delusion. Thus we find that Samuel Bownas, and others of our ancient Friends, sometimes had to take the Bible out of their pocket, whilst preaching to the people, that, by referring to chapter and verse, they might show to the assembly that they were wrongfully charged with having made false quotations. I had to do the same several times in France whilst publicly engaged in preaching the Gospel.

From Westmoreland I proceeded to attend all the meetings in Cumberland, having also some among the people at large, in places where there are no Friends. My services were laborious, having generally two meetings a day; but, blessed for ever be He who has promised, "My grace is sufficient for thee." I have found it so under all my soul's probations; the Lord, my gracious Helper, has been with me; none of his promises have failed. At that time, in addition to the daily exercises attending my Gospel services, the prospect of visiting Scotland was with weight upon me, which greatly bowed me before the Lord, and I believe it was a necessary preparation for that work.

We left Carlisle, where I had two meetings, the 8th of Ninth month. John Ross, a valuable Elder in the Church, and William, the son of my late much valued friend, John Hall, with whom I was closely united in Gospel fellowship, in a religious visit through the United States of America,

joined me at Broughton in Cumberland. We proceeded by Kirklington, Solport, Longton, &c., to Kelso. In most of these places there are no members of our Society, and in some of them meetings have been very seldom held by Friends. It is thought that there has not been one at Jedburgh since Samuel Bownas was there, about a century ago, when he was imprisoned for preaching to the people at the market cross. I have had no personal abuse, but inward bonds and afflictions await me wherever I come, and yet the Lord is pleased to open a wide door for service before me. The meetings are crowded; no place has yet been sufficiently large to hold the people that have come. Amidst such crowds, out of doors, individuals, in some places, have been disposed to cause a disturbance; but I may humbly say with G. Fox, formerly, "The Lord's power is over all." At Lockerby the Priest interrupted us; but he was soon silenced. His hearers were ashamed of him, and we had a solid, good meeting. At Jedburgh, the crowd was so great, that for a while, it seemed as if the prospect of a religious opportunity with the people must be given up; but, through Divine goodness and power, all was brought into stillness, and it was one of the best meetings I have had.

There are many French prisoners of war, on their parole, in most of these towns. They are mostly officers, and very generally attend the meetings. In several places I have addressed them in their own language, towards the close of the meetings. Seriousness appears among some of them, and many visit me at my inn. I feel much for them. May these opportunities for serious reflection be improved by them, and together with the consideration of the sufferings and wonderful escapes that many have experienced in Spain, where most of them were made prisoners, be so blessed to them as to bring them to the feet of Jesus, and into obedience to his truth! By their own acknowledgment, their present bonds are very light, and attended with many comforts, compared with their heavy sufferings in Spain.

At Berwick the meeting was very large, attended by the principal inhabitants of the place, and a great number

of British officers, a large garrison being kept there. At Dunbar the meeting was held in the Methodist meeting-house; and that at Edinburgh was attended by a number of other people besides Friends. Except a few members at Hawick, this is the first meeting I have had with Friends since I have come into Scotland; it was a solemn one; yet I could not be relieved without having a public meeting in the evening. This was a precious season, and afforded a considerable degree of relief to my much exercised mind, respecting that part of the town where the notice was extended.

I feel much for the inhabitants of this large city, where a large profession of religion is made, and feel like a poor stripling among them. Under this humbling view of myself, I have need often to recur to the ground of my engaging in this great and solemn work of an ambassador for Christ, among these nations. Had I wings at my command, in my weakness I might be tempted to take my flight, or foolishly to act like Jonah; but thanks to my gracious and merciful Helper, who continues to be a refuge for the poor and needy; a strong tower is His holy name to all who trust in Him. I have been instructed by the zeal manifested by a soldier, who, hearing of the meeting I proposed to have last evening, walked seven miles to it, through very bad roads, though he had been on duty the night preceding, and he had to be again at his post early this morning; he is in a preciously visited state of mind.

Edinburgh, 28th of Ninth month. I continue in this city and its neighbourhood, under Gospel bonds. I have had one or two meetings every day but one, since I came here. I have visited Perth, Leith, Musselburgh, Dalkeith, &c., &c. Under much poverty of spirit, deep baptisms have been my daily portion, yet many of those meetings have been attended with a holy solemnity.

My mind being, for the present, released from further services in Edinburgh, after a large and very solemn meeting on First-day morning, I went over the Frith to Kirkaldy, where a meeting was appointed for me that evening. Kirkaldy

is a large village about one mile in length, and another of the same size joins it. The meeting had been appointed in the Court-house, and when I came to it I found it so crowded that I could hardly enter; the place was so much heated by the breath of the people that the candles were melting in the sockets, and a very large number of persons were standing in the street; they stood very quietly, and my mind was drawn towards them with strong feelings of Gospel love; but I did not see how a meeting could be held among a crowd thus situated in the Court-house and in the street, when, the expressions escaping my lips, "O that we had a place capable of accommodating this multitude!" a young woman who heard me, said, "O Sir, I do not doubt that we may have the church." Without waiting my answer, she immediately passed away through the crowd, and in a few minutes, we were informed that in half an hour "the church" should be ready. I therefore retired to my inn; but I had not been there fifteen minutes, when I was told that the people were all collected in "the church." At the time the young woman had gone to see if it could be obtained, the minister was himself officiating in it, but, instead of continuing to the end of his service, he immediately wound up. They had put fresh lights in the chandeliers, and his hearers remained in the house; these, together with the people who came in from the Court-house and the street, made a very large congregation, whom I found sitting in great stillness. The canopy of the Divine presence was over us in such a manner that a holy solemnity was felt; the streams of the everlasting Gospel flowed towards the people, and the minds of many were contrited before the Lord; praises and thanksgivings were ascribed to him, whose is the work, and the power, and the glory.

The following day I had another very solemn meeting at Cupar. It was attended by many of the French officers, whom, towards the close of the meeting, I addressed in French, as only few of them understood English. The following days I had meetings at Anstruther, St. Andrews, Dundee, Arbroath, Montrose, and Stonehaven. All these

meetings were largely attended, and eminently owned by the Lord's presence and power, especially Arbroath and Stonehaven. Several clergymen, at the conclusion, confessed to the truths of the glorious Gospel of Christ, that were proclaimed among them. There is a seeking, visited seed in those parts. Some appeared convinced of the Truth; may they also be converted to it!

Aberdeen, 8th of Tenth month. I feel myself in this place of high religious profession, as in a prison-house, encircled with darkness; my way is entirely closed up from having a meeting among the inhabitants, over whom I mourn silently; and I find no place for the rest and relief of my exercised spirit. I have had however a religious opportunity with the few members of our Society, and professors with us, who have a meeting in this city. I sat among them in much bowedness and prostration of soul before God, and have offered prayers and intercessions at the sacred footstool, on behalf of the Lord's tribulated seed wherever they be on the face of the earth.

9th. Went to Kinmuck, where I had a meeting with Friends and others. I was thankful in the evidence that the Lord has among them a little remnant, like a people poor and afflicted, but trusting in him. I had a word of comfort to impart to them. This is the furthest meeting to the north, that we have in our Society.

As my mind was drawn forth in the love of the Gospel towards the people at large, I have found it my place to proceed towards Inverness, having meetings at nearly every town and large village on that coast; some of them have been seasons of Divine favour. During these services in Scotland, the Lord has seen meet to keep me under close discipline. Day by day he has ordered my steps; he knoweth how frail I am and how little I can bear; therefore, only one day's work has been set before me at once. Frequently, when I have risen in the morning, I did not know where I should go that day. Nevertheless, it has been so ordered, that every day I have had meetings, generally in the evening. The place I was to proceed to, being made manifest in the

morning, one of the Friends with me, being on horseback, rode to it, and had preparations made for a meeting, mostly in one of their places of worship, or Court-houses. My companion and I, on coming to the place afterwards, gave further assistance in diffusing printed notices of the meeting, which we carried with us for the purpose.

At Inverness, I felt my mind released from further service in the north of Scotland, and we came back southward over the Highlands, having meetings in many of the towns and villages among the Highlanders. I found some tender spirits among them, and some of those meetings were particularly owned by the Lord's presence and baptizing power. I had also some consolation in several visits that I paid to the cottagers in that wild and mountainous country. I was in very few families where I did not find they could all read; and most of them had the New Testament, printed in their own language.

I came to Glasgow the 26th of Tenth month, and had several meetings there; a very large and satisfactory one in the Traders' Hall. Feeling much for the poor weavers in the villages and towns thereabouts, I had some baptizing meetings in several places. I found individuals in most of them who have known the Lord Jesus Christ as their Saviour and teacher, and their only hope of glory. Some of them sit together in silence, feeling after the motions and quickenings of the Divine Spirit, to enable them to worship the Father of spirits, in spirit and in truth.

I proceeded after that to Greenock and other towns till I came to Port Patrick; the Lord very graciously making way for me to preach the unsearchable riches of the Gospel of Christ. I found through Scotland, in various places, some strongly entrenched in Calvinistic notions, among whom I had deep exercises and close labours. I had frequently to enlarge among them, on the universality of the love of God, through Jesus Christ; his meritorious sacrifice for sin, yea, for the sins of the whole world; that these are faithful sayings worthy of all acceptation, that Jesus Christ came into the world to save sinners, and is the propitiation for the sins of the whole world,

that he would have all men come to the knowledge of the Truth and be saved; that, in order that we might know those deep things of God, which none can know but by the Spirit of God, he has bestowed the visitations of his Spirit upon all; the Grace of God, which brings salvation, having appeared to all, teaching us, &c., &c. Thus I often earnestly pressed upon them the necessity to pay close attention to the in-speaking word of God in their hearts, — to obey the teachings of the Divine Spirit, and to seek to have fulfilled in them the very precious Scripture promises, "they shall be all taught of God;" and the words of Christ, "every one therefore that has heard and learned of the Father, cometh unto me." By so doing they would understandingly read the Scriptures, and escape being of the number of those, who search the Scriptures, which testify of Christ, but will not come to him, that they might have life.

CHAPTER XV.

Second visit to Europe.

Religious visit to Ireland.

On the termination of his religious services in Scotland, Stephen Grellet felt "drawn in much Christian love and interest" towards Friends and others in Ireland, and at once entered upon a general visit to that island. The following particulars of his Gospel labours in the different provinces are preserved:

The 17th of Eleventh month, 1811. Accompanied by my valued friend, John Robinson of Glasgow, and William Hall, we left for Donaghadee in Ireland. We had a short passage, and came pretty directly to Mile Cross, where there is a small meeting of Friends, which we attended in the evening. Proceeding to Belfast, I was at meeting there in silence, among Friends; but was much enlarged in a meeting in the evening with the inhabitants. I went thence to Antrim and Lisburn. At a public meeting in the latter place, I was brought under very deep exercise and oppression by the feeling of a spirit of infidelity. O what darkness it brings! But sinking deep before the Lord, I was brought to feel the quickening influences of the Spirit of life in Christ Jesus, and enabled to minister to that large congregation, exalting the name and offices of Christ, who delivers the believers in him, from the power of darkness, and gives them redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, by whom all things were created, and who is before all things, who is also the Head of the body — the Church; who has not only given himself for the Church, but

also bestows excellent gifts upon her. He has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Then I proceeded to set forth the nature and excellency of the ministry of the Gospel of Christ, and what are the qualifications requisite for such a sacred office, which, none are to take upon themselves, but such as are called of the Lord, as was Aaron. There was great solemnity over the meeting, under which it concluded. I heard afterwards, that about twelve clergymen were present. There was then an assembly of the clergy at Lisburn, and these had come to the meeting. There were some also present who were once members and ministers of our Society, and a few years past went out with Hannah Barnard into infidelity.

I then had meetings with Friends in the province of Ulster, and came to Lurgan to attend that Quarterly Meeting. Owing to the troubles occasioned by the anti-christian spirit which had extensively prevailed in that province, most of the Ministers and Elders in those parts had withdrawn from Christian fellowship with us, and the Quarterly Meeting for Ministers and Elders, had been suspended twelve years. It was now held again. Friends in those stations are very few, but they appear to be a valuable remnant. It was a solemn, contriting meeting; some of us were forcibly reminded of Nehemiah, who, after his return from the long Babylonish captivity, went around Jerusalem during the night, to view the state of devastation to which it was reduced. We had present with us several valuable Friends appointed by the Yearly Meeting of Ministers and Elders, to attend the re-opening of this select Quarterly Meeting. The meeting on First-day morning was to me a suffering one, being attended by some of those who have brought reproach on the Christian name. In the evening meeting Truth was exalted and reigned over all; blessed be the name of the Lord, whose works do praise him! Ann Burgess, from England, on a religious visit to this nation, also bore her testimony to the exaltation of Christ, and his redeeming power.

The Quarterly Meeting was attended with deep exercise of spirit, and the business thereof was conducted to satisfaction. The next day there was a large public meeting, when the name of the Lord our Saviour was exalted.

I then went towards Dublin, having meetings on the way at Rich-hill, Grange, Charlemont, Cootehill, &c. I reached Dublin in time to be at their Monthly Meeting. Bodily indisposition detained me in the house a few days, being a good deal worn by the continued exertions I have had to make since my arrival in England.

I left Dublin on the 14th for Rathangan, where I had two meetings, the next First-day; both were proving seasons, as also that next-day at Edenderry. The three succeeding days I was at Mountmellick, attending several meetings, at the last of which the Gospel spring was opened in a refreshing manner, to the contriting of many present. The joyful prospect also was set before me, that if the present apparent declension of my health was to lead to the dissolution of my outward man, before the services that I have apprehended the Lord has called me to, in these nations, were accomplished, he would graciously accept the free and unreserved offering up of myself and my all to him, and receive me, whenever he was pleased to cut the slender thread of my life, into his kingdom, with his redeemed ones; faith also was renewed that if it was his Divine will that I should perform the whole of the work now before me, with those further services in his Gospel which, at seasons, he has given me to see afar off, as from Mount Pisgah, he is all sufficient to qualify and strengthen his poor, unworthy servant for all.

The next places I visited and had meetings at, were Mountrath, Knock, and Roscrea. At the last place the soldiers from the barracks, with their officers, came very generally to an appointed meeting. The next meeting was at Ballitore. O the agony that I endured there! A close, searching testimony was given me to bear among them. O Lord! thou hast seen the depth of my distress, and in thy mercy and power, thou hast magnified thy name. A fig-leaf covering cannot hide from thy presence. At the Quarterly Meeting at Carlow close

exercise attended me. My mind however obtained a little relief at a public meeting, held on the evening following the Quarterly Meeting.

1st of First month, 1812. At Kilconner, and in the evening at Newtown Barry. This was a very precious meeting, and was attended by many of the Roman Catholics. The Gospel dropped down like dew upon the tender grass. Many minds were reached, and tears were shed.

On my way to Waterford, I had meetings at Ballintore, Cooladine, Enniscorthy, Wexford, and Ross. Some of these were solemn, baptizing seasons. Many of the soldiers and Roman Catholics attended, some of whom had been threatened, if they went, with having to do penance by going round their church on their bare knees; but after meeting, they told Friends, that for the privilege of being at such meetings, they would be willing to go round on their knees ten times instead of once. The meetings at Waterford were both solemn seasons, and those held at Youghal were memorable opportunities. O how great are the Lord's goodness and tender mercies!

I came to Cork on the 15th, under great weight on my spirit, being sensible that bonds and afflictions awaited me in that city.

Under the pressure of much religious exercise, it was "a great comfort to Stephen Grellet here again to meet with his dear friend, Ann Burgess (afterwards Jones), to whom he felt nearly united in Gospel fellowship." They attended the Monthly and Quarterly Meetings together at Cork, and also appointed meetings for the inhabitants of Kinsale and Bandon. From the latter place they returned to Cork, to attend a funeral, "where both he and A. B. were engaged to minister to a large company collected on the solemn occasion, in the burial-ground;" and, having "both felt a religious concern laid upon them" to visit the Friends of the city of Cork, in their families, "in sub-

mission to the Lord's requirings," they united in this engagement. S. G. remarks respecting it:

We diligently pursued that service, during the whole of the following week, except attending meetings in course. Keeping close to the Lord's guidance, ability was given to perform the work to some relief to my tribulated soul, and I hope, to the comfort and encouragement of some of the visited. We have had also a meeting for those who have been disowned by our Society. The Lord, by his Spirit of wisdom and counsel, enabled us to discharge this debt of Gospel love and good-will towards them, with much more openness, and relief of mind, than could have been expected. We had a very satisfactory meeting also with the young people. Bless the Lord, O my soul, who has safely led thee, and supported thee under these deep baptisms and exercises.

From Cork I went to Fermoy, where I had a quiet and good meeting among the Roman Catholics; no Friend resides in the place. Then I had a few other meetings among that people, on my return to Waterford, where I staid a few days, visiting Friends in their families and having some public service. I found there some valuable Friends, and tenderly susceptible young people; — the refreshings of the Lord's presence comforted us together. Several beloved friends accompanying me, I went to Kilkenny, where I had a large meeting in the City Hall. The remains of the popish Bishop, who was lately deceased, were exposed in state to public view, which had brought many people from the country; some of these came to the meeting, and, instigated by their priests, very soon began to be abusive; but the Mayor of the place, who, with some of his officers, had also come to the meeting, ordered silence among them, with threats of immediate punishment to any one who should offer disturbance, and the meeting was held in quietness and solemnity. The meetings at Clonmel and Carrick, both with Friends and others, were particularly owned by the good Master. Blessed be the Lord, he commandeth the

winds and the waves, and they obey him. I frequently feel much for the Roman Catholics; there are some tender minds among them, who have sensibly felt the influence of the Spirit of God, operating upon them.

At Limerick, I had close service; besides meetings with Friends, I had several with the inhabitants in separate parts of the town, particularly among the poor. Oh, what misery and wretchedness I have beheld there, as in most parts of this nation! My heart is made sad indeed, under the sense of the bodily suffering, and of the darkness and depravity of many of the inhabitants.

On my way to Moate, I had several meetings, in places where no Friends reside. They were generally quiet, but at some of them I narrowly escaped being severely wounded, by stones thrown at me from out of doors, whilst engaged in proclaiming the truths of the glorious Gospel of Christ among them. Once, as I was going out of the meeting-house, in the evening, in a dark street, a large stone passed so near my head, as to cause my hat to turn round, but, blessed be the Lord! I have been delivered, his Divine Grace assisting, from every harm, and have repeatedly, on these occasions, felt this short prayer to arise in my heart, "Father, forgive them, they know not what they do." At many meetings, large numbers of the English soldiers have attended, and generally much seriousness has been manifested amongst them; but, in a few places, I have had no small labour in preventing some of them from doing mischief; for, whilst evil minded persons out of doors, threw stones or dirt at me, they would go out to disperse the rude people; being armed, I feared the consequences, and expostulated with them, showing that retaliation would be inconsistent with the occasion for which we were met, as servants of the Lord Jesus Christ, whose precepts we must endeavour to follow, and love all men as he has loved us. The Gospel of peace, and the love of God through Jesus Christ were sweetly and powerfully preached, and meetings which threatened to be disturbed, have been held and concluded with the greater solemnity. Surely this is the Lord's doing; all praise and glory be unto him for ever.

From Moate I went to Athlone, and thence to Connaught, and into Leinster province again. In Connaught I had meetings in places where Friends had not been before. Notwithstanding the persuasions of the priests, in many places, the people would come, and seriously attend to the Christian testimony given me to bear among them, to turn them from darkness to Christ the true light, that enlighteneth every man that cometh into the world, by whom alone we have redemption, and without whom none can come to the Father.

I reached Lisburn in time to attend their Quarterly Meeting. Thence I went to Dublin, where I continued some time visiting Friends in their families, and having several meetings among them, and other people. Suffering humanity has a strong claim upon my feelings, and led me into many of the abodes of wretchedness and misery, poor-houses. prisons, &c. I suffered deeply among them, but found, in some instances, that the door for preaching the Gospel is open among the poor. I had a memorable meeting among the seamen. My mind was under considerable exercise towards them, but I did not know that they were then in so peculiar a position. On imparting my concern to Friends, after the close of one of their meetings, they cordially united in it; when a dear friend stated, that though he felt great unity with the concern, he did not see how it could be accomplished; for orders from the Admiralty in London had arrived, to impress as many of the seamen as possible, and that in consequence, not one was now to be seen, either on board the vessels or on the quays; adding that he would go out immediately and see what could be done. It was then near twelve o'clock. The Friend went directly to the Admiral of the Port, with whom he was acquainted, and told him of the religious concern I had towards the seamen. The Admiral answered, "It is a hard thing that you ask me; here, read what despatches I have to-day from London; the impressing of men is now going on in the city part of London, heretofore exempt from it, but," added he, "if your friend can have his meeting this evening, I give you my word of honour that no impressment shall be made to-night." Now,

that was the very time I had it on my mind to have the meeting. Friends, therefore, had public notices printed, in which, with the approbation of the Admiral, his promise that there should be no impressment that night, was inserted. The notices were distributed at the houses seamen are known to frequent, and where they had concealed themselves. The ground-floor of a large warehouse was prepared and seated for the occasion. The meeting was appointed for seven in the evening, and, contrary to the apprehension of some, the sailors turned out in large numbers, so as to crowd the place. After the meeting had been settled in much stillness, there was a bustle near the door, towards which the attention of the sailors was directed with anxiety. It was the Admiral accompanied by some of his officers. Fears were entertained that he was not true to his promise; but he marched quietly through the seamen, came to the further end, towards me, and took his seat in front of them, as if to proclaim "you see me in your hands before you, you need not fear." We had a solemn meeting; many of those weather-beaten faces were tendered, even to tears. When the meeting concluded, the Admiral, under much feeling and religious tenderness, expressed his sense of gratitude for the Lord's favour extended that evening, and his hope that many of them would be lastingly benefited by this religious opportunity. The meeting separated under that solemnity, and agreeably to the promise of the Admiral, no impressment took place that night in Dublin. But the succeeding days, throughout England and Ireland, it continued very rigid, this being the time when France threatened an invasion.

3rd of Fourth month. My mind now feeling clear from further services for the present in Ireland, and Wales being presented with much clearness, as the next field for Gospel labour into which I am to enter, I have taken my passage for Holyhead. We have had a precious, solemn meeting with Friends of Dublin, this morning. With reverent gratitude I have to acknowledge to my dear Master's love and tender mercy towards his poor unworthy servant. He has been my help and strength every way.

For a time after my arrival in Ireland, my health was feeble, so as to cause solicitude in the minds of my friends; but it is stronger at present, though since the time of my coming to this nation, I have had *ten meetings more than one a day*, visited Friends in their families in several places, and have travelled upwards of two thousand miles. The Lord, by his Spirit, has graciously directed my steps, delivered me from mischief intended by evil-designing men, and although kept very poor from day to day, he has clothed his servant with ability to perform the daily work assigned. "Bless the Lord, O my soul, and all that is within me bless his holy name!"

CHAPTER XVI.

Second visit to Europe.

Wales — Bristol — Bath — London Yearly Meeting — Eastern Counties — North of England.

Rather more than five months had been spent in Ireland, and Stephen Grellet now crossed the Channel into Wales. The Half-year's Meeting for the Principality was about to be held at Brecon, and, having a few meetings by the way, he proceeded pretty directly to that place.

"On the 5th of Fourth month, 1812," he writes, "I landed at Holyhead, after a rough but short passage, during which I again suffered much from sea-sickness. O Lord! direct my steps aright through this principality, and, as heretofore, fulfil very graciously thy word of promise, in which thou hast enabled thy poor servant to believe: 'I will teach thee, and instruct thee in the way which thou goest; I will guide thee with mine eye.'

"I left Holyhead," he proceeds, "the afternoon after my landing, accompanied by a dear friend who came over from Dublin with me. On my way to Brecon, where the Half-year's Meeting for this principality is held at this time, I had meetings among Friends, and also in places where there are no Friends. In several of these, the people speaking only Welsh, I had to communicate to them through an interpreter. There was great brokenness of heart among some of them. The meetings at Dolgelly and Tyddyn-y-gareg were seasons favoured of the Lord.

"On the 14th began the Half-year's Meeting, where I was comforted among some valuable Friends, who belong to it. I had also a satisfactory meeting with the inhabitants of Brecon, and another with a considerable number of French officers, prisoners of war on parole. I spoke to them in French, as they do not understand English. The hearts of some of them were tendered under the power of Truth prevailing among us. Many of them came to me after meeting, in much love and good-will, and some of them bore excellent testimony to the blessed principle of light and truth in the soul. 'What a blessed thing would it be,' they said, 'were men more obedient to it, then there would be an end of wars and fightings.'

"17th. I had a very large, good meeting at Llandilo; many of the people, and even the children, shed tears; they were so affected under the solemnity of the testimony delivered among them."

From Llandilo he went to Haverford-West and Milford Haven. Thence, "having one or two meetings every day, and very close exercises in some of them," he returned along the coast of South Wales, by way of Caermarthen, Swansea, Neath, Cardiff, and Newport, and crossed the Channel to Bristol.

30th of fourth month. I arrived at Bristol in time to attend the Week-day Meeting on Sixth-day. The next day I was at a funeral; on First-day I attended their two meetings; the following days I was at Frenchay and Thornbury, and returned to Bristol to their Third-day Meeting; my mouth was closed at all these meetings. I believe this was the service the Lord required of me. May I ever be preserved under the guidance of his blessed Spirit. There is a time to speak and a time to keep silence. I then went to Bath, and had a meeting with Friends, also in silence. In the evening a large one was held for the inhabitants, in which, through the Spirit of Christ, our holy Head, I was enlarged in preaching the glad tidings of his glorious Gospel. The

following day I was at Melksham and Devizes. At the first place, after a long season of deep and silent wrestling, like Jacob, for the Lord's blessing, I felt as in his presence, and as if encircled by the spirits of many of my beloved and valuable friends in America, and some of those to whom I have had the privilege to become united in the fellowship of the gospel, since my coming to these nations. Very preciously near also did I feel some of those, now disembodied of their tenements of clay, once like ourselves members of the militant Church, but now joined to the Church triumphant in heavenly places in Christ Jesus. It was indeed a blessed, refreshing season. In the afternoon I had particularly to minister to one, then entirely unknown to me, but for whom I felt much in spirit. She was a young woman who has undergone deep trials at her own home, under the secret baptisms of the Lord, which she has endured, none knowing the great exercise of her mind. This afternoon she exchanged her gay attire for the plain garb of Friends, which she had believed, for some time, the Lord required of her; but she now felt that the full time for her doing so had come. Hearing of that appointed meeting she had come to it, and manifested great brokenness of heart. I was afterwards with her to much satisfaction, for she evinces that she is one of those children, who are taught of the Lord.

From this time Stephen Grellet was closely occupied in holding meetings on his way to London, to attend the Yearly Meeting. The following brief record only is left:

Fifth month, 15th. Having had one or more meetings daily, I have come to Walthamstow, near London, to my long valued, though hitherto personally unknown, friend William Dillwyn. There I met very agreeably my dear friend Henry Hull from New York State, who is like myself engaged in a religious visit to these portions of the Lord's vineyard.

The next day I came to London, to my very kind and beloved friends, Joseph and Rachel Smith, who, soon after my arrival in England last year, sent me a very kind invitation to make their house my home. They have received me with Christian and parental affection, and genuine hospitality; their house is a true resting place to me, for it feels as if the description given of that of Obed-edom, is applicable to it.

London, 17th of Fifth month. I attended two crowded meetings, this being the time for holding their Yearly Meeting. Many Friends from the various parts of this nation, Scotland, and Ireland, have already come into the city. I sat both these meetings in silence, but with a spirit fervently engaged before the Lord, my heart being poured out at the footstool of the Divine Majesty. O it feels awful to me to be in this great and crowded city; the sense is heavy upon me, that bonds and exercises await me here; my earnest solicitude and frequent prayer is that I may be kept very near to the Lord, and the guidance of his Spirit, that in all my movements, life, and conversation, out of meetings, and in all my doings in meetings, be it to sit in them in silence, or to be called to the exercise of the ministry of that glorious Gospel of life and salvation, to which my blessed Lord and Master has called me, I may approve myself as his faithful servant and minister.

19th. Yesterday and to-day the meeting of Ministers and Elders sat twice each day; they were solemn meetings. My soul was greatly and reverently prostrated before the Lord, that the ministry among us may be kept pure, and ever partake of that Life whence it must flow. I have been as a child instructed among those whom I feel as fathers and mothers in the church. In one only of these sittings, my soul's travail was accompanied by vocal expression, which was in fervent supplication to the Lord, who is the only helper and strength of his people.

Seventh-day, 30th. This forenoon the Yearly Meeting closed, and that for Ministers and Elders was held in the afternoon. With grateful and reverent acknowledgment I

may join with many dear and valuable Friends, anointed servants of the Lord, in believing that the blessed Head of his church has condescended to be with us, during this yearly solemnity. He has also enabled his poor servant silently to bear up under various exercises, and at seasons I have had a door set open before me for the relief of my mind, and to the exaltation of His holy name, who is blessed for ever.

Sixth month, 6th. I continued in London to this day attending several meetings, some of which were held under great solemnity and a tendering prevalence of the power of Truth.

Leaving the metropolis, Stephen Grellet attended the Quarterly Meetings of Essex, Suffolk, Norfolk, and Norwich, and had many meetings in Lincolnshire.

"Accompanied by my dear friend, George Stacey," he writes, "we have come into the county of Essex, and have had several meetings on the way to Colchester, where their Quarterly Meeting was held at this time. Here I was edified and comforted by the company of that dignified, aged servant of the Lord, John Kendall, at whose house I lodged. He is one of whom it may be said, that he is a preacher of righteousness; the element in which he appears to dwell is love. There also I have met my beloved friends William and Rebecca Byrd, who are on a religious visit to these counties. They often remind me of Zacharias and Elizabeth; so blameless appears their daily walk. Towards the close of that Quarterly Meeting, the power of Truth rose into dominion.

"After attending all the meetings in that county, and having some large and satisfactory ones among the inhabitants, we came into Suffolk, and attended the Quarterly Meeting, at which, and at all the particular meetings in that county, together with several of a more public character, I had, with much comfort, the company and

united exercises of W. and R. B. We had some very solemn meetings, when the baptizing power of the Truth rose at seasons into dominion over all.

"22nd. Came to Norwich Quarterly Meeting, after which, I had meetings in nearly all the towns of that county. Several of them were held in their Town Halls, or in the places of worship of various religious denominations. They were mostly largely attended, and were favoured seasons. Christ, the Saviour of sinners, was exalted among them; the people were directed to him as the only sure refuge and hope of salvation. If we love him we must prize his gifts, which he has purchased for us by his own blood. He has given himself for the church, and bestows also the most excellent gifts of his Spirit, to every man to profit withal. Grace and truth came by Jesus Christ, so that by his blessed assistance we might be able to perform acceptably whatever is required of us — walk in the Spirit — pray in the Spirit, worship in spirit and in truth. I had also some precious meetings with Friends, towards whom my soul is often drawn with fervent solicitude that, according to our Christian profession, and the excellency of the Christian testimonies which as a religious society we believe ourselves called upon to exalt, we may all be found to maintain them in faithfulness before God and man.

"Dear G. Stacey leaving me to return home, my friend Joseph Gurney joined me during a few weeks. He is a man of a watchful spirit, which is peculiarly observable in the exercise of his ministerial gift. We proceeded through Lincolnshire, having large meetings in the principal towns of that county; some very refreshing ones, particularly at Gedney, with Friends. It was a pleasant rest every way to me, to be at my beloved friend, Jonathan Hutchinson's. He is a man of a meek and quiet spirit, whose daily life and conversation adorn the Gospel of Christ."

Having completed his visit to the Eastern counties, Stephen Grellet passed over into Yorkshire, and pursued his religious labours through some of the northern parts of the nation.

Seventh month, 17th. Came to Thorne, in Yorkshire, where the meeting was attended with solemnity and refreshing from the Lord's presence, similar to what we had in such an eminent manner been favoured with at Gedney; but soon after this the dispensation to me was greatly changed. Well known unto the Lord is the end of all his dealings; safe and proper it is for me, his poor and dependent creature, with all lowliness and submission, to abide under them all. Most of the meetings I now had, on my way to York and thereabouts, were attended with deep inward baptisms; silence in them was generally my portion, and the little I had to express, in some of them, was of a close, searching nature. At Beverley, I had not felt at liberty to allow Friends to give any notice of my being at their meeting, and yet a number of strangers came in, when my mind was introduced into great weight of exercise. Dwelling under it, I felt it my place to communicate what appeared to be the word of the Lord unto the people. Though the outward appearance of those present, would have persuaded me that such a communication, could not be suitable to such a congregation, I opened to them what were the requisite qualifications, under the law, for the priests to minister in the outward temple, and from whom the Lord's prophets received their authority and ability to speak in his name. With this I contrasted the services of the priests of Baal and of Jeroboam, and the state of the false prophets, who some of them mixed with the words of their own imagination and deceit, those they had stolen from the true prophets of the Lord. Then I proceeded to unfold what, from the early days of Christianity, has constituted a minister and an Apostle of Christ. What was their anointing, from whom their mission and authority came, what made them able ministers of the New Testament, and what evidence they gave that the Lord, by his Spirit, had sent them; shewing that as the ministration of the Gospel is now the same, — the same Gospel, and no other, is to be preached, the same anointing and qualifications for the solemn service are to be received from the same

source, even the Head of the Church, the Lord Jesus Christ, who bestows his Divine Gifts upon his servants according to the several offices to which he has appointed them. Thus I set forth the nature, office and qualifications of a Gospel minister; described what the Church of Christ is, in what consists that worship, which the Father of Spirits requireth, and which it is our duty to offer unto him, even in spirit and in truth; finally, I contrasted with all this, the present formal worship of many Christian professors, their man-made ministry, whence their qualifications proceeded, &c. It was a solemn good meeting. I was informed afterwards that several clergymen were present, who had been induced to come by the novelty of a French Friend being there.

A few days ago, I was at the Friends' boarding school at Ackworth, with much satisfaction. In the religious opportunities and meetings I had with them, and with the inmates of that large and interesting family, many manifested great tenderness and sensibility, evincing that the fear of God and the love of Christ have a place in their hearts, and that they are acquainted with the teachings of his grace, and the operation of his Divine Spirit. May the Lord's blessing rest upon these tender plants, and on their pious care-takers, and their labour of love. I have repeatedly beheld the good arising therefrom, in the families of Friends, whose children have received their education at that excellent seminary. I have seen the good seed sown there, bringing forth fruits to the Lord's praise. I was also refreshed and edified at York, in the company of those valuable servants of the Lord, Lindley and Hannah Murray; and William Tuke, who is as a pillar in the church; his son Henry is so also. Samuel, the son of the latter, promises to become worthy to receive a double portion of that good Spirit who actuates the father and the grandfather.

Seventh month, 27th. I came to Hull, where I tarried two or three days. Services of a private nature in families were set before me, as also some of a public kind, among Friends and others in that populous town, together with the

inmates of their poor-houses. I feel my mind frequently drawn in Gospel love and very near sympathy to visit that portion of my afflicted fellow-men, and have had in several places some very interesting and solemn seasons with them. In some instances I have been forcibly reminded of the description of Lazarus, given by the evangelist. I also see this Scripture fulfilling, "To the *poor* the Gospel is preached." The stream of this precious Gospel has repeatedly flowed in a wonderful manner in the meetings that I have had among them. Prisons also are places to which my mind is often attracted. How can it be otherwise, than that the abiding sense I have of the great love and mercy of God, in Christ Jesus, even towards *me*, who, like the Apostle, may well call himself, "the chief of sinners," — should constrain me to feel and to judge, that if love and mercy have thus wonderfully been extended towards me, they flow also to the inmates of prisons; for Christ has died for all men — he has come into the world to save sinners, yea, the chief of sinners. O how powerfully did the Apostle feel the force of this, when he exclaimed "It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners," &c.

I have now a great exercise upon me, because of the accounts received, that war has been declared between England and America, that there has already been considerable effusion of blood, and that free intercourse between the two countries is interrupted. In consequence of this, it is very difficult for me to receive letters from my beloved wife, or to forward her mine. The accounts also of the destruction of human life by the belligerent nations on the European continent are truly awful; torrents of blood do indeed flow, both in the north of Europe, and in Spain and Portugal; prisoners of war from Spain continue frequently to be sent over to this island. Under these most afflictive circumstances, which so awfully develope the depravity and sinful state of the human heart, how can I but feel myself most imperatively called upon, with all diligence and faithfulness, to preach Christ the Redeemer, and the only Saviour from

all these evils, entailed on man by sin; to direct all men to him, the Prince of Peace, and to his Spirit, who would lead into all Truth, if they can be prevailed upon to turn to him with full purpose of heart. My heart yearns also towards the nations on the Continent; deep is the travail of my soul for them, and frequent are my prayers for their rulers, that the Lord may so change their hearts, that he himself may come to reign in them, so that they may be induced to beat their swords into plough-shares, their spears into pruning-hooks, and neither learn nor make war any more.

I left Hull, accompanied by my dear friends John and Mabel Hipsley; the latter is the youngest daughter of Wm. Tuke, and a valuable minister. We had meetings at Welwick by the sea-side, at Oustwick, Hornsea, Bridlington, and Quay, all largely attended, and much owned by the Lord's presence and power. O that my constant dwelling may be with that life wherein ability is received to do the work of an ambassador for Christ. Only a short time since I was mostly shut up in silence from meeting to meeting; no way was seen for the relief of my exercised spirit, except by secret prayers to the Lord, and the spreading of my exercises before him; now, at these last meetings, my heart has been enlarged in the Gospel, and the stream thereof has flowed sweetly, to the refreshment of many. Bless the Lord, O my soul, for evermore!

1st of Eighth month. My dear friends from Hull left me this morning for their home, and I have come to Scarborough, a place of great resort for sea-bathing, at this season of the year. In the castle here, G. Fox endured a long imprisonment, because of his faithfulness to the testimony of Jesus; great were his sufferings by cruel treatment. Part of the old castle is yet standing; the place in which G. Fox was shut up is still pointed out.

The next day, being First-day, though no notice of the meeting was extended, it was much crowded, both morning and afternoon, several clergymen and others were present, but silence was my service among them in the forenoon; in the evening I sat in like manner among them for a

considerable time, but towards the close of the meeting I had to deliver some very close doctrine. Sometimes the Lord makes use of his poor servants as sharp threshing instruments; some were present to whom such kind of plain dealing seemed to be necessary.

The succeeding week I had one or two meetings every day, some precious ones, till I reached Whitby. I had close, searching service among them in the morning, and was silent in the afternoon. The love and pursuits of the world are like a canker in the soul. On my way to this place I travelled a considerable distance over the moors. It was on the edge of these black moors that several of our early valuable Friends resided, and the spot on which Luke Cock lived is yet to be seen; a very rough one, as to the outward, but from which a precious gem, polished by the Lord's hands, went forth as an ambassador of Christ, to preach his glorious Gospel.

A few days ago I had a meeting in the forenoon at Pickering; on my way thence, to a large village some miles distant, where I had appointed a meeting to be held in the evening, we overtook a man, on foot, going the same way. A Friend, who accompanied me, being alone in his chaise invited him to take a seat by him. He soon recognized him, as the person whom he had noticed in the preceding meeting, much affected by the testimony of Truth that was proclaimed. My friend's attention had been so attracted towards him, that he tried to speak to him after meeting, but, in the crowd he had lost sight of him. Now, the stranger, after alluding to that meeting, was melted into tears, and then broke forth somewhat in this strain: "What is the matter with me? what is all this? I have never known anything like it. I was going towards Scarborough, and on my way I felt an irresistible power turning me towards Pickering, about six miles out of my way, a place where I had no business, neither had I been there before. Arriving there this morning, I heard of the meeting, and thought that I must attend it; but I was so unwilling to do so, that after going to the door, and looking into the meeting-house, I tried to go back again,

but I felt constrained to go in and sit down. O, I heard such doctrine there, delivered with such awfulness and power, reaching my very heart, as I had never done before; my secret actions and thoughts were set before me; a heavenly flame was kindled in me, &c., &c." Then he stated that at the conclusion of the meeting he retired as speedily as possible into the fields, out of sight, to give vent to his tears, and having heard of the meeting that evening, he was now on his way to it. It was another solemn meeting; blessed be the Lord for ever and ever.

On my way from Whitby to Darlington, accompanied by George Sanders, I had, as for some time past, two meetings nearly every day. One at Guisborough, was held in a large meeting house of the dissenters, so as to accommodate the inhabitants of the place, and, a regiment of the local Militia being there, nearly all the soldiers, with their officers, came to the meeting, and behaved with seriousness; it was a solemn meeting.

24th of Eighth month. I reached Newcastle, having on the way thereto very close and laborious services, both in some of the meetings held for Friends, and those among the inhabitants of several of the populous towns in that section of the country, especially in such towns as Durham, Bishop Auckland, &c., which were attended by many of the clergy, among whom, and on whose account a great load of exercise was felt.

At Newcastle a great concern came upon me, on account of the poor and labouring classes of the community, the colliers especially, and those employed in furnaces and glass-houses, many of whom endure great hardships and very severe privations. The love of Christ constraining me, I yielded to the prospect of duty to have meetings among them. It was a laborious service, especially those meetings held in the evening, and which were mostly out of doors, for there were no places found large enough to accommodate the people. Great solemnity was our covering, on those occasions; under the Lord's power many hearts were greatly tendered. Truly many of these

persons manifested that, though poor in the world, they are rich in faith. I entered deeply into the sufferings of those, who pass most of their days in working in the deep and damp coal mines. Coming out of them after sunset, they took a very short time to refresh themselves, so as to be at the meeting in due season. Sometimes great destruction of life occurs in these mines, by explosions from various causes; thus many are left widows, or fatherless. It was but a few days before I was at one of the collieries, that a large number were destroyed in one of the pits, by the foul air; many of their widows and relatives attended the meeting I had in that neighbourhood; it was a large and solemn one; Divine love was in an extraordinary manner experienced to be over that assembly, when many felt the oil of joy poured forth upon them, in lieu of the mourning under which they had been bowed, and, for a while at least, they exchanged their spirit of heaviness for the garment of praise. The solemnity and stillness which prevailed in the meeting continued over the people after it concluded; on their way home, though in crowds, not a word was spoken, but swollen hearts obtained vent by sighs, or tears. My good and blessed Master was pleased, in a very particular manner, to strengthen me for the special services of these days, — praised be His name! After some of those large meetings, where I had been very much engaged for a long time, in the open air, I felt greatly spent; yet in this state, late at night, I had to ride from four to ten miles, back to Newcastle, to my very kind friends, Hadwen and Margaret Bragg's, where I made my home, and whose house was a place of true rest, to body and mind; my blessed Lord and Master also refreshing me by his presence and Spirit, in such a manner that I was prepared, the ensuing day, to perform again the portion of work he required.

I returned to Darlington to attend the funeral of one of our Friends there, John Backhouse's wife, Elizabeth, who died rather suddenly, and left behind her a family of young children; her brother-in-law Wm. Backhouse was with me, when the information of her decease reached us.

The ensuing day, accompanied by my beloved friend Edward Pease, whose hospitable house at Darlington I have made my home, and a place of rest, I returned to my field of arduous, but very interesting Gospel labours, now among the lead mines, and the extensive hills and dales of Northumberland, Yorkshire and Lancashire. Many of these meetings were numerously attended. Some were held in districts where it is not known that Friends had travelled before, but where I found the people ready to hear, and, I believe, some of them open to receive the testimony to the Truth that the Lord gave me to bear among them. Some of these people pass one half of their time at work in the bowels of the earth. They were by some called a ferocious people, but now, many of them manifested the quietness of the lamb. Several of the meetings have been memorable seasons; they should be held in grateful remembrance, for it has been a very precious visitation of the Lord, and an extension of his mercy to the people. One of them was held on a First-day afternoon, at the heads of Wensley and Bishop-dale. The notice of it had been spread some days before, and people came from a distance of ten miles; several thousands attended. The Lord's power was felt in an eminent manner over us, and the everlasting Gospel was preached, to the tendering of many hearts. The meeting held upwards of three hours, but continued to the end in great stillness and solemnity. It appears that the spot which had been chosen for it, was a field belonging to the clergyman; he did not object to the choice made by the people, and it was the most suitable ground for the occasion. In these dales and among the hills I have felt much for the outward sufferings of the people; there is a great scarcity of grain amongst them; wheat sold for 21s. to 22s., and oats, their chief food, at 11s. 6d. to 12s. per bushel. My horse had but poor fare, and I made as little do as I possibly could; but the Lord has strengthened me every way, blessed and reverend is his name! The business of many of the people in these dales is to knit woollen stockings. They are so industrious that

men, women and children, walking in the fields, or on the highways, keep on knitting as fast as they can.

I went thence into Cumberland, Westmoreland, and into Yorkshire again, visiting the meetings of Friends very generally, and having many also among the inhabitants; for I feel myself a *debtor* unto all; the Lord sends me to preach the Gospel unto all. My daily baptisms are often very deep, in the prosecution of this work; but daily also is it given me, through the tender mercy of my God and Saviour, to rejoice in Him and to magnify his name. None can feel more poor and destitute than I often do, yet, amidst the many trials, doubts, and fears that have often encompassed me, what encouragement have I, in faith and confidence, to rely on that mercy and power, which have, thus far, in a remarkable manner, borne me up under all my exercises, afflictions, and besetments. Day by day the Lord has so graciously extended fresh qualifications to his poor servant, to suffer or perform the portion of service assigned, that truly I may say,

> "In cares, and fears, and doubts,
> Which oft assail my mind,
> When they are left to thee, O Lord,
> The best relief I find."

Near the conclusion of this part of his services he writes: "I came to Undercliffe, near Bradford, to my very valuable friend, Sarah Hustler, one of the Lord's anointed servants, to whom I am very closely united in the bonds of the Gospel."

CHAPTER XVII.

Second Visit to Europe.

Lancashire — Yorkshire — Midland Counties — Essex.

From Bradford Stephen Grellet passed on to Liverpool, where he arrived on the 5th of Tenth month. "Again much refreshed every way, at the hospitable house of his dear and kind friends, Isaac and Susannah Hadwen," he proceeds with his journal:

I continued a few days there and in the neighbourhood, having various services, and attending their Monthly and Quarterly Meetings. Dear Isaac Hadwen having concluded to accompany me awhile, we came to West Houghton. It is a meeting composed of persons mostly poor in this world, and who, on the ground of convincement, have of late become members of our Society. Some show that they are not only convinced of the Truth, but also converted by the power of it, so as to walk as servants of the Lord Jesus Christ. This second step, conversion after conviction, is a very important one, not enough regarded by many, who, after having received the knowledge of the Truth, remain strangers to the efficacious power of it on those who submit to it. In the evening I had a very large meeting at Bolton, in one of the dissenters' meeting-houses. I went to it in great poverty. O how insignificant did I feel myself, even less than a child; but the Lord, my gracious Helper, revealed himself to be a God near at hand. He enabled me to preach the unsearchable riches of Christ, and to invite them to come to be living witnesses to his name—Jesus the Saviour! —by experiencing redemption, through living faith in him.

Through the populous parts of Lancashire and Yorkshire I had extensive services among the people at large, especially the weavers, for whose accommodation many meetings were held in spacious meeting-houses of the dissenters. The distress generally prevailing in these parts, for want of employment, and on account of the scarcity of food, draws forth my very great sympathy. The minds of some are made tender under their sufferings, whilst others are driven to commit excesses, to the great disturbance of their peaceable neighbours.

I have been much among the Kilhamites, who have numerous congregations; they are so named from Alexander Kilham, who was a renowned preacher among the Methodists, but coming to see further than his brethren, both as to church discipline, and the spirituality of Divine worship, he separated from them a few years since. His widow, Hannah Kilham, has become a member of our Society, and a very precious dispensation of the Gospel is committed to her. I have had very satisfactory meetings among those people.

At Chesterfield, besides having meetings with Friends, and with the inhabitants, I had one with about two hundred French prisoners on parole. One of them, an interesting young man, came afterwards to see me; he loves the Truth as far as he has come to the knowledge of it.

Through these counties, as well as others, I frequently met with French prisoners, chiefly officers; the men, both soldiers and sailors, being confined in large prisons. I have had the comfort of finding some in a tender state of mind, and several of them have become public professors of Christianity, being convinced also of the errors of popery, war, &c. At Lichfield, where a large number of these, my countrymen, are stationed, many of them attended the meeting held in the large Town Hall. It was a very solemn season. Several of these prisoners are of high rank, generals, colonels, &c. Three of the generals, one of whom had been at college, in France, with a first-cousin of mine, came to see me after meeting, and expressed, on behalf of

the other officers, their gratitude for the opportunity given them to become acquainted with some of those excellent Christian doctrines to which they had been so great strangers. May the Lord bless the days of their captivity! I sometimes admire the ways of the Lord, who thus enables me to preach, on this island, the Gospel of peace and salvation by Christ, to a greater number of persons of such a character as these than I might have had an opportunity of doing in France; and now to do it at a time when they are, for a while at least, out of the hurry and excitement of warlike movements, and when suffering and reflection have tended to soften many of their minds.

Though he had been several times at Birmingham, and had had considerable service among Friends and others, Stephen Grellet now felt himself again strongly attracted to that place, so that "his peace appeared to consist in returning to it, subject to the Lord's direction, whatever might be the nature of the service required at his hands." Arriving there the 15th of Eleventh month, he remarks:

On my way through a small town, I thought I was required to try to have a meeting there. A place was accordingly prepared, and public notice given through the town, when the magistrates, one of whom was an Episcopal clergyman, sent me orders not to have the meeting, threatening that if I did, they would come and break it up, and cast me into prison. I endeavoured to have my mind retired to the Lord, to feel further after his Divine guidance; and believing it was a service required of me, and feeling resigned to whatever sufferings I might be brought into, for my obedience to Christ, I sent word to the justices that I did not know of any law by which they had authority to prevent my having the meeting, to which the love of Christ constrained me; that therefore, notwithstanding all due deference to them, I continued the intention to have the meeting, at the same time sending them a respectful invitation to attend it

themselves. The clergyman replied that he was warranted to prevent me, and would do so. The meeting, however, was held, and attended by a large number of the inhabitants. I have seldom met with a more serious company. It was a solemn time; many felt the power of the Lord's love and mercy extended to the melting of their hearts. No magistrate came to it, nor was any disturbance offered, and the Lord's power over-ruled all to his own glory.

When I came to Birmingham, I felt the exercise which had been upon me for a particular class of the inhabitants, greatly increased. I had overwhelming sorrow also, because of the horrors of the war on the Continent, where torrents of blood flow. I felt as if I was among drawn swords and bayonets. Then, deeply feeling the guilt of those who are the means of putting into the hands of the warriors the weapons of destruction, it appeared to me that those who manufacture them are sharers in the guilt. I felt it was the Lord's requiring, that I should have a meeting with as many of these as could be convened together; though at that time, all those artificers were in full employ, extensive orders having been given for such weapons. After consulting with Friends, who most feelingly entered into my exercise, they endeavoured to their utmost to promote my object. The large meeting-house of the Independents, was considered the most eligible, being also central for those I wished most particularly to see. The minister of that congregation, a pious man, entered so fully into my religious concern, that he not only relinquished his usual service on First-day evening, but also spread the notice of my meeting at the close of his own in the forenoon. The concourse of people was very great, the house was crowded, and many remained out of doors. Awful and solemn was the weight that was on my mind on that occasion, and earnest was my secret prayer that the Lord would prevent the end, for which that multitude had been called together, from being frustrated; the crowd in the house was so great, and those out of doors so numerous, that I feared for the consequences. The all-gracious and powerful God was pleased, after a while, to bring that multitude, both in and out of doors, into silence, and to

cause a Divine solemnity to spread over us. He gave strength and qualification through his Spirit, to proclaim what the Christian religion is; what should be the manner of life and conversation of the professors of it. It leads, it calls to love and peace; it is pure and undefiled, and enables to bring forth the fruits of the Spirit. These were contrasted with the fruits of the flesh; and the cause of war was unfolded, its awful and dreadful consequences — misery, wasting, and destruction. In these are deeply concerned, not only those actually engaged in the field of carnage, but those also who give countenance, and are in anywise auxiliary to it, as the manufacturers of arms and engines of destruction. I spread before them the consideration, whether a greater trust in God, and love to him and man, would not lead to the pursuit of a kind of business in which his blessing might be expected, and by which his glory might be promoted; and if, as enjoined by our blessed Redeemer, we loved one another as he loved us, all our works and labour would not tend towards the advancing of his kingdom, and the coming of that day, when men shall beat their swords into plough-shares and their spears into pruning-hooks, and they shall learn war no more, nor fan the flame of it in anywise whatever. The meeting concluded in stillness; the people separated in a frame of mind which gave some evidence that the power of Truth had been felt by them. I felt great peace after that meeting, which closed with blessing, adoration and praise and prayers and intercessions offered at the throne of grace.

The following day I had a meeting at Dudley, after which a French female, whose mind had been greatly tendered on the occasion, came to me to express her gratitude in that a countryman of hers, was thus called to preach Christ, the Saviour of men, yea, of sinners who repent and come to him in faith. She is a sister of the late Brissot de Warville, who, like many others, lost his life during the French Revolution.

From Dudley, Stephen Grellet's steps were directed towards a part of Wales, which he had not visited before. After this little digression, he remarks.

I returned by Worcestershire, Northampton, Huntingdon, and others of the Midland counties, having many meetings with Friends and others, the Lord continuing in a remarkable manner to strengthen for the work to which he calls me; deep are the exercises often attending, and in some places very close the testimony given me to deliver; but my peace and safety consist in faithfulness to whatever the Lord requires, whether it be to administer the word of consolation to the afflicted, or that of reproof to the disobedient and the unruly, or at times, as is my lot, to feed or rather starve the full among them, with silence. The latter seems to some a very strange thing; that I should appoint meetings among them, and then have nothing to say to them. O could they read in my soul, they would know, that on many such occasions, deep is my travail before the Lord, and fervent also my supplications for them.

At Northampton a meeting was appointed on a First-day evening, in Friends' meeting-house. My kind friend. Isaac Hadwen, went to see if the house was properly lighted, and though it wanted about half an hour to meeting-time, he found the house full, and as many more out of doors; in the fulness of his heart happening to say, "what a pity that we have not a house capable to accommodate the people," a young woman within hearing answered, "O I dare say my father would take pleasure in opening his house to you;" whereupon, without waiting for an answer, she hastened away and soon returned, stating that very shortly her father's meeting-house would be prepared for the people. It was the house that Dr. Philip Doddridge formerly occupied. I found a great company collected; not one-fifth could have got into Friends' meeting-house. There was a precious, visited seed among that people; their spirits feel near and dear to me. The minister of the chapel and his family attended; he appeared to be a man of a pious mind.

Passing through Cambridgeshire, and being with Friends and others, I came to Stilton, near which are the barracks, wherein are confined about six thousand French prisoners, mostly soldiers, who are guarded by a body of English

troops. Baneful indeed is the scourge of war; with deep anguish of spirit I have visited this portion of my fellow-men; my heart yearns with love towards them, who are indeed very interesting to me. In the conversations and religious opportunities I have had with them, many evinced sensibility, under the chastening hand that has been upon them. Some of them have been prisoners for nine years, and many, I find, have been brought up tenderly, even in affluence, having been conscripts that were forcibly taken from their homes, bands of whom I saw in France, fifty or more chained together, dragged as sheep to the slaughter. Some of them inquired what had brought me to this island, and what induced me to visit them in their affliction? On being informed of the nature of my mission, in the love of Christ to these nations, and what has prompted me now to visit them, and that I had it also in contemplation to go over to France to visit our countrymen in the love that seeketh the happiness and salvation of all, they replied, "Our souls are full of gratitude to the Lord, who has put it into your heart thus to think of us, and feel for us." I could not have them collected together, the rules of the prison not allowing it; but I had several satisfactory opportunities among them, in the wards where they are confined, a hundred or more together. O that the light of the glorious Gospel may so break in upon them, and the power of Truth so come over them, that though their bodies should remain many more years in captivity, their souls may be liberated from the bondage of sin and corruption. Some of them are contented in their present bonds, under the consideration that, were they liberated and sent back to France, they would soon be driven again into the army, and placed in a condition worse than the present.

After Stilton, passing pretty generally through Cambridgeshire, with a mind greatly oppressed by the prevalence of a worldly and a pharisaical spirit, particularly at Ely, I came to Cambridge, under a great exercise and depression of mind, so that during the night sleep departed from me; yet I felt it to be the Lord's requiring that I should have a

meeting there, and that the collegians should be particularly invited to it. There are no Friends residing in that place, and some of the meetings that Friends have had here lately, have been much disturbed by some of the rude young men; but I knew the Lord could, if it so pleased him, restrain the spirits of these, and bless to some at least, that religious opportunity. Thus, with a mind bowed very low, but trusting in the Lord, I went to meeting, accompanied by several dear friends. Many of the collegians gave their attendance, together with the inhabitants. The house was crowded, and for a short space there was a disturbance towards the door, but soon all this subsided, and total silence prevailed; the Lord's power came over us, in a very precious manner. Christ, the Way, the Truth, and the Life, without whom none can come unto the Father, was preached unto them. The ground and source of true spiritual knowledge were unfolded, a knowledge not to be obtained by coming to colleges or universities, but by coming to Christ and learning of him, having ears to hear what the Spirit saith unto us; for the things of God knoweth no man, but by the Spirit of God; and if a man has not the Spirit of Christ to teach him, to lead him into the Truth, to purify and sanctify him, he is none of His. Great solemnity prevailed, under the testimony given me to bear to the Truth. Several of the collegians spoke to us after the meeting, with Christian tenderness. Two of them came to our inn, in the evening, and evinced a desire to have further information respecting some important subjects, relating to their own state. They expected to be ordained in a few weeks, and now they appeared to feel the importance of the subject. Some others were urgent that I should have another meeting among them; but, my dear Master not requiring this of me, I proceeded to Saffron Walden, where I had appointed a meeting. Soon after it had settled into silence, I was not a little surprised to see the two young collegians come in. They sat down in a reverent manner, and so continued the whole of the meeting, which was a solemn one. They were invited to dine at the Friend's house where I was. They had felt so much

after hearing that I was to have a meeting there, that they came sixteen miles on foot, to attend it. They appear to be under great religious concern. I could leave them no better advice than, to press upon them, diligently to wait on the teachings of the Spirit of Christ, and to take no step, but such as Christ himself leads his faithful followers into, according to his word, "My sheep hear my voice, and they follow me, &c., &c." They left us in a very tender frame of mind.

Stephen Grellet now proceeded to visit the meetings of Friends in Essex and Hertfordshire, till on the 25th of Twelfth month, he "once more came to Higham Lodge, to his dear and valuable friend, William Dillwyn and family."

CHAPTER XVIII.

Second Visit to Europe.

Religious engagements in London — Visit to the West of England — Return to London.

Leaving Higham Lodge, Stephen Grellet came to London, to the house of "his dear friends, Joseph and Rachel Smith, his very pleasant and comfortable home in the city." Here he remarks:

I soon felt the heavy Gospel bonds awaiting me in this metropolis to be rapidly fastening upon me. The depth of exercise into which I was introduced, on account of the various classes of its inhabitants, is indescribable. Rich and poor, but especially the last, including not only those in the city at large, and in the various poor-houses, but also the inmates of prisons, and places where many are confined because of their various vices, rested heavily upon me. Many sleepless nights I passed, as the objects of these exercises and baptisms were developed to my view, and it was given me clearly to see that I must stand prepared to engage in whatever line of service my great Lord and Master was pleased to require of me. For such a purpose, I felt, he had raised me up, from a most abject state, and had now sent me here. The awful consequences that would attend me, should I be unfaithful and attempt, like Jonah, to flee from the presence of the Lord, were in an appalling manner set before me. On the other hand, the gracious promise was renewed, that if, in simplicity of heart, I resigned myself to the Lord's guidance and requirings, without consulting with flesh and blood, he would be with me, would make way for me, and

uphold me. Thus I was enabled again to offer myself and my all to the Lord and his service, not in that great city only, but also to go on the European continent, or whereso-ever he might call me, or his Spirit might lead me. Great peace and quietness I felt after this full offering was made; yet the weight of my chain was not thereby lessened, or the cup I was to drink rendered less bitter; neither was my concern for the members of our own Society decreased by what I felt for the people at large.

I had extensive services with Friends in this great city and its vicinity, and have paid religious visits to many of their families. I have met with close trials in the course of this engagement, which is a humiliating one. But my mind has been comforted, and my spirit has often been refreshed with many beloved disciples of the Lord. In this large Quarterly Meeting I have found fathers and mothers in the Truth, brethren and sisters in Christ, and the fellowship of the Gospel; precious children also, dear to my best life, because the life of Christ, through the eternal Spirit, breathes in them. I believe there are many among those, now children, who will become valiant for the Lord and his Truth on the earth, and honourable in his church. It is precious indeed to behold young minds early submitting to the baptizing power of Truth.

Having felt deeply for the sufferings of a large portion of the labouring class in this city, I believed it to be my religious duty to have religious meetings among them; great numbers are out of employment, in consequence of the stagnation of business, caused by the desolating war which the various European nations are waging against each other; and the distress is greatly increased by the general scarcity of bread throughout this country. Many efforts are made to administer some relief to the poor sufferers. Friends generally are active and very liberal in these deeds of benevolence. One of them has sent to London from his own purse, the enormous amount of seventeen thousand pounds sterling, besides what he has bestowed for the same benevolent object, in his own neighbourhood, and

other places. But this liberality is not confined to Friends only; I have been delighted in hearing of the charities bestowed by many in the various ranks of life, according to their ability. I am particularly struck with the self-denial evinced by many of the rich; as the high price of bread is owing to the scarcity of corn, to reduce the price by lessening the quantity consumed, they have declined the use of bread in their families, substituting rice and other articles.

The first meeting I had among the distressed was held in the Friends' large meeting-house, at Devonshire House, for the weavers of Spitalfields, where thousands of them are out of employ. They came in such numbers that they stood in the house as close as they could crowd, and many could not get in. Under the apprehension that they had been called together to have bread distributed, some of them became very noisy, so that, for a time, it appeared as if our object of having a religious meeting would be frustrated; but my beloved friend William Allen, well known to them by frequently handing out bread and other kinds of provisions to them, told the people that the meeting had been called for a religious purpose — a meeting for Divine worship — and therefore requested them to act accordingly, so that, through the Lord's favour, they might be partakers of the benefits designed. Stillness soon prevailed over the dense crowd, and the Lord's power was manifested over us. The earnest prayers that were put up for this people were heard. The Gospel of Christ was preached to the poor, he fed them with good things, even the consolations of his Spirit; many of them were broken into tears, and the solemnity and quiet was not interrupted at the conclusion. Some of them said, "It is a precious gift we have had this evening." My beloved friend, William Forster, was my co-worker in the Gospel of Christ.

After that, I had several other meetings among the poorer class in London, held in the parts mostly inhabited by them. I felt deeply for their outward misery, but no less for the deplorable state of ignorance and demoralization into which many of them are sunk. It seems as if I should have to

be baptized for the various classes of the people, from those who occupy the highest stations in life, to those who are in the most abject and degraded condition, even those that inhabit the dark regions into which vice has plunged them. I have the tender sympathy of many dear and valuable friends, and at seasons the very precious evidence that the dear Redeemer and Comforter, even He who was in ancient days with his people in their afflictions, is also with me. Bless thou the Lord, O my soul! and yield thyself unreservedly to every service and baptism that he has for thee.

Feeling my mind now led towards the people of high rank, and the nobility in the West-end of London, and my much valued and beloved friend, Mary Dudley, one particularly qualified, having a similar prospect, we entered together into the service, and had meetings among them. I did not find the same degree of brokenness and contrition of spirit that I have done among the poor; nevertheless, we were comforted by mingling in spirit with some of those who love the Lord Jesus in sincerity.

My next field of religious labour was more particularly among the young people of our own Society, for whom I felt much, and I had several meetings with them; very mingled were my feelings; O how precious, how near in the Gospel, have many of these felt to me. I had also a meeting with those who have been separated from our Society for various causes; it was far more numerously attended than had been anticipated, and a much wider door was opened for religious labour in Gospel love, than could be expected. Many of them, I believe, received the testimony I had to bear among them, in the love in which it was delivered.

Stephen Grellet had long felt much on behalf of the Jews resident in London; and in the course of his interesting labours in the service of Truth, a meeting was now held with them in Devonshire House Meeting-house, which was well attended. In

connection with this engagement, he resumes his memoranda:

Having observed, among the numerous boys and girls that stand at the corners of the streets, with trifling articles for sale, many Jewish children, I inquired into it, and found that the parents of these children frequently give them a basket with small articles, as pins, needles, oranges, &c., and send them away from home to get their own living; but I was told that many of them become a prey to wicked men and women; the boys are enticed by pick-pockets, or other kind of robbers, to assist them in their depredations, and the girls are decoyed into haunts of vice. I felt very anxious that some measures might be devised for extricating these poor children from the paths of vice and misery, when, to my great consolation, I found that the same concern had already claimed the attention of pious and benevolent persons, and they had opened an asylum for them. I was much pleased in visiting it. They were instructed in various kinds of manual labour, to fit them for business; but above all, their religious and moral instruction was attended to, and some of them manifested much religious sensibility. I was particularly struck with the solemn and feeling manner with which they repeated some Scripture passages relating to the coming, the sufferings, death, and resurrection of the dear Redeemer, our Lord Jesus Christ. But I found in that asylum another class of Jews which also claimed my very tender feelings and Christian affection. They were grown-up young people whose minds have been attracted towards Christianity, and who were endeavouring to obtain more knowledge of it than they could do at home; in consequence of this, some of them had endured from their parents very harsh treatment; some had even been turned out of doors, and left in a forlorn state, for other Jews would not receive them. Many of these had found a peaceful retreat in that asylum, and appeared to have minds prepared, with gratitude to the Lord, to appreciate the favour. Among these were some young

women, children of wealthy parents. I paid several visits to them with great satisfaction, and felt near fellowship with those who had the superintendence of the Institution, for the love of Christ appeared to prompt them.

After passing days and nights under deep exercise on account of the degraded and vicious portion of the inhabitants of this great city, I felt that I had a service towards them, but I could see no way to discharge it. I earnestly besought the Lord that he would open a way for me, and then spread this important concern before my dear friends in London, Ministers and Elders. They deliberated upon it with much feeling and care; and, believing it was a service required by the Lord, they encouraged me, with simplicity and faithfulness, to attend to it. Friends' meeting-house, in St. Martin's lane, was considered the most eligible place to hold such a meeting, being very near to neighborhoods resorted to by pickpockets, thieves of various descriptions, and abandoned women. It was a very arduous task for Friends to have to send notices of the meeting to such, but they did it faithfully. For the accommodation of that class of people, many of whom spend their nights in revelling, &c., and do not go out much in the day, the meeting was held in the evening, the 19th of First month, 1813; but to have a concourse of such people brought together so late as seven o'clock, p.m., tended greatly to increase my fears of the consequences. My confidence nevertheless was in the Lord, that he would overrule all to his praise and glory. The meeting was very generally composed of the class of men and women towards whom my exercised mind had been directed, except that some of the inhabitants of the neighborhood, seeing the house lighted, had come in, not knowing for what kind of persons it had been chiefly designed. My mind was at first brought under great dejection and distress on beholding before me so many fellow-beings, of both sexes, in whose countenances so much vice and depravity were depicted, some of whom, perhaps, had never been in a meeting for worship, and were strangers to religious sensibility. My soul

was also greatly moved in observing that they were mostly young people. I wept bitterly over them; but the love of Christ, who came to save sinners, to seek and to save that which was lost, filled my soul and prepared me, not only to proclaim against sin, and the consequences of living and dying in sin, but also to preach Christ the Saviour of sinners. O, it was a solemn time indeed; the Lord's power was over us; the lofty heads, the proud looks, were brought down. I have seldom known such brokenness, and so general, as it was that evening. The meeting remained in the same state during the silence after I had sat down, a silence only interrupted by the sobbings or deep sighs of some of them. At the conclusion, the people retired in the same quietness. O what a display of the Lord's power and mercy! Surely our hearts can but overflow with gratitude to him our blessed and sure Helper. How great is his condescending mercy, in thus visiting sinners and causing the offer of his pardoning love, if they will submit to his terms, to be proclaimed. Very feelingly was the prophet's message declared to them, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, &c."

The chief police magistrate in London, hearing of that meeting through some of our Friends, sent me word that, if I wished to see that class of people more generally throughout the city, he would take measures to have them all collected, when full opportunity would be given me to have meetings with them. I acknowledged his kind offer, but could not accept it, though I told him I should be obliged by his giving me free access to the several prisons in London, having felt much drawn towards that class of poor, wretched humanity. My request was readily granted, and I engaged very soon in the arduous and very trying service.

The Compters* were the prisons I visited first; there is one in each district of the metropolis. They are places to

* These Compters have since been abolished.

which the offenders, when taken up day by day, are committed, and from which they are transferred afterwards to other prisons, according to the nature of their offences. When in the morning I visited these prisons, I was astonished at the number I found, who had been taken up during the preceding night. I had some very striking religious opportunities with them.

After that, I proceeded with a visit to Newgate, which occupied some days, having religious opportunities in the many separate apartments, where the miserable inmates are confined. Several were under sentence of death. In one cell there were four together, who were to be executed the ensuing morning; one of these particularly drew forth our tender feelings, — my dear friend, William Forster, being then with me. His wife, with two children, came to see him for the last time, when we were there. One of the children was a boy, about eight years of age. The awfulness of the sight of his father under heavy irons, with the other prisoners, his emotion from knowing that his father was to be brought to the gallows the next day, together with the gloominess of the prison, brought the child into a state of great terror and distress. P. Bedford knew the grandparents of this child, — poor weavers, but people of piety. We felt it our place to visit them the day after the execution of their son. We were much instructed in beholding that, in their very deep grief, they were sustained by the comforts of the Christian religion. The Lord Jesus was their refuge and strength under their great and sore trouble. They produced a letter written by the poor prodigal the night previous to his execution, addressed to his wife, and to his parents; the mournful widow now coming to the house, the letter was read. After describing his heart-felt sorrow and deep repentance for his crime, and the hope that, notwithstanding his great unworthiness, the Lord Jesus Christ, who had mercy on the penitent thief on the cross, would condescend to be merciful to him, he most earnestly begged his aged parents, whose grey hairs he was instrumental in bringing down with sorrow to the grave, to forgive him also; he

described his evil life, which had now brought him near to an untimely end, as being the consequence of his disobedience to them, and particularly in having disregarded the due observance of the Sabbath, so contrary to their parental entreaties. Having begun to do so in the afternoon, it had led him into evil company, and step by step he had become the companion of thieves. He most earnestly entreated his wife to guard very particularly the children from such dangerous and ungodly practices, and to spend the afternoons and evenings of the Sabbath in attending religious meetings, and reading the Bible, and books of devotion. We found in the boy above mentioned so much sensibility, that our interest in him became excited; some kind friends assisted in having him sent to school.*

In the course of the visit through Newgate we found many boys who, decoyed into vice by thieves and pickpockets, and now mixing in prison with older and depraved men, were likely to come out thence far greater adepts in crime. We felt much for those poor youths, and seeing the necessity of having them kept separate from other criminals, we succeeded in inducing the sheriff and magistrates to have another part of the prison appropriated to them. P. Bedford took an active interest in the concern, and several of our young men Friends enlisted in it, with great advantage.

The visit to that part of Newgate which is occupied by the women prisoners, had very nearly been frustrated. The jailor endeavoured to prevent my going there, representing them as so unruly and desperate a set that they would surely do me some mischief; he had endeavoured in vain to reduce them to order, and said he could not be responsible for what they might do to me, concluding that the very least I might expect was to have my clothes torn off. But the love of Christ constrained me, and I felt persuaded that He who

* The boy behaved so well, that he was subsequently placed at a boarding school, and afterwards as an apprentice with a Friend. The letter of his poor father, above alluded to, was preserved and given to him on his coming of age. He married and settled respectably in life.

called me to this service could again make way for me, and preserve me. Very earnest was my prayer to have undoubted evidence that this was a service that the Lord required of me, feeling that my having visited the men was not a reason why I should visit the women also. My request was granted, and the path of duty being clear before me, I proceeded to the prison. When I came to the small yard, the only accommodation for about four or five hundred women, I found there some who immediately recognized me, as having seen me in the Compters, and who appeared much pleased at my now coming here. They told me that no preparation had been made to receive me, but that they would immediately do what they could towards it. Owing to the darkness of the morning, the prisoners had been unusually late in getting up, and many of them had not yet risen. They occupied two long rooms, where they slept in three tiers, some on the floor, and two tiers of hammocks over one another. They had the whole soon rolled up, and all the women came together in one room. When I first entered, the foulness of the air was almost insupportable; and every thing that is base and depraved was so strongly depicted on the faces of the women who stood crowded before me, with looks of effrontery, boldness and wantonness of expression, that, for a while, my soul was greatly dismayed; surely then did I witness that the Lord is a refuge and strength, his truth is a shield and a buckler; the more I beheld the awful consequences of sin, and the more deeply I felt the greatness of the depravity into which these poor objects had been plunged by the devices of Satan, the more also I felt the love of Christ who has come to save and has died for sinners. As I began to speak, under the feeling sense of this redeeming love of Christ, their countenances began to alter: soon they hung down their heads; their haughtiness and proud looks were brought low, and tears in abundance were seen to flow; great was the brokenness of heart manifested on this occasion. I inquired of them if there were any other female prisoners in the place, and was told that several sick ones were up-stairs.

On going up, I was astonished beyond description at the mass of woe and misery I beheld. I found many very sick, lying on the bare floor or on some old straw, having very scanty covering over them, though it was quite cold; and there were several children born in the prison among them, almost naked.

On leaving that abode of wretchedness and misery, I went to Mildred's Court, to my much valued friend, Elizabeth J. Fry, to whom I described, out of the fulness of my heart, what I had just beheld, stating also that something must be done immediately for those poor suffering children. The appeal to such a pious and sensible mind, as dear Elizabeth possesses, was not in vain. She immediately sent for several pieces of flannel, and had speedily collected a number of our young women Friends, who went to work with such diligence, that on the very next day, she repaired to the prison with a bundle of made-up garments for the naked children. What she then saw of the wretchedness of that prison induced her to devise some plan towards the amelioration of the condition of those poor women, and, if possible, the reform of their morals, and instilling into their minds the principles and love of the Christian religion, etc., etc., as had been done, to some extent, on behalf of the boys.

In thus following Stephen Grellet through his Christian labours among the haunts of vice and infamy, and the abodes of crime and misery in the British capital, in 1813, it is interesting to be able so distinctly to trace their connection with the origin of those systematic efforts for the amelioration of the condition of some of the most wretched of our fellow-men, the permanent effects of which are too well known and appreciated to need comment. In the memorable interview with Elizabeth Fry, as well as in many of his services in the metropolis, he "had, much to his comfort, the company of his beloved friend William Forster;" and what passed at Mildred's

Court first prompted Elizabeth Fry to those "visits to Newgate, accompanied only by Anna Buxton," (afterwards the wife of W. F.) out of which ultimately arose that persevering devotedness to the temporal and eternal interests of the poor prisoners and outcasts, which has been so full of blessing to thousands, in various parts of the world. A touching interest is added to this record, by the fact, that William Forster, during his last illness in Tennessee in 1854, where, as the faithful minister of Christ, he laid down his valuable life, a martyr to the cause of the poor down-trodden slave, alluded with lively recollections to the circumstances and results of the interview with E. Fry, so graphically described by Stephen Grellet. The journal proceeds:

I also visited in Newgate the separate prisons for debtors, both men and women. These were divided into two classes; those who had moved in the higher ranks of life, and those in a lower sphere. The opportunity among the first of these was a memorable one, many of them were much affected; they had been brought to that place from various circumstances which they could not control, through an accumulation of misery or disappointment. Some, however, evinced that they knew the Lord Jesus Christ to be their refuge in the time of trouble.

I afterwards visited all the other prisons in London, and also the several poor-houses. Whilst during the day I pursued the above engagements in prisons, poor-houses, &c., I had in the evening, in some parts of London, several meetings of a character nearly resembling that I had in St. Martin's lane, with the vicious and degraded portions of the community. Several of my very valuable friends accompanied me in these visits also.

I felt much spent after these close engagements, and so long breathing the air of prisons and poor-houses; and accepted, with gratitude, the release that my good Master

gave me, for the present at least, from London, Gospel love prompting me now to visit Friends and others in some other parts of this nation.

Abounding, as Stephen Grellet thus did, in the work of the Lord, his labour was not in vain in Him, and on being permitted afterwards to see some of its results, he remarks, "Thus, though my labours have been attended with deep suffering and mental distress, I have cause, with reverent gratitude, to bless and praise the Lord, in that those humiliating and trying services have tended to the relief of many poor sufferers, and I hope also to reclaim many from the paths of vice and misery." Of his visit to the West of England he thus writes:

Accompanied by my dear and valuable friends, Joseph and Rachel Smith, I left London the fore part of the Second month, for Reigate, Dorking, &c., &c., when these beloved friends returned to London. I now had one or two, and sometimes three meetings a day, accompanied by my dear friend Peter Bedford, till we came to Shaftesbury. In several places I had satisfactory meetings with the French prisoners, and also visited some American prisoners of war; for our two nations have unsheathed the sword. It renders the communication very difficult, so that it is but seldom I can now hear from my beloved wife, or she from me; this opens a fresh occasion for presenting on the Lord's altar myself and my all, to do and to suffer the whole of his will.

I visited Friends very generally throughout these counties, as far as the Land's End, in Cornwall. I had also meetings among the inhabitants, many of which were held in the dissenters' meeting-houses. Some were very satisfactory, particularly among the Methodists, to which the greater part of the miners belong. Many years ago they were a lawless, dissolute set of men, but now the fruits of religion appear in many, and evince that there is a real reformation among them.

During my services in Cornwall I was joined by my valued friend Sarah Hustler, with whom I have been closely united in Gospel fellowship. She and Ann Burgess were then on a religious visit to that county. We had many very large meetings among the miners, and the fishermen on the coast. I have seldom known the baptizing power of Truth, meeting after meeting, for so many days together, in the same degree. Many of these meetings were held by candle-light; the people coming late from the mines had not time to wash and clean themselves, but their dust-covered faces soon gave evidence of the stream of tears washing down their cheeks. Sometimes the people had to stand, being much crowded; yet it was astonishing with what stillness they would remain so long, after having spent most of the day working in the bowels of the earth.

I came back through Devonshire, Somersetshire, and Oxfordshire to London, the middle of the Fifth month, with a heart reverently prostrated before the Lord, who, both in that great city and out of it, amidst very laborious services in his gospel, has, in such a merciful manner, helped and sustained me, the poorest of his servants. Surely there is great encouragement to trust in the Lord, in whom there is everlasting strength. On the European continent, many baptisms and sufferings await me, in the service of his blessed cause of righteousness and truth; but my mind is at seasons favored with quiet and cheerful resignation to the whole of his sovereign will, with an humble confidence that he can make way for me to perform whatsoever he requireth. O Lord, in filial reliance upon the all-sufficiency of thy power and protecting care, I commit myself again to thee! Surely I have great cause to trust in Him, and to magnify his power and mercy. Since I landed on these shores, I have travelled more than eight thousand miles by land, and have had two hundred meetings more than days in that space of time. I landed feeble in body, and yet my health has not prevented me a single day from prosecuting the Lord's work, and he has richly supplied all my wants.

On my return to London, I have deeply to feel for my

dear friend, Rachel Smith, under the heavy loss she has sustained by the removal of her valuable husband, my very dear friend, Joseph Smith; he survived but a short time his return to the city, after accompanying me a little way out, last Second month. The poor miss him much; his liberal mind devised and effected liberal things. Among other standing monuments of his liberality are a number of neat alms-houses, that he has had erected in Yorkshire, in the place of his nativity. He was of a meek and quiet spirit; humility appeared to be his clothing. Both he and his valuable wife often comforted me, last winter, during my arduous religious services in this great city.

CHAPTER XIX.

Second visit to Europe.

Departure from England—Arrival in France—Detention at Morlaix—Religious engagements in Paris.

Nearly two years had been spent in paying a general visit to Friends and others, in Great Britain and Ireland, and the time had arrived when Stephen Grellet felt it to be his duty to prepare for carrying into effect his prospect of religious service on the continent of Europe. After more than forty-five years' enjoyment of the blessings of peace, during which many meliorating agencies of a civil, moral, and religious kind have been in operation, it is not easy to realize the contrast between 1860 and 1813, or fully to appreciate the characteristics of the latter period. At that time there were neither railroads nor telegraphic wires; the freedom of *friendly* intercourse between the different States of Europe had long been interrupted; superstition and infidelity, vice and wickedness had spread to an alarming extent; religion was driven into seclusion, and with many Christianity had become little more than an empty name; international feuds and jealousies had rendered the system of police and passport regulations exceedingly annoying, and painfully restrictive to individual liberty; travelling was difficult, and often dangerous. Though Napoleon had been compelled to retire from Russia, the French

war was still raging with unabated, if not with increased fury, and great excitement prevailed abroad. To go forth, under such circumstances, and alone, "as an ambassador of peace to the nations, while the sword bereaved on every hand," was no small trial of faith and faithfulness. But S. G. knew Him in whom he had believed, and doubted not the safe guidance of His Spirit: he had counted the cost, and did not flinch in the day of trial; the sacrifice which he had "bound to the horns of the Altar," was not withdrawn.

The attendance of another Yearly Meeting, in London, previous to entering upon such a service, was a matter of peculiar interest to him. He had received the full sanction of his brethren in America to his present undertaking in the service of the Gospel of Christ; but, being now within the compass of another Yearly Meeting in a distant land, he sought its unity and concurrence before he passed beyond its limits to carry out his Gospel mission in some parts of the European continent.

"At the Yearly Meeting for Ministers and Elders, the 17th of Fifth month, 1813," he says, "I informed Friends that I apprehended the time had nearly come for me to endeavour to pass over into France, if practicable, to fulfil there, and in Germany, &c., whatever service the Lord may call for at my hands, be pleased to make way for, and, through the assistance of his Divine grace, qualify me to perform. I was aware of the trials and dangers that I should have to encounter, in the unsettled state of those nations, during the bloody warfare they were engaged in, and also of the difficulty of passing over from England to France; but I also believed that if the Lord had indeed a service there for his poor servant, he could make a way for me where there appeared to be none. A great solemnity prevailed over

the meeting, during the consideration and deliberation on the important subject. Many Friends expressed their tender sympathy and full unity, believing that this was a work to which the great Head of the Church, our Lord Jesus Christ, called me, in the service of his Gospel; encouraging me to confide in the all-sufficiency of his Almighty power to protect me and to enable me to lift up the standard of peace, where that of war was unfurled. They gave me a written testimonial of their unity with my religious movement, recommending me to the kind and Christian sympathy and regard of all those among whom I might come.

"That Yearly Meeting was a solemn one. It is very instructive and encouraging to see collected together, so many dignified and valuable servants, Ministers and Elders, of both sexes; many of them with grey hairs, bowed down with years, but erect in mind, like pillars in the Lord's house that shall never go out. There are also those of middle age, and dear young people, who evince that, under the influence of the same Spirit who has rendered their elders honourable in the church of Christ, they are also preparing to fill up, in due time, the same stations with dignity. My spirit has been greatly comforted in the Lord, on account of many of these."

After the conclusion of the Yearly Meeting in London, he continues:

I now endeavoured to find out some way, whereby I might pass over to France; the weight of the work the Lord has laid upon me in that land, pressing heavily. Truly, in my measure, I can say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" O Lord! enable thy poor servant to glorify thy excellent name, into whatever suffering, or even death, thou mayest see meet that he should be introduced. My friends have kindly undertaken to make inquiries, or be on the watch, should any opportunity present for my getting over to the continent.

In the meantime, he was engaged in various religious services in and about the metropolis.

During my tarriance in London, I was not idle. A door for active Gospel labours was again opened before me in that city and neighbourhood among Friends, both in their meetings and many of their families, especially those that were sick and afflicted. I had also several meetings of a more public character, and visited again, with interest, some of those institutions that were formed last winter for the relief and protection of such as were desirous to flee from their vicious and dissolute practices. In some of these visits the contriting power of Divine love was felt to be over all. Many of the poor females are now evidently in a penitent state, and will, I trust, be so thoroughly restored by the power of Divine grace, as to become valuable members both of civil and religious society.

In company with Mary Dudley, I visited the "Found of Mercy," composed of the most abandoned objects gathered out of the streets; a much lower class indeed than those I had visited a few days before at the Penitentiary. But the power of Divine grace can mollify the most obdurate heart. There was great brokenness and contrition evinced among them, during the course of the meeting that we had there; it was indeed an affecting scene. For a while a general weeping and sobbing prevailed, so that I had to cease speaking till they could compose themselves again into stillness. May the Lord bless his work, and carry it on even to the salvation of their souls.

The efforts of Friends in London to make arrangements with the Lords of the Admiralty for a safe passage to France had now been successful, and, on the eve of his departure for his native land, Stephen Grellet writes:

I have had two very solemn meetings with Friends, and some parting opportunities. May the bread wherewith the Lord was pleased to feed my soul, be to me like that bread, on the strength of which the prophet went forty days, even to Horeb.

The 14th instant I left London for Portsmouth, my dear friend Rachel Smith taking me there in her carriage, accompanied by her sister Mary Stacey, — George Stacey, Josiah Forster, and Luke Howard following us in another carriage. We found the *Cartel* ready to sail to-morrow, from Gosport.

15th. Several other Friends have come, once more to see me and to bid me farewell in the Lord; after a solemn meeting together, under the overshadowing of Divine love and power, the spirit of prayer and supplication has in a contriting manner been poured forth upon us, and I have been strengthened afresh, under the feeling of the bonds and afflictions that await me, to say from the very heart, "Thy will, O Lord, be done."

Stephen Grellet once more safely reached his native country. On landing, he remarks:

My dear friends accompanied me to Gosport on board the *Cartel Brilliant*, bound for Morlaix, with forty-one French seamen or soldiers, prisoners of war, discharged because of their incapacity for service, by ill health, &c. We came over the British Channel the 18th, but on entering the river, our vessel struck violently on a rock; the general outcry on board was that the vessel was sinking. I was then alone in the cabin, where I sat down endeavouring to have my mind centred in filial and reverent submission to the Lord's will, should he order that instead of the service that I apprehended I was called to on the European continent, I should lay down my life in sight of the land of my nativity. I was favoured to feel his Divine presence near, and an assurance that his omnipotence would not permit the loss of a single life on board by this event. I felt deeply, however, for my fellow-passengers; bitter was the lamentation of many of them, who from their very emaciated condition, did not appear to have many days to live: "What!" they cried out, with tears trickling down their furrowed cheeks, "after so much suffering, so many narrow escapes in the war, must we now perish within sight of beloved France, and not be

allowed quietly to go and die there?" By the return of the tide, however, the vessel got off the rocks, and the next day we were favoured to land safely at Morlaix. The officers of police proceeded immediately to a very strict and minute examination of every part of my baggage and clothing, and even of my person; the lining of my garments, the inner sole of my shoes; every thing about me underwent a close search, to see that I had no secreted papers. That being finished, they inquired the object for which I came to France; they perused the certificates given me by Friends in America and London, they took notes of the whole and sent them to Paris, with my passports, and told me I must wait for an answer from Paris. O Lord! I am in thy hands, by thy directions and the putting forth of thy Spirit, I have come here; now in submission and confidence I wait to see what thou wilt do for thy great name! Thou canst remove mountains, and make a way even amidst the tumultuous waves of the sea.

I now endeavoured to wait and see if my blessed Lord and Master had not some service for me to accomplish in this place, for, possibly, for this very purpose, my detention here might be permitted. I became acquainted with an old man, poor in this world, but rich in faith, who appeared to be no stranger to the operations of the Spirit of Truth and vital religion. He cannot read, but he evinces that the law of the Spirit of God is written in his heart, and that his delight is to meditate thereon. I was soon also introduced to other persons, among whom I found spiritual-mindedness. One of these, a man 84 years of age, of much observation and learning, manifests genuine piety. I felt the more grateful on meeting with these, and other pious persons, with whom I had some refreshing and instructive religious opportunities, because it was then the time when the Papists celebrate what they call "the Feast of God." Thousands of persons had come into the town from the country round, and, accompanied by the priests, walked through the streets, carrying their crosses, and the consecrated wafer, before which they threw flowers and leaves,

and burned abundance of incense. My soul was deeply grieved at beholding such a display of ignorance and idolatry. That evening, a considerable number of persons having come to my inn, the excitement of the day prompted them to ascertain my views respecting the display that had taken place, which led them further to inquire into the principles of our religious Society. This opened the way for unfolding to them the great truths of Christianity; contrasting them with the pageantry they had seen displayed that day. Consulting together on what I had said, they appeared to come to the conclusion that our Society has discarded their many non-essentials, and the inventions of priestcraft, adhering simply to what real religion requires, whilst they have discarded real religion to give place to those various inventions and superstitions.

Having felt my mind drawn in love towards my fellow-passengers from England, who had gone to the hospital on their arrival here, I went to visit them, accompanied by a pious person, a friend of the Superior of the nuns who have the care of the hospital. I found that several of the men had died shortly after they landed; others were very ill; and some appeared to manifest tenderness of spirit and gratitude for their escape from a watery grave. Several of the nuns having gathered together with their Superior, gave me an opportunity for serious communications on things pertaining to the Redeemer's kingdom and vital Christianity. Some of their minds were tender. I was with them nearly two hours; at our parting, they intimated that they had never before heard Christian doctrines so unfolded.

Finding that there were many English prisoners in the place, chiefly taken from merchants' vessels, I felt disposed to visit them, if leave could be obtained. This being given, they were collected together, none going in with me but the sworn interpreter and his son, to be witnesses on behalf of the police of what I should say among them. I found there some piously-minded persons; the Lord's presence and power were near; affliction, being shut up in prison, heavy losses of property, &c., had tended to prepare their

hearts to receive the consolations that the religion of Christ offers, and gives to such as believe in it. Many of them expressed their gratitude to the Lord for this visit of love, comfort, and consolation to them.

I continued thus variously engaged in and about Morlaix till the 18th of Seventh month, when my passport for Paris was handed me by the Commissary of Police. I made immediate preparations for leaving. My mind was bowed with reverence before the Lord, who, day by day, had made way for me privately and more publicly to advocate the blessed cause of Truth, and to exalt the Redeemer's name among a people, many of whom are sunk in ignorance and superstition, and many, also, to my deep sorrow, into great moral depravity.

On my way to Paris, I passed through several populous towns; much distress of mind attended me; the people appear very generally sunk in darkness, some amidst gross popish superstition, others wrapt up in the world that lieth in wickedness, and yet a heavy chastising rod continues to be over them; but in their trouble they seek not, nor return to the Lord, who alone can minister to their distress. I have felt deeply for many of them. O that their sufferings might be sanctified to them. There is now a very active conscription throughout France, to replace the army that has been destroyed in Russia. My heart has often been sorely rent when hearing the bitter lamentation of parents on parting with their last son, some stating that five or more of their children had perished in the wars, and now their last hope, in their advancing years, was taken away from them. I was much affected also when meeting on the road companies of poor youths, thirty to sixty fastened two and two to a long chain, and marched off to the army; these being such as had manifested some reluctance in going there. How numerous are the distresses caused by war! The catalogue of sin, immorality, cruelty, bloodshed and misery that is entailed by it, is beyond description.

On his arrival in Paris, he was pleased to meet his

brother, Peter de Grellet, with his wife and family; but in reference to the object of his mission, "very dull prospects were before him." The police regulations were very strict; he was closely watched, and had to exercise great care in all his movements. His religious services were, to a great extent, of a private character. His dress and deportment naturally led to inquiries, and these not unfrequently afforded opportunities for explaining the Christian principles of the Society of Friends, and of drawing attention to the great Truths of the Gospel upon which they are based. He was generally treated with "great civility;" and amidst all the discouragements which attended his solitary path, he could make the grateful acknowledgment, "The radiant beam of faith, now and then, opens something like a crevice through the thick cloud which surrounds me. It is a great thing to walk by faith, and not by sight, — to *live by faith.*" He proceeds:

Soon after arriving in the capital of France, I went to see Pomier Rabans and Goep, one a member of the Lutheran church, the other of the Reformed. I had brought letters for them from England; they are both men of piety, especially the last; Rabans' father was eminently so; during the great persecution against the Protestants, he underwent great sufferings for his faithfulness to the testimony of Jesus, and for many years continued a zealous preacher to the persecuted Protestants, scattered over the mountains of the Cevennes. The constraining power of Gospel love and the Spirit of Christ were what he felt to be his call to the ministry, and his labours, with his piety and faithfulness, were greatly blessed. I heard many bear testimony to this, when I was on those mountains a few years since. Through the medium of these two men, I was brought to an acquaintance with several more of both denominations; also with some

Roman Catholics, of seeking minds, who were dissatisfied with what they had discovered of Popish impositions and superstitions. I have had very interesting conferences with them, and also some private and more public religious opportunities, when, sometimes most of the Protestant clergymen in Paris were present. On one of these occasions they manifested an inclination to inquire into the various principles maintained by the Society of Friends, particularly respecting Divine worship, the Christian ministry, the "ordinances," faith in and salvation by our Lord Jesus Christ, &c. I was helped of the Lord to open these various subjects according to clear Scripture doctrine, so that Truth brought conviction to their minds, and constrained their assent. I told them, it is of the greatest importance that our hearts should be converted to the Truth, and not our understanding merely convinced; for if the Truth reaches no further than the understanding, it can never produce fruits unto eternal life.

I have visited some of their Protestant schools, in which they begin to extend care toward the moral and religious education of the children. I had religious opportunities in some of them, when the children were brought into great tenderness. At the close of one of these, Goep appeared sensibly to feel the power of heavenly love that had been over us, and he earnestly desired, in a few broken expressions, that the children might treasure up, and often recur to such an unlooked-for extension of Divine favour to them. I have been particularly delighted in visiting their schools for girls, set up under the special care and over-sight of females of rank, whose minds having been brought under religious concern on their own account, now feel the same for the rising generation.

Pious persons of inquiring minds come frequently to see me at my private lodgings; some desiring to become better informed of our religious principles, to whom I sometimes hand books on the subject; several have requested to have Barclay's Apology, with which I can supply them, having many copies both in French and Latin. One of these was

a venerable-looking old man, who, for some years, was a priest at Cambray; but, his mind being by degrees enlightened by the Spirit in the great truths of Christianity, his convictions became such as to induce him totally to retire from those forms of worship, and the ceremonies he had been in the practice of. Among the things that at first brought strong conviction on his mind, was the repetition from the pulpit or altar of that part of the Lord's prayer, "Forgive us our trespasses, as we forgive, &c.;" when pronouncing the latter part, he said, he knew it would be a lie for many present thus to say. He appears to have acquired much experience in the school of Christ, being a believer in the influences of the Divine Spirit; he says, he sensibly feels its operations in his own soul, to teach him, lead him, reprove or comfort him.

I have been visited also by a Jewess, the wife of a man of great wealth; she has become convinced of the truths of Christianity, but does not see her way to unite with any form of worship, or ceremonies, or creeds, which do not harmonize with the pure and simple truths that she finds unfolded in the Holy Scriptures. She is in a very tender frame of mind, and appeared to have a heart open to understand and receive what I felt it my place to communicate to her.

The fact of my being in Paris becoming known, induces many to come and see me. Some of these, now on a visit in Paris, reside in various parts of this country, and as I hand them books treating of the great truths of Christianity, in several languages, a door is opened for the knowledge of our principles to become extensively diffused. This great eagerness for some of our books, has led me to see the necessity of having my stock of small tracts, especially, increased; I have, therefore, prepared some of these for publication, particularly the short account of our principles, &c. It was necessary, before they could be printed, that they should pass the examination and have the approbation of the Inspector of the Press. I had to go several times before the chief Inspector, on account of that part in the Summary of our principles which relates to war. They

could not reconcile our upholding the peaceable spirit that the religion of Christ inculcates, with the warlike spirit that animates France, and their rulers. I was also summoned to appear before the Commissary of Police; he very closely and particularly inquired into every part of my life since I left France, at the time of the French Revolution; my reasons for going to America; my motives for becoming a member of the Society of Friends, and a minister among them; where I had travelled in America, and in England, &c.; what was my object in thus travelling, and whether I have any political one in view? I have endeavoured to answer all these questions separately according to truth, which has led to an exposition of many of our Christian principles, and also to proclaim to him and others present, the redeeming love, power and mercy of the Lord Jesus Christ. In connection with this, my certificates were read, and the good order of our Society before granting such was explained. I stated, that in the course of my religious engagements in England, visiting the prisons, poor-houses, &c., I had also meetings with the French prisoners of war, and that it was on the same errand of love that I had now come to visit this nation; that I had nothing to do with politics; my business as a servant of Jesus Christ, the King eternal and immortal, the supreme Ruler in heaven and on earth, was not to induce men to join this or that party, but to invite them all to come to Christ, so that through his Divine mercy they might, by his grace, become heirs of his kingdom, which stands in righteousness, peace, and joy in the Holy Ghost, — a kingdom where no enmity prevails, and wars are not known; glory to God in the highest, on earth peace, and good-will towards men, being the song of its inhabitants. This also led me to unfold the ground on which the testimonies which our religious Society maintains against wars, oaths, slavery, &c. are based. After I had answered all these interrogations, and he had finished writing my replies, he made me sign the paper. He then took down from the shelves, on which were a great many boxes, alphabetically arranged, one, out of which he drew

papers in which were recorded the time when I left France, as an emigrant, with others of the nobility, together with various circumstances attending; also a statement of the time of my last visit to France, and of my engagements; having compared all these with the answers I had now given to some of the same particulars, he said, "It was all correct." And then he took the whole to the Minister of Police, who appeared much pleased with the perusal of my certificates, and the care and good order maintained by our religious Society, not over ministers only, but over our members generally, especially over our poor, so that they never become chargeable to the public, whilst we contribute equally with our fellow-citizens to the support of the poor of the community. He had received from the Inspector of the Press a copy of the "Short account of our principles, discipline, and doctrine, &c.," which he had perused with care, before the printer was allowed to furnish me with any copy of the work. If they have placed the whole of these interrogatories thus signed by me, with the other documents they had respecting me, since I first left France, they have quite a history of my life thus far; and if they extend the same care and trouble towards others, how voluminous must be the accounts collected. I feelingly remembered whilst in Paris, my concern to come here, during my visit to France a few years since, and the great exercise I felt on my mind on account of Buonaparte, but not being permitted to go then, I left France under much distress; and now that I am here, I have no wish at all to see him, were he now in Paris, and access to him easy to be obtained. The day of the Lord's visitation that I then felt to be extended towards him, appears to me to have passed away from him.

Here, in France, nothing is heard of what transpires in Germany and Spain but the splendid victories of the Emperor's armies, and the multitude slain by them; their own losses are stated to be very small, and yet it is well known that fresh conscriptions are continually called forth; but such is the strictness of the police, that no true accounts are published.

Apprehending that the time of my departure from Paris was at hand, I endeavored to make preparation for it, by obtaining the requisite passports, and by having also some private and more public religious opportunities, with those pious persons with whom I have become acquainted. As they move in different ranks in life, and also belong to separate religious professions, Papists, Protestants, &c., I have been obliged to have separate meetings among them. These were held in private houses, and it would have been very difficult, if not impossible, to have had those persons promiscuously gathered together. Some of these parting opportunities have been solemn and tendering; but I wish I could see greater depth in many, a fuller redemption from the world, and more love to the dear Redeemer, manifested by acts of obedience to his well-known will. I have been mournfully affected in finding so few Bibles among them, even among the Protestants; but there is a prospect that an edition of the New Testament, put forth by Francis Leo, will soon be out of the press; it is now being stereotyped. I have succeeded, however, through Soulier, an aged and pious Protestant with whom I became acquainted in the south of France a few years ago, to discover in an upper room, a parcel of Bibles in sheets, of Martin's edition, printed some years since, but which have remained neglected. I have obtained about two hundred of them, had them bound, and sent in separate parcels to various parts, through which I expect to travel on my way southward. I hope that now such an interest begins to be awakened respecting the Scriptures, that the other copies, yet in sheets, will soon be put in a way for useful circulation.

CHAPTER XX.

Second visit to Europe.

Departure from Paris—Visit to Limoges — Brives—His Mother — Montauban — Toulouse — Alby — Rodez — Montpellier — Congenies, &c.

Leaving Paris, he proceeded to Limoges, and the scenes of his earlier days; and having spent some time amongst his relatives in those parts, he extended his travels to the south of France, to re-visit the little community who profess with Friends in Languedoc. Of this journey the following particulars are given:

I left Paris the 15th of the Eighth month, 1813. The first place where I made a short tarriance was Orleans. I met with few with whom my spirit could mingle. Profaneness and superstition are very prevalent; yet, there may be piously-minded and retired ones, whom the Lord knows, though I am ignorant of them. The prophet thought that he was left alone in Israel, nevertheless there were seven thousand who remained faithful to the Lord.

I arrived at Limoges the 20th of the Eighth month. Many of my relatives, and of those pious persons with whom I had often mingled when here last, soon came to see me. I was comforted on finding that religious sensibility and tenderness are still the clothing of some of their minds. Among those to whom I paid an early visit were two cousins of mine, who, though no longer nuns in their convent — for during the Revolution those establishments were sold out by the government—still adhere to the strict rules of their order. Though, in many respects, under the yoke of superstition, they nevertheless possess genuine piety, and love the Lord Jesus

Christ in sincerity and truth. I had a long and satisfactory opportunity with them. We had continued some time together in sweet fellowship of spirit; their minds were brought into great tenderness, whilst I directed them to "Jesus Christ, in us the hope of Glory," the Minister of the sanctuary, our High Priest and only Saviour, through whom alone forgiveness of sin can be obtained, &c., when two of their priests came in; one was the Grand Vicar of the Bishop, and, seeing that I was not a papist, he soon began to proclaim damnation upon me, and upon all those who are out of the pale of the Romish Church, where only, said he, by confession to the priests and the pronouncing of their absolution, sin could be remitted; repentance and contrition because of our sins, he added, were not necessary—attrition alone, with the priest's absolution sufficed; forms of prayer, uttered with the lip, though in language not understood, or in which the heart was not, were nevertheless prayers acceptable to God; so was also the prostration of the body before their altars, and the images of the Virgin Mary, saints, &c., though the heart might be lifted up in pride or vanity; he said, though a priest were ever so vicious in his life and conversation, yet, in virtue of his office, having received at his ordination the keys of Heaven, he had power to retain or forgive sin at his pleasure, and whatever he says in his priestly capacity ought to be received and believed as the word of Christ, whom he represents. The poor man went on to utter so many absurdities that the nuns seemed to be astonished at him. I found it in vain to say much to him, for on my attempting to do so he gave way to such passion as seemed to me would only lead him to add sin to sin. However absurd were that priest's assertions, I have heard many others advancing the same. I have frequently heard virtuous and pious females state what a great trial it was to them to have to believe that it was their indispensable duty to confess, and still more so when they know that the priest to whom they go to do so is a vicious and immoral man. It is no wonder that so many individuals should become infidels, as is the case in many parts of the Pope's dominions. One of these blind guides

told me "that though a man should so fully love God and his neighbour as to be able to act according to whatever the Gospel of Christ requires, yet if he did not go to confess he would be lost for ever."

I had several religious opportunities in families, and sometimes thirty or fifty persons collected together at private houses; public meetings, in a country like this, could not be held, neither would the people understand what they are called together for. There are here some very tender spirits. They are all Roman Catholics, and there is not perhaps one Protestant within fifty miles. I visited also several small towns and villages near Limoges, and had some satisfaction in those visits; among others one to a relative of mine, who is the Curate of Verneuil; but generally my mind has been under much sadness in beholding what gross darkness covers the people, and how with it, vice and corruption prevail. These, I think, have of late greatly increased. The few soldiers who have escaped being slain in the wars and have returned home have brought with them abundance of vice, which like subtle poison is diffused from them to those around them.

The Mayor here, having been my companion in early life, manifests much kindness towards me, and gives me free admittance to the prisons, poor-houses, &c., which I have visited. I distributed in them some copies of the Scriptures, which were received with gratitude. In one of the prisons I had all the prisoners collected in the yard; some of them, under the sensible feeling that the Redeemer's love was extended to them, were very tender in spirit, which they evinced by their tears; visits like these they had never known, said they, nor heard of before. The like sensibility was prevalent in the hospital, and, in a precious manner, among the nuns who have the care of it; a laborious charge it is. They are mostly young women of good families, who from benevolent and pious motives devote themselves wholly to the sick and aged.

Here, as in Paris, I have had several private visits from pious individuals dissatisfied with the various forms and

ceremonies with which pure religion is veiled, and the very performance of which sap the precious life. One of those was a priest in high office in their church; he appeared under strong convictions, but how hard it is for a man to be willing to be accounted a fool by those who have hitherto considered him an oracle of God! Two others were nuns, among whom there appeared a greater disposition to receive the Truth in its simplicity.

On the 28th I had a solemn and tender parting meeting with my relatives, and those pious persons here with whom I have been intimately acquainted. It was a baptizing season; the love of Christ was felt sweetly to flow, and they were earnestly pressed henceforth to evince that they love Him, not by words only, but by deeds.

Leaving the place of his nativity, he reached Brives, the residence of his mother, late in the evening of the 29th of Eighth month. He remarks:

I am much comforted in being permitted to be again with my beloved aged mother, who, since I was here, has, under the teachings of the grace of God, made further advances in vital Christianity; the scales of superstition that were once upon her eyes have now fallen off; her hope and confidence are no longer in the priests, or the Pope, but in the Lord Jesus Christ alone; her delight also is to read the Scriptures, a copy of which (in French) I left with her on my previous visit. Among the pious persons I visited soon after my coming here were the nuns of the hospital, with whom I had such precious seasons of the Lord's favour six years ago. Their aged and venerable Superior continued in the greenness of the Divine life, manifesting Christian meekness and humility. Some of the nuns accompanied me through the several wards of the hospital, where various opportunities presented for religious communications, under feelings of Gospel love; some of these were with the inmates of the several wards, collected together; others were more private, near their sick-beds. There was an entrance for the word

preached in the hearts of many of the poor sufferers; I left some Bibles for their perusal. On returning to the aged Superior, I found that, Cornelius-like, she wished that her household should share with her in the consolations she hoped for from my visit; she therefore had all the nuns collected; we were soon brought into solemn silence before the Lord, who baptized us together by the one Spirit into the one body. Then was my heart enlarged among them in the love of Christ, who was preached to them as the only Saviour and the Bread of life; they were directed to enter into the temple of their hearts, sanctified by the Spirit, and there to offer up to God the worship well pleasing in His sight in spirit and in truth. That baptism which constitutes the new creature was set before them, and also the Bread of Life, on which this new-born child of God lives. As he is not born of man, nor of the will of man, but of God, so none of the doings or workings of man, can minister living bread to him but Christ alone, even through faith in His name. The next day a nun from another religious order, who sometimes visited at my mother's, accompanied me to some of the prisons, which she attends once every week. At the close of two of the religious opportunities I had during that visit, and which were peculiarly solemn, to the contriting of many of the prisoners, that nun, under much feeling, entreated them to lay up in their hearts this visitation of Christ's love to them, who was revealing Himself to seek and to save such as are lost. There was something particularly pleasing to my mind thus to hear a nun, as my co-worker, directing sinners to Christ as the only hope of salvation.

Shortly after this I received a message from the nuns stating that one of their priests, on coming to the hospital, had seen the copies of the Scriptures I had left with them, and had manifested great displeasure, finding fault with them for having received them, and had taken them away; "but," said the nuns, "he has not seen the other books and tracts you have given us, and we shall take great care to keep them out of his sight;" among these were "No Cross, no Crown," and some smaller works of William Penn, a short account

of our Christian principles, a selection of the memorials of deceased Friends, &c., &c., all in French.

I had several religious opportunities with persons of seeking minds, some of whom appear much weaned from Popery; one of these, a nephew of the late Bishop of Chartres, and a former close acquaintance of mine, came several miles to see me. "I am convinced," said he, "that it is only in retirement, in the school of Christ, and under the sensible influences of his Divine Spirit, that we can become convinced of the real truths of Christianity, and by the grace of God be enabled to put them in practice."

Amidst these engagements at Brives, S. G.'s mind was brought into much exercise on account of the horrors of war which came to his ears, and he writes in a letter to a friend, 5th of Ninth month:

Much heaviness attends me; the whole earth, all the elements seem in commotion—"wars and rumors of wars." How long ere the sword be again put into the scabbard, to be used no more? The Lord sends me an ambassador of peace to the nations, but the sword every where bereaveth. Did not the Lord, by his grace and good Spirit, sustain my often drooping and discouraged mind, I must yield to the weight of attending distress. Will He not cause the cheering beams of His sun of righteousness to dart out of the clouds of gloominess? "If the dead rise not," says the Apostle, "why are we baptized for the dead?" So, then, may not some of us say, "if there is no hope to see the end of these scenes of human misery, anguish and distress, why are we brought into the wrestling state?—why do we tread the agonizing path?" O, Lord, hasten the time when the end of thy chastenings over the nations shall be seen; and they, under Thy judgments, shall learn righteousness! I must, however, say, that He who was with His servants in their various and fiery trials in ancient days is with me in this land, as He has been in my former pilgrimages. He very graciously makes good His promise: "I will never leave thee, nor forsake thee."

He keeps my mind, in a good degree, stayed upon Him, so that though the sea roar and dash its waves, His everlasting arm is near, my soul humbly and gratefully acknowledges. Most abundantly I can — I ought to sing His praise, to proclaim His wondrous doings.

His memoranda proceed:

I left Brives the 7th of Ninth month for Toulouse, stopping on my way to visit some piously-inclined persons at Cassades, Cahors and Montauban. At the last place I was much distressed on finding to what an extent the principles of infidelity have prevailed in the Protestant college there; several of the principal professors openly teach and preach doctrines repugnant to Christianity; so that Popish superstition on the one hand, and Infidelity on the other, threaten to destroy all sense of true religion. There are a few, nevertheless, preserved even in this Sardis to whom the name of Jesus is precious. In the college itself, Bonard, one of the professors, with whom I had been acquainted on my preceding visit to France, testifies boldly that Jesus is the Christ, and that there is no salvation by any other name than His. There are also a few visited and pious individuals who resort to him, and who show by their life and conversation, that there is a manifest difference between those who know, love, and endeavour to serve the Lord Jesus Christ, and those who love and serve Him not.

I came to Toulouse on the 10th, and, amidst very deep conflicts, I was comforted among a few precious spirits, visited servants of the Lord. It is beyond comprehension how man can be capable of giving way to such an excess of depravity, mirth and folly, in the midst of so much suffering and distress, as there is publicly exhibited in this city. It was but a few days since, that, after a battle between the English and French armies, such a number of wounded soldiers were brought in that the streets were strewed with these, till places to remove them to were prepared; and so numerous were the amputations that, in several parts of the city, piles of legs and arms, like heaps of wood, were to be seen; nevertheless, in the sight of all this, there are public

diversions, and great wantonness! How terrible is the scourge of war! What misery and sin are annexed to it! My soul is exceedingly sorrowful, my eyes and ears also deeply affect my heart.

The 12th of the month I came to Alby; this place was formerly inhabited by Protestants, who suffered so greatly during their severe persecution that it appears as if they had been totally destroyed; now Popish darkness and irreligion seem to have an undisturbed reign. I felt much distress in that place, from which I proceeded to Rodez, where I remained some days. I again found there a little door opened for religious intercourse with some Roman Catholics of tender and pious spirits, acquainted with vital Christianity. Here, also, I visited the prisons and the hospital, in all which I found individuals whose minds had been softened under their afflictions, and who were thus prepared to hear of Jesus the Saviour of penitent sinners, and the Comforter of the afflicted who flee to Him for consolation; great brokenness of heart, accompanied with many tears, was manifested by many of these poor sufferers, at the several meetings I had among them. In the prisons I had also the company of some other persons, who appeared to partake of the visitations of the dear Redeemer's love, and the offers of His mercy, that were graciously extended. In the hospital, several of the nuns accompanied me; they appeared to feel great interest in my religious movements in the place, having, of their own accord, collected together those of the inmates who were able in some of the wards. It was remarkable to behold the silence and solemnity prevailing on such occasions among persons totally unacquainted with our religious Society, and our views and practices connected with the holding of our meetings for Divine worship. I had also a precious, baptizing season among the nuns assembled for the purpose; I am persuaded that many of them are very near the kingdom of God, and they might become bright and shining ornaments to the Church of Christ, were it not for the ascendency that the priests, their blind guides, have obtained over them. I have been told here that the priests at Brives, on hearing

that I had left the place, lifted up their hands in token of joy, because my presence, which tended to the overthrow of their superstitious fabric, was no longer among them.

I have visited in a prison a considerable number of young conscripts, called refractory, waiting to be sent in chains to the army. I found great openness in the soldiers, who have them under guard, and in their captain, who allowed me to have a religious opportunity with them, he and the guards also being present. It was a very tendering time; these poor young men sobbed aloud; I had no other consolations to offer them but such as the Gospel of Christ affords, and these are sure. I earnestly entreated them to believe in the Lord Jesus Christ, who could sanctify all their afflictions, or make a way for their release in a manner they did not know.

At Rodez he had much satisfaction in being with his brothers, Peter and Joseph. The former held the post of Receiver-General of that district, and had returned with his family from Paris, a little before his own arrival. His mother also had joined the circle of relatives. Towards the conclusion of his religious engagements in that neighbourhood, he remarks, in a letter to a friend, Ninth month, 20th:

I requested a religious opportunity with my brothers and their families, and my mother and uncle, which was readily granted. The Lord has very mercifully owned us to the contriting of many, if not all our hearts. It is a day loudly calling for gratitude and praise, which have been offered on bended knees. It was a debt I owed — the Lord has helped me to discharge it. My dear connections have never been more precious to me, and I believe the Truth has never been more endeared to them.

I have last night felt fresh pressure on my mind, which has been brought on by sympathy with suffering humanity, particularly on account of the bloody scenes of war. Ah! what distress! what horrors! My very heart is broken—my bones and my flesh are bruised. Is it to prepare me to hear

of new scenes of devastation and cruelty? O Lord! when will the end of all this be? How long shall man be to man his most cruel tormentor?

Leaving Rodez at ten o'clock in the evening of the 20th, he travelled day and night over a mountainous and very rough country, and reached Montpellier on the 23rd of Ninth month. Resuming his memoranda, he says:

It was a trying parting from my dear mother; it may prove a final one. I parted from her with a grateful heart, believing that she has received the Truth in the love of it, and that all her comfort is in walking in it, though she may continue in the observance of some externals.

At Montpellier I found my dear friend, Louis Majolier, waiting for me. He had come from Congenies to meet me, and began to be under some discouragement at my non-appearance; but our meeting at last was grateful to us both. Some of the pious families I am acquainted with at this place I found under heavy affliction on account of the death of their sons in the army, and now, others of their children are being marched off also to the place of slaughter, or perhaps worse —to the sink of vice and immorality. Our meeting, both in private and collectively in a religious capacity, was solemn. The Lord is near and very gracious to the contrite in heart and the broken-spirited ones.

Accompanied by my beloved friend, Louis Majolier, I came to his hospitable house at Congenies on the 25th. The next day, being First-day, I had two meetings among them, which were numerously attended; Friends and others had some expectation that I should be with them that day, and on that account they had come to Congenies from ten different towns or villages many miles distant. The overshadowing of the Father's love, and the melting influence of his Divine Spirit, were felt in such a powerful manner that the whole assembly, even the children, were broken into tears. The following day I had another very interesting meeting: one of their

members who resides on the Cevennes mountains, above St. Hypolite, having previously, according to the good order of our Society, obtained the approbation of Friends for his proceeding in marriage with a young woman of Congenies, the marriage was solemnized that day, which drew to the meeting a large number of persons both from the Protestants and the Roman Catholics, among whom the Lord and his Truth were exalted.

Louis Majolier accompanied me after this towards the Cevennes, having two, and sometimes three meetings a day on our way thereto, and some of them were very mercifully owned by the Lord's presence. To one of the meetings in the mountains the people came from miles distant; the Mayor and the chief magistrates were among the number present, as well as the principal inhabitants. The testimony of Truth appeared to be received with gladness, and the Gospel, like a refreshing shower upon the tender grass, distilled down among them. After meeting many of their old people, bathed in tears, taking me in their arms, desired that the Lord's blessing might rest upon me, and upon the labour of love bestowed that day upon them. The inhabitants of these mountains are generally Protestants.

At St. Hypolite, where six years ago I had a memorable meeting, I had now another highly-favoured one; the Commissary of Police, who had been so rude before, now treated me with all kindness and civility. He took upon himself to have a place prepared for a meeting that I appointed; he made choice of a very spacious, convenient building, had it properly seated, and during the meeting he took his seat by me. The place was crowded with Protestants and Papists. Though nearly all unacquainted with our religious Society, great silence and solemnity prevailed over that numerous company from the first of our coming together, and it proved to be a season of peculiar visitation from the Lord, by the extension of his love towards the people; many of them appeared to be sensible of it. O that fruits may be brought forth to the Lord's praise and glory! At the close of the meeting, an old Popish priest, residing in that town, came to

me and expressed his gratitude for the favour and mercy that the Lord had granted us that day, and added, "that since the Lord Jesus Christ had thus chosen me for his instrument to preach his glorious Gospel of life and salvation, I should go and proclaim it throughout all their towns and villages, seeing what great good might be done thereby." I stated in a few words what the duty of a servant of the Lord is—that he is not to direct his own steps, but in simplicity and faithfulness to go only where the Lord sends him, and to speak that only which he is commissioned to do. To which the old man with tenderness assented. The two ministers of the Protestant Church came to me at my lodgings. Gautier, who had been with me before, continues to evince that the truth is precious to him.

I returned to Congenies the 5th of Tenth month, when my attention and labours were very particularly directed towards those in religious profession with me; I hope they have not been unavailing. I had also meetings among the inhabitants of Congenies, and in the towns and villages thereabouts, where the Protestants have generally manifested much openness; but in several places the Popish priests now try to prevent their people from coming to our meetings; many of them have nevertheless attended. Some of the meetings in this southern part of France have been held out of doors, as frequently no place sufficiently large to accommodate the people could be obtained. It has been therefore a laborious service to me, especially as I am mostly obliged to walk from one place to another; but my good and gracious Master has helped me every way, blessed and holy is His name.

The 9th I went to St. Gilles on foot; this gave me an opportunity for silently musing, and pouring forth my soul before the Lord; my heart was contrited under a grateful sense of the help and strength whereby he has enabled me, his poor and feeble servant, to proceed in the great work for which he has sent me into these nations, and in which I have been engaged single-handed. Thus far, way has been made for me in a manner extraordinary to myself; for though in several instances I have heard of threats made

against me by men in power, yet to this day I have had no interruption in my religious movements. But the weight of the further services that I have to perform at times overwhelms me; O Lord! in Thee only is my refuge and strength!

I have found those professing with us at St. Gilles in a very low state; in some of them the spark of Divine life is nearly extinguished; my visits to their several families have been attended with close searching of heart; with some of them it would appear as if the fresh invitations of the Redeemer's love, now extended, might, if they be faithful, renew them again, so as to hold their religious meetings with more propriety and advantage. There are, nevertheless, two or three here that have kept their integrity in the Truth; one of them, Francis Brun, has a precious gift in the ministry. Several of the meetings I have had with the inhabitants have been to some satisfaction, but my soul has deeply lamented over many of them.

The 12th I had a more satisfactory meeting than any of the preceding ones in this place; some manifested much tenderness, and appeared to be in earnest in their desire to walk more consistently with their Christian profession. I had appointed that evening a meeting at Nismes; notice of it was sent there by a pious Moravian, named Jalabert Blanc, who also undertook to have proper information of it given to pious persons in that city. As I could not procure any conveyance to take me to Nismes, I had to perform that journey also on foot, which prevented me from getting there as early as had been anticipated; finding on my arrival that the hour at which the meeting was appointed had come, I went directly to the house. About eighty persons, some of them Moravians, soon collected; silence and great solemnity prevailed. The blessed Redeemer rendered us partakers of his gracious promise to the two or three gathered together in his name. Whilst we were thus assembled, two officers of the Gensdarmerie (police) with some soldiers came in and took their seats; the meeting continued some time in solemn silence before the Lord; many present were worshipping the

Father of spirits in spirit and in truth. Some of them even evinced that they were prepared to offer unto the Lord the sacrifices of a broken heart, and of a contrite spirit. He gave me a solemn testimony to bear to his blessed Truth, and to the great love of God to us through his beloved Son Jesus Christ, our blessed Redeemer. Towards the close of the meeting solemn prayers and supplications were offered up on bended knees to the Lord God and the Lamb, through the Spirit. The whole assembly were broken into tears, and with the most tender affection, took their leave of me. The officers of police came with the others to shake hands with me, having also tears in their eyes. After I had come into the street they followed me, and one of them, who was the Lieutenant of the gensdarmes, drew very politely towards me, and after making several apologies, told me they had been sent by the Prefect of the Department to apprehend me, and had orders to bring me before him. They stated that they had been in search of me for some days — had been as far as the Cevennes, but that I was gone from the several places I had been at before their arrival there; at last, having heard that I was at St. Gilles, they had rode all night to meet me there, and had been much disappointed on finding I had left that place also; they hoped to have overtaken me on the road, but being again disappointed, were going to make their report, when hearing of the meeting, they thought they might there hear of, or perhaps find me. Now they could bless the Lord for having permitted them to attend such a meeting, and so sensibly to feel the visitation of His redeeming love, adding how trying it was therefore to them to be under the necessity to take me to the Prefect. I encouraged them to do their duty, and said that I was ready to follow them immediately. They were somewhat reluctant to proceed before giving me an opportunity of taking some refreshment, for they saw how exhausted I was after the exercise of such a meeting, and the fatigue I had endured from walking all the way from St. Gilles, after a meeting there; but as it was then past nine o'clock it was thought best not to put off going to the Prefect. He, at first, gave me a rough reception,

because of the many and large meetings he had been informed I had had through the country, and threatened what should be done to me, but that for the present I must go to prison, and wait till he could send to Paris a statement of the whole case. I told him that the Minister of Police was not ignorant of those meetings, for I had given him in Paris a full statement of the nature of my religious engagements in other places where I had been, and what I proposed to do as I travelled through the nation, &c. The Prefect, after a while, took the officer aside to inquire of him what had passed in the meeting. I heard the officer give him a pretty accurate short statement of it, concluding with these words: "I have never heard any one speak in such a manner before; the whole assembly was melted into tears." After further consultation, I was told that I might go for the night to my hotel, but must return next morning at nine o'clock. It was pretty late by that time, but though spent in body, my spirit was refreshed of the Lord; the joys of whose presence, wherein there is life, had been in a gracious manner dispensed to me that day, and I felt great peace in resigning myself to His will, whatever He might permit to be done unto me. I went to the Prefect the next morning at the time desired. I was now received with more civility; many inquiries were even made with apparent interest into the nature of the Christian testimonies of our religious Society, and of my object in having such meetings "to which," he said, "the people are flocking in such crowds." On finally parting, he manifested good will towards me.

Having thus narrowly escaped the walls of a prison at Nismes, S. G. took a short journey to Montpellier, and had several religious interviews with pious individuals and families there, "the Lord refreshing them together." From this little digression he returned to Congenies, to mingle once more in Christian sympathy and fellowship with those of his own religious profes-

sion in that neighborhood, before leaving the South of France to pursue his mission elsewhere. During his late visit, he had "found among them the same tenderness of spirit as before; but the same weakness also abounded." His heart had been again enlarged among them in the love of the Gospel, and he had labored abundantly, both publicly and from house to house, to establish them in the Truth as it is in Jesus, and "to set in order the things that were wanting." He was now about to take his final leave of them. The day before his departure "Friends from different parts met together," and, after a meeting for divine worship in the morning, and an interesting conference on the affairs of their little community in the afternoon, "their hearts overflowed with gratitude towards their Heavenly Father, thus mindful of them." "Mine also," he remarks, "has overflowed, in that the Lord has given us proofs that he has not forsaken that people — that he has yet a seed among them, which he cherishes and visits." The next day, 18th of Tenth month, he adds: —

This morning I have taken a solemn farewell of Friends who have come generally to Majolier's. The Lord's power has broken in upon us in a remarkable manner. A most solemn silence covered us. Truly the spirit of prayer and thanksgiving was upon us. It is indeed the end that crowns all. I had at last to tear myself from the arms of these dear friends, some of them following us even to Nismes.

CHAPTER XXI.

Second visit to Europe.

Marseilles. — Nice. — Genoa. — Turin. — Geneva. — Lausanne. — Berne. — Zurich. — St. Gallen.

Quitting Languedoc and the Cevennes, Stephen Grellet went to Marseilles. Thence he "essayed" to go into Italy, but not being "suffered" to penetrate that country further than Genoa, he proceeded, by way of Turin and Chambery, to Geneva, and some of the principal towns of Switzerland. His services as a minister of the Gospel, during this journey, were chiefly confined to private interviews with pious individuals or families, and little companies of persons whose hearts had been directed "into the love of God and the patient waiting for Christ." Interesting particulars of this visit are given in his memoranda.

Coming through Avignon and Aix, I paid some visits, particularly at the latter place, to pious Roman Catholics, and reached Marseilles on the 23d of Tenth month, 1813. Here I was again very kindly received by Malvezin, brother-in law to Mollet, from whom I experienced genuine hospitality.

The little company who, since my visit to this place six years ago, have continued to meet together for Divine worship, have received me with much cordiality. We were several times refreshed together in our little select meeting. The Lord also very graciously owned some more public meetings I have had here, and visits paid in the love of Christ to several families, where the bread that He gave me to hand to them was blessed by Him.

S. G. had come to Marseilles with the prospect of going to Italy; and he was now brought into great conflict in looking at the accomplishment of this service. It was a time of war; he was alone; the roads were much infested with robbers; and he was not easy to join the caravans of ordinary travellers, accompanied by armed men. But "offering up his life and all to the Lord," he was afresh animated to put his trust in Him, and to be faithful in his service. His "path of religious duty appeared clear towards Italy," but he felt restrained from taking the accustomed route through Mont Cenis, &c. Without going a long distance round, there was no other course, except a very difficult one over precipitous mountains, by way of Nice. "After deep conflict, and earnestly praying to the Lord for right direction," he believed it right to choose the latter apparently impassable road: "assured that the Lord could carry him through all, he reverently bowed before Him, and, trusting in his Divine guidance," he left Marseilles on the 30th of Tenth month, and reached Nice in safety. There he thus continues his journal:

At this place my distress has been great. My heart is deeply affected by all I hear and see. I do not know when I have seen so many Romish Priests together as here, or so much levity as is exhibited by that class of men. They have been celebrating "The Feast of the Dead," and truly they appear dead to God and his truth. On the other hand, I hear of the numerous bands of brigands that frequent the road I am going to travel. But, surely, the Lord is a refuge and strength in time of trouble! Blessed be his holy name! I have found him so again at this time. My faith in his gracious promise, that through fire and water he would be with me, has been renewed, and therein strength has been given again to commit myself and my all to Him.

The first place I came to was Mentone, a very beautiful little town at the foot of the Alps, whose summits are covered with perpetual snow. The narrow valley in which the town lies is by the side of the Mediterranean Sea. The heat of the weather would be unbearable, were it not that the air is very pleasantly tempered by the ice and snow above. The orange trees are abundant in that valley; they grow to the size of our apple trees, and are planted like our orchards; they are continually blossoming and bearing fruit, which is of the best quality.

I had a letter of introduction given me by Kothen, at Marseilles, for Maurice Berea, a friend of his, a pious Roman Catholic, who resides at his country-seat, near the town. I went to see him, and met at his house several persons who, like him and his wife, are piously-minded. To be in company with such, especially after what I had suffered at Nice, on account of the gross darkness and irreligion, was truly refreshing to my spirit; I felt free to accept the pressing invitation to tarry the night with them. Among other visitors was a sister of M. Berea's, whose husband, General Partenai, is at present a prisoner of war in Russia, and bears an excellent character, very uncommon for men in his station in these days. His wife is not behind him, for she possesses a tender and pious mind; her great humility, with her many charities, evince her endeavour to walk as a disciple of Christ. In the evening, the whole family being collected together, we had an opportunity for religious retirement, and for the worship of God. He condescended to open the spring of the ministry of his Gospel among us, to our mutual refreshment and edification, and the contriting of our hearts before him. There was present a Popish priest, an old Dominican friar, who appeared astonished at what he heard and saw, but he did not attempt to show any opposition. The next morning M. Berea accompanied me back to the town. He is in the meridian of life, and a man of bright parts; but from a sense of religious duty he has withdrawn from the world's pursuits, to live in retirement in this sequestered but beautiful and fertile spot, covered with

vineyards, olive, lemon, orange, almond, fig, and other trees; the hedges lined with pomegranates, myrtle, rose, green-aloes, &c.

I now proceeded towards Genoa, through Savona. The Lord was pleased to bring me safely through that journey, notwithstanding the dangers and difficulties attending it; neither did I meet any of the robbers so much talked of, and though I had very coarse accommodation, I generally met with civility from the people. I found that the road, as it had been described, lay over high rocky mountains, by the side of great precipices, and so narrow that a mis-step of the mule would have precipitated us to a great depth. Sometimes even that narrow path was covered with rolling stones, and so steep that it was like ascending or descending a staircase. I was favoured to pass all this without injury, though once or twice my mule stopped short, refusing to go forward, till my guide, who had kept behind, coming in sight, had only to speak, and the mule went on. The scenery before me was frequently very grand, so that with admiration I could not help crying out, "Great and wonderful are Thy works, Lord God Almighty, &c." Surely His works do praise Him. A project is being carried out to render this road even superior to the one through Mont Cenis; should they complete it, it will be one of the finest roads in Europe. I met numerous companies of priests and friars in almost every village.

From Savona to Genoa the road is so good that I travelled in a wheel-carriage; it passes through a very fine and fertile country, having a great number of large and nicely finished houses, with handsome grounds attached to them.

Soon after my arrival at Genoa, I became acquainted with the Swedish Consul, a pious man; he introduced me to several others like-minded with himself; among those he brought to my lodgings to see me was an Italian, to whom the Consul had given the perusal of the short account of our Christian principles that I had presented to him, with other books of a religious kind. He was so delighted to find in that tract sentiments so in accordance with the convictions made on his own mind, by the secret but powerful operations

of the Divine Spirit, that he came to me with a very full heart, rejoicing that there were others convinced of the same Gospel truths. We had a very affecting and interesting time together, the Consul also being present; he, like the Italian, is a man of great information and learning; but above all, both evince that they have learned in the school of Christ. I presented them, among other books, with Barclay's Apology, in Latin, which they received with gratitude.

The way was now opened for my having several small meetings, composed of from fifty to sixty persons, Protestants and Papists, generally of pious, seeking minds, so that the Lord's baptizing power, and the comforts of his Divine Spirit endeared us to one another, and refreshed us together in his presence. I had also a precious meeting with some of the Waldenses, who have retired from the valleys of Piedmont, and reside here; there are about one hundred. Some of these meetings were held at my hotel, the owner of which, being himself a pious man, and one of the Waldenses, the people were more free both to attend the meeting and to see me in private. It was often very pleasant to find in these visitors such as evinced that they were dissatisfied with their popish tenets, and sought after a better way. Copies of the Scriptures which I presented to them were very acceptable.

During my tarriance at Genoa, I was introduced into very close exercise of mind and trial of faith. Deep had been my concern on account of various parts of Italy—Rome, Naples, &c.—places that I had felt for in years past, with an apprehension that I should be required to visit them in Gospel love. I thought that the time had come for me to engage in that service, especially as I was then in Italy. Finding, however, that it would be impracticable to go by land to Rome, on account of the numerous bands of robbers that attacked travellers even when escorted by large companies of soldiers, I concluded to try to go there by sea, by way of Leghorn. As I was going to engage my passage for that port, my mind was introduced into unutterable distress—gross darkness seemed to be before me, whilst a bright stream of

light was behind; I stood still for a while, and found I could not go forward. I returned to my lodgings, and in my chamber poured forth my soul unto the Lord, entreating him to direct me aright. He knew it was in obedience to his Divine will that I had come to these nations, and that to his Divine guidance and almighty protection I had wholly committed myself and my all. He very graciously condescended to be near to me in my distress, and to hear the voice of my supplication. He gave me to see, and strongly to feel, that to Rome, Naples, &c., I should indeed go, that I had baptisms there to be baptized with, but that the time for it had not yet come, and the language of the Spirit was to proceed with all speed for Geneva and Switzerland. My soul was greatly humbled and tendered before the Lord, who thus condescended to instruct his poor servant, and to direct him in the way which He would have him to go. I remembered with awful reverence and gratitude the gracious promise made me, before I left America, when, contemplating the extent and magnitude of the Lord's work to which I was called, my soul was dismayed: "I will teach thee and instruct thee in the way in which thou goest, I will guide thee with mine eye." Now I saw how wonderfully my blessed Lord and Redeemer fulfilled his Divine word, and he also renewed a little faith in the safety of his guidance and almighty protection.

I soon agreed with a person to take me in a carriage to Turin, for which place I set off the next day, the 13th of the Eleventh month. There was only one other passenger with me. We had proceeded a very little way out of Genoa when, meeting with another carriage going back empty to Turin, our coachman stopped and began to bargain with the driver about taking us there. It was a long time before we knew what they were about, and, after we found it out, in vain did we represent to our coachman the impropriety of such conduct, and urge his going forward; he remained deaf to our entreaties. As we could not help ourselves, patience was our only resort; we were however amused at being thus sold out on the highway. After some hours detention, we

proceeded with our new driver and carriage, but we had not travelled far when we overtook another carriage going to Turin with four passengers. The two drivers bargained again about us, which took them a long time, and the result was that we were sold a second time, and were now six of us crowded together, and we could not obtain any redress by complaining. It took us four days to accomplish the journey, which we were favoured to do in safety. We had several alarms from the robbers; of their depredations on travellers, and of the murders that were almost daily perpetrated by them we had heard dismal accounts, but the Lord condescended to preserve us in the midst of dangers, blessed be His name. Many of these robbers are said to be conscripts, who, unwilling to go to the army, have fled to these mountains, and for want of means to obtain food are now driven to acts of desperation, to the terror, not of travellers only, but of the inhabitants also. Large numbers of them join together in their acts of plunder, and when too strong a force comes against them they retire into the fastnesses of the rocky mountains.

I arrived at Turin late in the evening of the 16th. I had letters from Genoa to some pious persons here, to whom I have paid, or from whom I have received some interesting visits, and I have had several religious opportunities with them. One of these, Vassally, formerly a Popish priest, is in an inquiring state of mind; several others manifest much tenderness of spirit; among them are two physicians and some professors of the university. Through the medium of these, many persons met me at my lodgings for religious purposes, who made many inquiries respecting our Christian principles and doctrines. Several of these, like Vassally, have been Popish priests, but their eyes having been opened to see the inconsistency of Popish superstitions, they could no longer, with peace of mind, officiate in that capacity. I had also a very interesting visit from the Chaplain of the Prince of Sardinia, who made sundry inquiries respecting my views on various of their tenets, among others the authority of the Pope and his clergy, their sacrament of the

mass, transubstantiation, confession, and absolution, invocation of Saints, the Virgin Mary, &c., &c. I was favoured so to answer his inquiries as to induce him to wish to know more of the principles of our Society. He requested that I would favour him with some books treating thereon, having heard that I had such with me; I presented him with some accordingly, with which he was much pleased. I frequently find persons who have a great disposition to obtain books of this kind, and I am glad to have it in my power to furnish them. It has been a matter of surprise to me that though my baggage has been so often narrowly examined since I entered France, and in Italy, yet my books, Bibles, &c., have not been taken away.

On coming to Turin my mind was turned with strong Gospel love towards the Vaudois in the valleys of Piedmont, not far distant. I did not know but that it might be a suitable time for me to discharge the debt of love which I have long felt I owed them; but, seeking for the Lord's direction, my way has appeared totally closed. I have felt as if I must proceed with all speed for Geneva; the impulse on my mind was as if I must flee for my life; surely the ways of the Lord are above our ways! vain would it be for poor man to inquire why or wherefore it is so? At least I found it so with me. Under the conviction that my only safety was in simple obedience to the Lord, I have said, "Thy will be done," and I have accordingly taken my passage in a carriage going to Geneva.

After travelling five days and nights, he arrived in that city, and remarks:

As I proceeded on my way, I felt that I was leaving a heavy weight behind me, and that a bright light shone on my way forward; such peacefulness accompanied me that I did not feel any weariness from the journey; the consolation of the Lord was so richly extended to me that my soul was poured forth in reverent gratitude before Him, surprised, nevertheless, in having been thus driven to Genoa, and now brought to Geneva; surely the Lord has wise designs in all this, though I do not understand it.

It was soon manifest that there was, indeed, "a cause" for this visit to the "city of Calvin, of Farel, and of Beza," and that it was peculiarly well-timed; Geneva had sadly fallen from its ancestral faith, and proved how vain are historic names, orthodox creeds, and Scriptural formularies, when the Spirit ceases to animate the lifeless form. The clergy at that time were, with scarcely an exception, Socinian; and there is ground to believe that S. G.'s labours amongst them were permanently blessed. The journal continues:

Soon after my arrival, I called on some individuals for whom I had letters. Among these were Vaucher and Duby, both professors of theology at the university here. After a pretty long conference together, during which they appeared to take great interest in the object of my thus travelling in these nations in the love and service of the dear Redeemer, they made various inquiries into the nature of our Christian profession, and told me that that evening there was to be a general meeting of all their clergy, and gave me a pressing invitation to meet with them. On the first mention of it, I could not accept the invitation; I even recoiled at it, but the more I tried to put it away, the stronger the weight of it came upon me; so that I could only give for answer that I would take it into consideration. I went back to my inn, and after waiting on the Lord, and earnest prayers that he would direct all my steps in his Divine counsel, I found it would be my place to attend that meeting; I felt it nevertheless a great cross, being very sensible of my want of qualification as a man to appear thus alone among so many wise and learned men and high professors. The weight of exercise and distress, however, under which I had been at Montauban, and other places, on account of the principles of infidelity I found disseminated by some of the clergy among the Protestants, together with a desire I had often felt to have an opportunity to plead with them on this account, came forcibly before me, with a fear of now flinching from bearing

my testimony for the Truth when a door appeared open for it. Moreover, I felt that it might be in part for this purpose that the Lord had brought me here with such haste. About the time of their meeting, Vaucher and Duby, accompanied by Picot, their President, came to wait upon me. I found fifteen of their ministers collected together, with the three Professors of Theology. I felt very low indeed among them, like a poor stripling, but was favoured in calmness to have my mind stayed upon God. They were informed of the invitation given me to sit with them on this occasion; but I thought it proper to request them to proceed with the business for which they had met, as they would have done was I not present. They answered that they could meet at any time to transact their business, but that they might never have another opportunity of having me among them, and therefore desired to know if I had any objection to answer a few questions they felt disposed to ask me, not for disputation, but for information. I told them that I was willing to answer all their inquiries with Christian candour; indeed I felt the love and power of the Redeemer to be over us; His gracious promise to his disciples that it should be given them what to say or to answer when they should be brought before kings and rulers for his sake, was very sweetly and encouragingly brought to my remembrance. They inquired of the nature and qualification requisite for a minister of the Gospel, of Divine worship — what renders a man a true member of the Church of Christ, of baptism and the supper; then passed on to perfection, election, reprobation, and dwelt very particularly on redemption and salvation by our Lord Jesus Christ. I endeavoured to answer them in as concise and clear a manner as the Lord enabled me to do on all these and some other very important subjects. Among the questions respecting the Divinity and God-head of the Lord Jesus Christ; one of them said "if Christ is from eternity, why is he called the first-born of every creature?" This fully opened a door for me to testify to the Lord Jesus Christ in his various offices and attributes, being true God and true man also, who is from everlasting

to everlasting. It also prepared my way to speak of my great distress at Montauban, and particularly to lay before them the great responsibility which rested upon them on account of the infidelity which was thus promulgated by men who had been sent there from this university. They heard all I had to say in answer to their various questions with becoming attention, seriousness and solemnity prevailing over us during the whole time that we continued together, upwards of three hours. At the conclusion they said: "This has been to us a season of instruction and edification."

Thus has the Lord been pleased to help his poor servant, and to magnify the great and adorable name of Jesus, my Saviour.

A wide field was now set before me for religious labours among serious individuals, both among the wealthy inhabitants of this city and those in humble life. I found several companies of these in the practice of meeting frequently together for religious edification. I had some very solemn and tendering seasons with them; a number of these meetings were also held in the houses of some of the Protestant ministers. Among others I had several at Dumoulinier's and Demalleyer's. I was several times much comforted with Mary Ann Vernet and her family, where several more of that class met us; some of these evince that they have learned in the school of Christ, and are well acquainted with his Law, written in the heart.

Eight of their clergy called at one time upon me, wishing to have further information on certain subjects, particularly the ministry, spiritual worship, baptism and the supper. They appeared to be in a tender state of mind, particularly Gideon Gabaret, Pastor of Zully, who wrote me afterwards a letter which more fully exhibited the exercise of his mind, and his honest desire to come to the knowledge of the Truth.

My dear Master has given me much service among that class of men. I have been much exercised on their account, because of the Socinian principles which have crept in among them. May they treasure up these days of labour amongst

them. After I had in simplicity and sincerity once more set before them the consequences of the baneful principles of Socinianism, several of them said they were almost persuaded; I would they were altogether so. My dear Master has enabled me clearly to lay before them what is the dispensation of the Gospel. Blessed be the Lord for this renewed help of his Holy Spirit to testify of his Truth and power among the great and wise.

I have been at several of the villages about Geneva, having some very solemn religious seasons among them. Truly, the Lord has a precious seed in these parts; may they keep very near to him who has revealed himself to them as the beloved of souls, the Lord their Redeemer.

During my tarriance here I have had a little unfolded to my view why the Lord has led me about in such a remarkable manner, to deliver me from the bonds and snares that were devised against me. I now learn that the Prefect at Nismes wrote to the Minister of Police at Paris respecting me, as he told me he should do. He received an order from him to have me arrested, and sent to Paris. In consequence he sent his Gensdarmes after me to Marseilles, expecting that I was still there; but finding that I had left that place for Italy, they did not think I could have attempted to go there by that difficult road, through which the Lord directed my steps, but that I must have followed the highway through Chambery and Mont Cenis; and finding that I had not passed through Chambery, they reported to the Prefect that they could not discover where I had gone; and again, why I have been prevented, in such a remarkable manner, from going towards Rome, or even among the Waldenses, and felt myself constrained to come here with such speed, is now explained as being a very merciful interposition of my blessed Master, under whose guidance I desire to be kept. The armies of Buonaparte have met with signal defeats in Germany, at Leipzic, and in several other places, so that the survivors of his once large army, are hastily retiring, some over the Rhine to France; and the army of the king of Naples to Italy, by way of the Tyrol, the Simplon, &c.;

so that I had hardly left Italy when they began to arrive, closely pursued by the Austrians. A delay in Italy of a few days longer, might have shut me up there, as there is nc possibility, at present, for any body to pass away from their lines; neither could I now escape from Chambery. Thus have I been delivered from two-fold dangers, — from being carried to Paris as a prisoner for the testimony of Jesus, or shut up in some corner of Italy. Bless the Lord, O my soul! trust forever in the guidance of his Divine Spirit, who alone can and ought to direct thy steps, and all thy movements, especially in the service of the ministry of the Gospel, to which he has called thee.

More than a week had now been closely occupied with religious engagements in and about Geneva, and, kindly furnished by his friends there with introductions to pious individuals in various parts of Switzerland and Germany, Stephen Grellet left that city. At Lausanne, he met with many of the followers of Madam Guyon, called Pietists. Respecting these he remarks:

They spend much time in religious retirement, and their meetings for Divine worship are mostly held in silence. I had several religious opportunities with them, in which a real religious exercise appeared to prevail to wait upon the Lord, and to worship him in spirit and in truth. Some of these seasons were times of refreshing from the Lord's presence, who is near to those that wait upon him. I also visited these people in their families, and I was comforted among several of them, who are of the poor of this world, but rich in the faith which is in Jesus Christ our Lord. Some of their leaders, however, under a high profession of spiritual-mindedness, are but little removed from superstition, very nearly bordering on Popery, though they keep the mass of their adherents unacquainted with their mysteries, as they call them; these being above their capacity to comprehend. It is, I have told them, a happy ignorance for

them; sufficient for them is the simplicity of the pure Truth.

Berne, Twelfth month, 12th. On my arrival here, I found the inhabitants in much anxiety and distress; parts of the army of Italy, in their retreat, have passed through this place, and left a contagious fever, which in many instances proves to be mortal. A number of persons attacked with it did not survive more than a day or two. I was several times much affected on being told in the morning of the decease of pious persons whom I had been with at meeting the preceding evening. Great seriousness prevailed over many minds, and our meetings were solemn baptizing seasons, attended by many pious persons, rendered still more serious under the present aspect of things. The Austrians, it was known, were on their march towards Berne, intending only, they said, to pass through it, in their pursuit of the French; but the rulers of that Canton could not yet agree to grant them the liberty to do so; if refused, there was an apprehension that they would do it by force, in which case, a great effusion of blood must be the consequence.

At this juncture he was himself taken ill with the prevailing epidemic, and for several days his recovery seemed doubtful. In reference to this, he says:

Several pious persons I had become acquainted with came to my inn, very kindly, to minister to me. They thought that there was but little prospect of my surviving the attack; but my mind was preserved in great calmness, in resignation to the Divine will, feeling at the same time a renewed confirmation, that the service for which the Lord has sent me into Germany must be performed, and that I should be enabled to surmount all difficulties and dangers to which I might be exposed. That sickness was a season when my faith and confidence in the Lord were renewed. My strength soon returned, after the fever left me; and a door being set open before me for religious service, I was enabled, with diligence, to attend to it, both in private families and smaller

or larger meetings. As many of these were held among persons who spoke the German language only, I was obliged to make use of an interpreter. In this service L'Orsa, a pious Protestant minister, very kindly assisted me, translating for me from the French, which he did with much feeling, and at times, with great tenderness of spirit.

I left Berne on the 24th of Twelfth month. As I was passing through the gates of the city, I met the advanced posts of the Austrians coming in, and the whole way to Zurich I found the Austrians on their march to France. They treated me with civility; but finding the towns crowded with soldiers, and the inns occupied by them, I travelled night and day without stopping, except to take some refreshment. I have found here in Pestalozzi (a banker of Zurich) a very kind and faithful friend; he has devoted much of his time, during my tarriance in this city, to going about with me, and acting as my interpreter whenever it was requisite, both in families or in larger congregations; as I have had several meetings, and the mass of the people understand the German only.

In the widow of the late Lavater, and in many branches of her family. I have found genuine piety. Christian lowliness, meekness and humility, very conspicuously prevail among several of them. One of the daughters married to George Gessner, one of their clergymen, has been largely taught in the school of Christ, and is well acquainted with the influences of the Holy Spirit, by whose guidance she manifests a desire that her steps should be directed. This is also the case with her sister Louisa. Gessner also is a man of piety, who sees beyond forms and shadows. I have had several precious religious opportunities with them and their numerous relatives; their hearts were open to hear the testimony of Truth. Gessner has also opened his house for more public religious meetings. This has been the case also with Antistes Hesse, an aged man, the head of the clergy in this Canton; he is green in old age, and of a very tender spirit. On one occasion, when, at his request, I had given him an outline of the views entertained by our religi-

ous Society, respecting the new birth, the Christian baptism, the bread of life on which the renewed man feeds, on worship, ministry, the church of Christ, faith in our Lord Jesus Christ, his various offices, redemption and salvation by him, together with the gift and operations of his Divine Spirit, he, with much tenderness, expressed his gratitude in that the Lord has raised himself a people among whom the standard of Truth is lifted up, and the Gospel in its purity is proclaimed. "I have read and diligently studied the Scriptures," said he, "in Greek, Hebrew, and Latin, but it is in the school of Christ only, through the teachings of that Spirit by which alone the things of God can be known, that I have learned that those things you have now set forth are true."

This place was crowded with Austrian and Hungarian troops; many of the officers put up at the hotel where I had taken my lodging. I felt it to be my duty to take my meals with them at the public table; I thought there was a service for the Lord in it; I soon found it was the case, for my dress, manners, and language, attracted their attention, and drew forth their inquiries into my religious principles, in respect to war, in an especial manner. I was much gratified to find among that class of men, the Hungarians particularly, so much sensibility as they manifested. "Thankful should we be," said some of them, "were the nations gathered into the peaceable spirit, which the gospel of Christ inspires, and your religious Society maintains; we should not then be, as we now are, marching to the slaughter to kill and be killed."

During the time I staid at Zurich, I continued to take my meals in like manner; and as the troops daily went forward, and others arrived, I had an opportunity to proclaim the Gospel of peace and salvation to a considerable number of the military officers. Their anxiety for information, and their attention to my answers to their inquiries, were such that I frequently rose from the table without having had time to eat more than a very few morsels.

By letters I received from Berne, it appears that my friends there had been very uneasy on my account, as they had heard

that several persons had been plundered, and others murdered on the road that I had travelled, by some of those bad characters, who generally go along with the armies; many of these, to avoid detection, disguise themselves by appearing like Cossacks.

In some of the meetings I had, I was engaged to press upon the people to attend faithfully to the teachings of the Holy Spirit in their hearts; for it is the Spirit of Truth who not only brings the repenting sinner to Christ, the Saviour, but also "leads into all Truth." I also earnestly pressed upon them to repair often to the house of prayer, with faith and confidence in our Lord Jesus Christ, who has promised that "whatsoever ye shall ask in my name, it shall be done unto you." After one of these opportunities, Lavater, a physician, brother to the late Lavater, told me, "I have great reason for being fully convinced of these great and important truths, that you have delivered. Once I did not believe in them, and even ridiculed them; but the Lord was pleased to convince me of their reality in the following manner:—My son, my only son, was very ill; I had exerted all my medical skill upon him in vain, when in my distress I wandered out into the street, and seeing the people going to the church where my brother, Lavater, was to preach, I went also; he began with that very text that you have mentioned, 'whatsoever you shall ask in my name, *believing*, it shall be done unto you.' He dwelt very particularly on the nature of prayer, in whose name and to whom it is to be offered; he described also the efficacy of that faith, which is to be the clothing of the poor supplicants. I attended very closely to what my brother said, and I thought I would now try if it was indeed so; for my solicitude for the recovery of my son was great,—my prayer for it was earnest; I thought also that I believed the Lord Jesus had all power to heal him if he would. Now," said he, "in my folly I dared to limit the Almighty to three days, concluding that by this I should know that he was indeed a God hearing prayer, if my son was restored within that time. After such a daring act, all my skill, as a physician,

seemed to be taken away from me. I went about, looking at my watch to see how the time passed, then at my son, whom I saw growing worse; but not a thought to minister anything to him arose. The three days had nearly passed away, when with an increase of anguish, and also a sense of the Lord's power, I cried out, 'I believe, O Lord! that thou canst do all this for me, help thou my unbelief:' on which some of the most simple things presented to me, to administer to my son; so simple that at any other time I should have scorned them; yet believing it was of the Lord, I administered them, and my son immediately recovered. Now," said the doctor, "I felt fully convinced that the Lord heareth prayer, and that there is an influence of the Spirit of God on the mind of man, for I have felt it." He added, "To this day I feel ashamed of myself, that I, a poor worm, should have dared to prescribe limits to the Lord, and wonder how, in his boundless mercy, he should have condescended, notwithstanding my darkness, to hear me." These are very nearly the words of the doctor; they were accompanied with brokenness of spirit.

During my continuance at Zurich the seat of war was brought so near, that the distant sound of heavy artillery could be heard, both towards Basle, and on the other side of the lake. Very mournfully was my spirit affected, in daily seeing so many of my fellow-men marching to the field of battle.

The armies of the Allies are passing through this land to enter into France, so that I am now in the midst of them. Poor France, where I have just proclaimed the glad tidings of God's salvation, and the day of his vengeance also, is now going to be the theatre of war—herself drinking of the cup of blood she has so plentifully administered to the other nations.

On the 1st of the First month, 1814, I left Zurich and proceeded to St. Gallen, travelling again both day and night. By so doing, besides avoiding the difficulty of accommodation on the way, on account of the soldiers, I save much time. I find that this manner of proceeding has, within the last few

months, saved me twenty-four days, which is great gain on such a journey. There are in this place, a considerable number of pious individuals, who, under their present sufferings, have deepened in the root of vital religion. They have been apprised of my intentions to visit them, by their friends of Zurich. They have received me with Christian affection. The meetings for worship, I have had with them, were tendering seasons; for the Lord Jesus, who is very precious to many of them, condescended very graciously to be near to us, giving us to partake together of the consolations of his Divine Spirit. Some of these dear people are spiritually minded, and in several of them the fruits of the Spirit are apparent, particularly in the Schlatter family. I have felt it my place to visit most of them in their families. Many of these visits were, in a memorable manner, like the breaking of bread which the Lord did bless, from house to house.

In some of the villages about here reside a number of persons, both protestants and papists, who, from religious conviction, and tenderness of conscience, have withdrawn from the various professions they were joined to. They spend much of their time alone in religious retirement; and when they meet together, sit in silence, or read some portions of the Holy Scriptures. Some of them appear also to be convinced of the unrighteousness of war, and of the unlawfulness of oaths, under the Christian dispensation. I have heard of many others, under similar convictions, who reside among the mountains, and several of these are Romish priests.

At St. Gallen ended his labours in the Helvetic Republic. He left it with deepened feelings of Christian interest in its inhabitants.

"Though Switzerland," he writes, "has drunk of the cup of fornication with all the surrounding nations, yet there are in it many precious characters who are partakers of the life that is hid with Christ in God, and near to everything that is

capable of feeling within me. O! that I may know my dwelling to be near to Shiloh's brook, and the streams of everlasting life, — not in the heights, but the depths! The Lord keeps me in the low valley; and for my deep plungings and baptisms, which are not few, I can thankfully bless his name! Though I have hitherto been mostly alone in my pilgrimage, it is admirable how way has been made for me. I am contrited in contemplating how bountifully the Lord has supplied all my need."

CHAPTER XXII.

Second visit to Europe.

Munich. — Augsburg. — Landshut. — Braunau. — Kirchberg. — Ratisbon. — Nurenberg. — Oettingen.

From Switzerland Stephen Grellet passed over into Bavaria. That country was then in a very interesting state, as it regards the spread of vital religion. Towards the close of the last century, many persons had been quickened, under the influences of the Holy Spirit, to a deep and serious concern for the salvation of their souls; and it was a well-known fact that there existed, in some parts of Germany, a multitude of Christians, of the Roman Catholic persuasion, who were distinguished from others of the same communion, by a profound acquaintance with, and a sincere attachment to, the fundamental doctrines of Christianity. Persons of this character were particularly numerous in Bavaria. A religious awakening had taken place, not only amongst the members of the different flocks, but amongst their pastors also, — nearly forty priests were known to have been brought under its influence. It was there that, forty years ago, Feneberg and Winkelhofer had taught, and it was there that Sailer was still pursuing his useful labours; whilst many priests of less note, once his pupils, were preaching the Truth, which, though obliged to avoid much publicity, they desired to spread.

From Bavaria sprang Lindel, Gossner, and Boos,* — those three faithful witnesses, who were driven by persecution from place to place; and who, whereever they turned their steps, did not hesitate to proclaim that Gospel which had brought peace and salvation to their own souls. They were not proscribed for having taught any particular heresies; but for having declared, with much force and fulness, the fundamental truths of Christianity, — the natural corruption of the heart of man, the impossibility of salvation by works, the need of the Spirit's influence, and the free grace obtained for sinners by the expiatory death of Jesus Christ.

Sailer continued at his post, in Landshut, surrounded by many difficulties; Gossner was preparing his translation of the New Testament for his Roman Catholic brethren, at Munich; and Boos, not long before his banishment, was still patiently enduring severe persecution, in the midst of "some thousands of spiritually minded persons in his own parish in Austria," when Stephen Grellet visited those parts. He thus continues his journal:

We crossed the Rhine at Rheineck, on my way to Munich. On getting into the diligence, I was agreeably surprised to meet with J. Graff, of Geneva. He was from home when I was in that city; but his wife, one of the pious individuals whom I had visited there, had written to him respecting me, and, recognizing me by my dress, he at once saluted me with warm affection. Little did I think how providentially he had met with me, to render me particular services. When we came to Lindau, at the head of Lake Constance, our passports were examined, and it was found

* See a valuable memorial of Boos, translated from the *Archives du Christianisme. — Christian Observer, September*, 1827.

that mine had not the visé of the Austrian Ambassador at Zurich. I informed them that I had gone to his office, but was told that he was absent and might be so for weeks, but that his visé was not necessary, I having that of the authorities of Zurich. The police officer would not, for a long time, allow me to proceed, but insisted upon my going back nearly two hundred miles to obtain it. Graff went immediately to some of the first inhabitants of the place, whom he knew, and who came forward to offer themselves as my securities. On this, the officer stated that his authority extended only to Kempten; sixty miles further, but out of the way of the place where Graff intended to go. He nevertheless kindly offered to accompany me there, to see what further assistance he could render me, as he had friends at Kempten, who would do every thing for him. On our arrival, I presented myself before the Commissary of Police there; for some time he seemed determined to send me back to Berne, but, by the interference of Graff and his friends, the Commissary concluded to send me to Munich, under the escort of two soldiers, that there I might abide by the decision of the Minister of Police; but on further consideration of the expense of sending the soldiers with me, he concluded to constitute me my own keeper, with directions to deliver up myself and the charges against me, immediately on arriving at Munich. Matters thus settled, Graff left me with much affection, marvelling with me at our providential meeting, when he could thus serve me. I presented myself to the Minister of Police as soon as I arrived at Munich. At first he appeared somewhat excited at my appearing before him with my hat on, but a very few words of explanation sufficed. He treated me with courtesy, and at once removed every thing in the way on account of my passports; he became, moreover, a means of introducing me to serious persons of the first rank there, among whom were several of the Ministers of State, particularly the Minister of Finance, in whose palace I have had a very full opportunity, in a religious meeting, to proclaim the blessed Truth. The meeting was attended by a pretty numerous company; to some of

them I might perhaps seem like Paul, at Athens, in the Areopagus; but some others were sober, and manifested religious sensibility.

The Baron Pletten, Director-general of the Posts, has been very attentive to me, accompanying me in a visit to some pious persons, and being my interpreter also in several meetings among Protestants and Roman Catholics. Some priests among the latter, having become convinced of many of the errors of Popery, have withdrawn from that Church. There are about forty of these in Bavaria, I am told. Three in this place endured much persecution, and two have been obliged to leave the district. Gossner is the only one remaining at present, but there are a number of Papists who join with him; among these are several nuns. I have found much spiritual-mindedness among these people; they appear very earnest in their desire to come to the knowledge of the Truth, and to walk in it. The Lord's presence and power have been in a contriting manner with us in some of the meetings I have had with them. Persons like-minded, hearing of it, have come from fifteen to twenty miles distance.

Gossner is engaged, under religious concern, in the translation of the New Testament, which he thinks might be of much service among many of the Papists, who are desirous to read the sacred volume, but are prejudiced against the edition of Luther. He has nearly completed his translation, but does not know where he can obtain the means to print it. My mind being introduced into deep feeling on the subject, I have put him in a way to have an edition of six thousand copies executed, which I hope may be ready for circulation in a few months.

I have become acquainted with the physician to the Crown Prince, the son of the King, who, hearing of me through him, has sent me a request to visit him. I accordingly went to the palace, and found him in a tender spirit, and under religious concern for his soul. He proceeded to unfold the exercise of his mind, and whilst mentioning the deep distress in which he had been, the big tears dropped down his cheeks; "Many a time," said he,

"under strong convictions for my sins, I have formed resolutions to pursue a different course of life, but the very next temptation has overcome me; none of my resolutions prove sufficient to preserve me." I directed him to the Lord Jesus Christ, as the only sure refuge and helper — the only Saviour, — able to save to the uttermost all that come to him, with a penitent heart and in faith. We parted under feelings of solemnity. The next day I received a letter from him; after alluding to the feelings that have attended him since I was with him, with a little faith that the Lord Jesus Christ might condescend to become his helper, he said that that evening he had been with the King, his father, and that on speaking of me to him, who had heard of the meeting I had at the house of the Minister of Finance, he had expressed a desire to see me himself, and that accordingly he would expect me that forenoon, at eleven o'clock. The Prince requested me to stop a few moments with him, before I went into the King's apartment.

Though I had felt some desire to have an interview with the King, particularly in reference to the severe persecution under which many of his subjects have suffered, because, from conscientious motives, they have abjured Popery, and the threatenings of the Pope's nuncio that they would proceed to greater extremities against them, I had been much discouraged from making an attempt to see him, on account of the great obstacles, which, as I was told, were in the way. But now, receiving an invitation from the King himself, I felt prepared to accept it. I went first to the Prince, as he requested. He told me that he had prepared the King to see me appear before him with my hat on, and had given him some of the reasons for which the members of our religious Society do not comply with the world's practices, in this and other particulars; but that he wished to know what reception his father would give me, and therefore requested I would see him again, before I left the palace. On my entering the King's apartment, I found he was alone, and waiting for me. He came towards me as I entered, having his head uncovered; I saw at once that he was

not well pleased to see me with my hat on, but after a very few words had passed between us, his countenance brightened up. At first he had many inquiries to make relative to the object of my travelling, the nature of my religious engagements, and respecting several of our religious testimonies; that against war, in an especial manner. He also wished to know the result of my observations in the visits I had made to their prisons. Having answered his inquiries, my way was open for introducing the subject of liberty of conscience, and the sufferings that had been inflicted on several of his subjects on that account. He very soon threw the blame on the Pope, his nuncio, and the bishops. &c. "They are continually teazing me on that account," said he, "I am tired of them, and will let them know it." This very interesting topic led me to make some remarks of a religious character, under which the King's mind appeared to be impressed; and at last, when I was about to withdraw, he put his arms round my neck, and bid me farewell. We had been together above an hour.

The Prince was delighted at my account of the reception the King, his father, had given me. I do hope that the powerful convictions that he has received, and the impressions that, through the love of Christ, have been made upon him, will prove lasting.

Among the visits made me by pious individuals, are those of two very interesting young men, the Baron Gumpenberg and the Prince Oettingen. They both give evidence, especially the young Prince, that the visitation of the Redeemer's love is very peculiarly towards them. The Prince is in a very tender state; may the Lord bless the work that he has begun in these youthful plants.

I went to Augsburg, to visit a few pious persons there; among others, a brother-in-law to my very kind friend Graff, and Conrad Smith, a man in high station in the world, but one of those meek spirits precious in the sight of the Lord. He made the preparations and gave invitations for a meeting, which was attended by a good many persons, who have become inquirers after the Truth, by the very

means devised to suppress it — persecution. Several of these came to the meeting, from a distance of many miles. The Lord owned us by his presence, and gave me doctrines to proclaim suitable to their condition.

16th of First month. I came to Landshut, my principal object being to visit Sailer, a very remarkable Popish priest, and valuable in the Lord's hands in extensively promoting the work of reformation from Popery. He is a man very well known for his learning, but more especially for his great piety; he is also a teacher in Theology, — has educated many young men for the priesthood, and has a number now under his care; he has endeavoured, as he told me, to direct them especially to the school of Christ, and to the influences of the Divine Spirit, under whose teachings alone, as he stated, the things of God can be known. The fruits of his teaching appear in that the greater number of those priests who have of late deserted Popery, received their education under his care. I found that he, like Gossner, has in his hands several books of Friends, which he said he often peruses.

He accompanied me in visiting several persons spiritually-minded, like himself, some of whom joined us afterwards in a religious opportunity, which I had with the students at this university. Several Popish priests also attended. The particular subject given me to treat upon, was the source from whence a pure and living Gospel ministry flows, even from Christ and his Spirit; that if we minister of the things of God, we must have the Spirit of God, for without that Spirit they cannot be known, and if we are moved and led by the Spirit of God, then we are children of God, true members of his church, over which Christ is the Head. This opened a wide door to preach Christ as the only Saviour and Redeemer, enlarging on the Divine offices and attributes of Him who will not give his glory to another, nor his praise to graven images, which those men attempt to do who exalt the Pope and his clergy, &c., and set up images of gold, silver, brass, &c., and fall down before them and worship them in open disobedience to the commands of God. Sailer was my interpreter on the occasion.

18th. Late in the afternoon I left for Braunau, in a sleigh with post-horses, the snow being deep and the weather very cold, and travelled during the night, on account of the difficulty of obtaining accommodations in small towns or villages, because of the soldiers occupying them. Last night I had a narrow escape from robbers; one of them sprang from behind a tree to take hold of the horse's head, whilst the others were coming by the side of the sleigh; but the horses being spirited, and the driver giving them a touch of his whip, they sprang forward, threw off the man on one side, and we were soon out of their reach. Though I frequently hear of the ill-treatment received by travellers, this is the first attempt, as yet, made upon me that I know of. Daily, however, I feel that my life is in jeopardy; I have again and again to renew the surrender of it to the Lord, and I stand resigned to whatever suffering may be permitted to overtake me. At seasons I am comforted in the belief that he will not suffer anything to befall me, but what he will give strength to endure, and condescend to sanctify to me.

I found Braunau crowded with the Austrian soldiers, on their march forward; but my object in coming was chiefly to endeavour to find and to visit some of those pious persons who have become dissatisfied with their Popish profession. I could not well reach their villages but by going on foot over the snow. The first village I aimed at was Kirchberg, the residence of Langenmeyer, one of those enlightened priests, who has endured much persecution; and heavier trials appear impending, as they threaten to send him to Vienna. There are several others of the Popish clergy in that neighbourhood like-minded with him. He told me of thirty-one, five of whom met us. Truly this is a seed of the Lord that I am called to visit, and made his humble instrument to water in their distress, from the spring that flows from his Divine presence. They have amongst them many persons to whom their labours of love have been blessed, and whom they are gathering to Christ as their only bishop, high-priest, and hope of salvation. They had them collected

together, and the Lord gave us to feel the refreshings from his Divine presence. Langenmeyer was my interpreter of what the Lord gave me to communicate to them. Such were the consolations received of the Lord that day, that I was refreshed in body and mind, though I had travelled the whole of the night before, had close religious labours that day, and walked about twelve miles.

From Kirchberg he had intended to go to Gallneukirchen, near Lintz, to visit Boos in the scene of his labours and sufferings, but prevented, by circumstances not under his control, from effecting his purpose, he sent him a message of Christian sympathy and encouragement, by his friend Langenmeyer, and proceeded direct to Ratisbon.

"On the road," he says, "a heavy snow-storm overtook me; but the Lord renders hard things easy, so that, though in my open sleigh, and the cold so severe that the snow froze on my face, yet the love of God so warmed my heart, that gratitude and praises to his holy name were my clothing most of that night, and I felt like Jacob when he came to Bethel.

In Ratisbon, I found in the Count Westerwood and family genuine piety; also in the Princess ———. She has surrounded herself with those who, like her, love the Lord Jesus. Thus, amidst the thick clouds of darkness that hang over the nations, and the tumult of war, there are here and there those who know the Lord Jesus to be their sanctuary. My spirit was refreshed in a meeting with a company of these pious persons, when the external hardships of the preceding nights were forgotten.

21st. I came to Nuremberg, where, through letters of introduction I had with me, I soon became acquainted with pious persons, chiefly among the Protestants. Shoener, one of them, is an aged and venerable man, of exemplary piety; he seems clothed with meekness and humility. He is their

chief clergyman here; but he, with a few others, having become uneasy with many of the set forms prescribed by their church, have ceased from them, endeavouring, as they say, in their worship, to attend to the sensible motions of the Divine Spirit, be it in preaching, praying, or in silence. At several meetings I have had here, a pious young woman, who speaks French, interpreted for me with much dignity and faithfulness. After having been frequently with Shoener, and he having sat by my side at several meetings, on my telling him that I had not thought till that moment to ask him to what religious profession he belonged, whether Lutheran, Calvinist, Reformed, or what else, he answered with much seriousness, 'I belong to none of these; I desire to be a Christian, and to have the name of Christ, the Saviour, and his Spirit upon me.' He appears convinced of the duty of yielding to the influence of the Spirit of Christ; 'For,' said he, 'we have religion or are Christians only in proportion as we are spiritually minded; the Spirit leads to the substance; it is efficacious, for the law of the Spirit of life, in Christ Jesus, setteth free from the law of sin and death.' 'He had felt,' he said, 'the heavy burden which set forms and ceremonies impose on the conscience, but now the Lord had set him free from these; and we must leave the shadow to inherit the substance.'

From Nuremberg I came to Oettingen. I had letters from Sailer for the President von Ruosch, and for the Princess Dowager of Oettingen. The President would not allow me to stay at an inn; both he and his valuable family treated me with the kindest hospitality. I found in the palace my dear Master's presence, for to some of its inhabitants the Lord Jesus is precious — they know him as a Saviour. Among these, besides the Princess Dowager, is her sister-in-law, the Princess Jeanette; the Baron Braun also, and the Princess Amelia, wife of the young Prince. The latter is only eighteen years of age, but she manifests stability of character, and an advancement in religion beyond her years. With these, and several others, together with the pious family of President von Ruosch, I had such solemn

and bap'izing religious opportunities as reminded me feelingly of the interviews which William Penn relates to have had with the Princess Elizabeth and the Countess de Horne. It is surprising how way has been made for me among that company. I spent most of an afternoon with the Princess Jeanette and the Baron Braun, in serious conversation. I left the palace in peace."

Three weeks had now been spent in the midst of a body of Christians in Bavaria, who, in the bosom of the Roman church, fully confessed, by their faith and practice, the grand fundamental principles of the Reformation. The bold and unflinching testimony thus borne against many of the leading tenets and corruptions of Rome, had been attended with a large measure of blessing both to priests and people; and having taken his final leave of this portion of the Christian family, on reviewing his labours amongst them, S. G. writes to a friend in England

The fields in many parts I have visited are white unto harvest, so that sometimes I have wished that I might have the life of Methuselah, or that the sun might never go down, that I might do my share of that great work which is to be done in these nations. There is a most precious seed in these parts, and in places where I have not actually visited it. O did our Society stand faithful, what a blessing they might become! Many are ready to gather to the standard of Truth, from among all the various denominations and ranks. I have been with rich and poor, princes and princesses, Protestant ministers and Popish priests, all speaking but one language, not upholding forms and ceremonies, but Christ and his Spirit. I have visited various of those Romish priests in Bavaria of whom we had heard, and have found them to be spiritually minded men. I am nearly united to some of them. A few have married, and have answered those who have come to visit them on that account,

out of the Scriptures, and the practice of the Primitive Church; and they continue Romish priests still, much beloved by the people, among whom they exercise a good influence. Many of the people desire to have the Scriptures, but have it not yet in their power to obtain them. Some of their priests told me, that they believe it to be their duty to remain in their places for the sake of the people about them, and to help others to come into the same spirituality. I am not able to give them any other advice than closely and faithfully to follow Him who has begun a good work in them, and will lead them safely. They feel very precious to me, and I know they rejoice in the visit which Gospel love has led me to pay them. My life seems interwoven with theirs. Some think I am a man of deep learning, whilst my greatest science is to know nothing—nothing but Jesus Christ, and him crucified. It is He who is mouth and wisdom, when my mouth is laid in the dust.

CHAPTER XXIII.

Second visit to Europe.

The Kingdom of Wirtemberg. — Frankfort. — Neuwied. —Cologne. — Elberfeld.—Barmen.—Pyrmont. — Minden. — Bremen. — Return to England.

In Bavaria, Stephen Grellet had met with much that interested him, and called forth his sympathy and solicitude. He found it no easy thing to part from those to whom he had become so closely united in the bonds of Christian fellowship; but the time had come to enter upon new fields of labour. The prospect of attending the ensuing Yearly Meeting in Ireland had opened before him, and he had yet much to accomplish in Germany. Diligently pursuing his labours, he writes:

I arrived at Stuttgard on the 28th of First month, 1814, where I met with several persons prepared, by letters from their friends of Geneva, to see me; and I had several solemn religious meetings with them; much Christian simplicity appears among them.

I paid several visits to the Countess Seckendorf and her daughter, in their affliction. The Count, who was Prime Minister to the King, died only a few days since. He was a man of great worth, and, above all, of much piety; and such are his bereaved near relatives.

I have found the greater openness here, in consequence of a time of recent excitement, which appears to have been

blessed. Dan, one of their clergymen, a man of great piety, found it his duty to proclaim against public places of diversion, showing how contrary these are to the precepts of our holy religion. His preaching had an awakening influence on many, and particularly on some in high life; at which others became so displeased, that a persecution against him soon followed. They succeeded in having him removed from Stuttgard, to an out of the way place among a rough, depraved people. This proceeding has led many more sensibly to feel his worth, and now to endeavour, with faithfulness, to act according to the doctrines he preached among them. How frequently do we see that the efforts of men to prevent the Lord's work only tend to promote it; this appears to be the case in this place and neighbourhood.

I then proceeded to Tübingen, where reside several persons I felt desirous to see. On my way there, I turned out of the road, about 12 miles, to visit Dan, in his sequestered abode. I found him in affliction. One of his family had just died in the house, and his wife was ill with the same fever. The dear man was preserved in much calmness and Christian resignation, waiting to see what the Lord would further do for the refinement of his soul. Since his coming here, a great reformation has taken place among the people, in a place where irreligion and vice prevailed. Thus has the Lord overruled for good the evil that had been intended against this pious servant of His.

Some of the persons towards whom I felt my mind drawn at Tübingen are professors at the university. They are full believers in our Lord Jesus Christ, and feel it to be their religious duty to maintain their faithful testimony against the introduction into that university of principles repugnant to Christianity, as has lamentably been effected in many other places. I found them in a tender but tribulated state, and endeavoured to encourage them to uprightness and faithfulness. We were mutually comforted by the visit.

I went a little further to Ocksingen, where I met with a few disciples of the Lord Jesus. Our religious intercourse

was truly pleasant. My spirit is often contrited when meeting here and there with the Lord's visited children, who, like a little salt, are sprinkled over the land. If these are faithful in their several allotments, they may be like lights in the world.

I had for a length of time felt my mind strongly drawn towards Carlsruhe, and now, believing the time had come to go there, I proceeded towards it, visiting a few places on the way. I arrived at Carlsruhe, after being two nights on the road. I had letters for Jung Stilling, a man extensively known in Germany by his writings; and for his daughter, much respected by many because she puts in practice what her father describes in his writings. I was introduced by that family to several serious persons, of various ranks in life.

Many Prussian soldiers are here. I find among some of their officers much religious sensibility. The Baron de Lachevalery is under a very precious visitation from the Lord; it does not appear as if he could long continue in his military career; he longs to be under a better standard; he does indeed already feel that there is a banner over him which is love. Another is General Stockhorn; he was in a very broken state of mind; strong are the convictions of the Spirit of Truth upon him. I told him it would not do to struggle against them any longer, and queried whether he did not feel that the time had come to take off his military garments, to put on the meekness and gentleness of Christ, and to exchange his warlike weapons for the Christian armour.

I met here the Baroness Krudner; she is a remarkable woman, and has been an instrument of real good among several young women of high rank, particularly here at court. They frequently meet with her for religious purposes, and this has enabled me to have several religious opportunities with them. One evening, when the meeting was silently gathering, two of them came softly to me, and said, "Do not be disturbed if we withdraw before the meeting concludes, for this week is our turn, as maids of honour,

at court; but we wished to stay at the meeting as long as we could." Several of these young women feel such conscientious scruples, that, when performing duty at court, they cannot join in the pleasures or pastimes of it; and, when not needed, they retire to read their bibles, &c. Much of the service that has been laid upon me in these meetings, and with others in private also, has been to direct them to the teachings of the Lord's Spirit in their own hearts, telling them that, to hear the language of the Spirit, silence on our parts and cessation from our own actings is necessary; we must "hearken and hear what the Lord has to say unto us." The Lord is nigh to them that wait upon him. This is an acknowledgment that several of those young women have made, after we had spent some time together in silence. Though I had consolation here with the visited children of the Lord, my soul was greatly oppressed, and my heart made sad, because of another spirit which has great ascendency over the people. What I heard also of the horrors of the war, greatly afflicted me. Several bloody engagements have taken place not far distant from this. I was not released from my close engagements here till the 9th of Second month.

On my way to Frankfort, I was greatly distressed several times, on meeting with waggons loaded with wounded soldiers, that they were carrying away from the field of battle fought near the Rhine; the blood ran down from the waggons. And in some of the towns through which I passed, I saw the poor wounded ones remaining a considerable time exposed, before provision for their reception could be made.

I found in Frankfort a considerable body of Russians and Cossacks, Prussians and Austrians; these were of the troops that fought at Leipsic, Dresden, &c. They had many of the French prisoners with them, and I have seldom seen more distressed looking beings — so reduced by disease and famine. It was difficult in Frankfort to obtain provisions sufficient for the multitude. The description given me by some Prussian officers of the roads through which the French army retreated, is most awful. It was strewed with the dead

or dying; many died in consequence of malignant fever that broke out among them; and they were the means of introducing the fever very extensively through the country.

My mind has been deeply afflicted on account of the inhabitants of this city; their sufferings have been great; bloody battles have been fought within their walls; they have even now before their eyes the sad consequences of them; yet few appear to lay it to heart. I find a very small company only, with whom I can assimilate in religious fellowship; with these few, however, the Lord has given us the consolations of his presence.

I left Frankfort with a heavy heart for Neuweid, where I arrived the 16th instant. Very solemn have been my feelings on the way, attended with reverent gratitude to the Lord, who has called me from darkness to light, and from the service of the prince of darkness to that of His glorious and blessed Gospel. Twenty-three years ago, I passed through these parts as a military character, in the same spirit that actuates those I am now among, who have been the means by which torrents of human blood have mixed with the waters of the Rhine. It is true that by the Lord's tender mercy I was preserved from the shedding of blood, but nevertheless, I abhor myself in the remembrance of the spirit by which I was then animated. O that I might be an instrument of inducing many now to come and range themselves under the standard of the Prince of Peace! May it not be in good measure for such a kind of service that the Lord has sent me into these nations, at this time? Day by day I have opportunities, at the inns particularly, to be with many officers, when the way is often made for me to preach Christ to them, and to unfold the nature of his kingdom, and the peaceableness of it. Though I have been thus very frequently engaged, I have once only met with an opposing spirit. It was at Frankfort from the military Governor, saying what he would do if Friends were sent to him as soldiers, and should refuse to fight.

The Moravians have a large establishment in Neuwied; and here is also a people who go by the name of Quakers.

They maintain many testimonies similar to Friends; that against war, among others, on which account some of them have suffered greatly. Their meetings for worship are conducted much like those of our Society. I have visited these persons individually, and had some solemn meetings with them. Peculiar circumstances greatly tended to contrite our spirits together, and bring us to feel the uncertainty of time. This is a place through which numerous bodies of the French, in their retreat, have passed. By their plunders they have left great desolation behind them; and by the seed of diseases which they have spread, the destruction of human life is continued. Perhaps there is not a family here which is not mourning over the death of near relatives. It very frequently occurs that, in the morning, we hear of the illness or death of some that were congregated with us in a meeting for Divine worship the evening before. Very solemn in these meetings is the contemplation that some of us, in a few hours more, may be gathered into the Lord's presence. O that we may be found prepared to join his redeemed ones!

I had also a good meeting with the Menonists. Their pastor, a pious man, who had taken a kind and Christian care to have notice of the meeting given, died that evening, before meeting-time; several of his family were also taken ill. Loud is the warning to endeavour to stand in readiness, having our lamps trimmed and burning. Amidst so much calamity, many hearts are made soft, and my way is open among every class. I have visited the clergy among the Protestants, and also the Popish priests, who have all received me with cordiality, and appeared to take in good part the messages that, in the love of God, I had to deliver to them.

I make my home in the family of one of those called Quakers, or Inspirants, which gives me an opportunity of hearing much of that people, and of their history. I am persuaded that if they had been faithful in the maintenance of the testimonies committed by the Lord to their forefathers, they would have become a great and good people;

their light would have been bright, and many might have gathered to it.

My host has given me an awful account of the sufferings that prevail over the country generally, in consequence of the war. He has heard of and knows several travellers who have been plundered and wounded; others have been killed. He has been himself stripped nearly naked, and so abused, that after reaching his house, he was for some time in a helpless state, and he has not yet fully recovered.

On leaving these dear people, they put me over the Rhine in a small boat, and I took the public carriage for Cologne; I should otherwise have had to ride many miles to effect it. My mind was greatly saddened on the way to that city and in it, because of the multitude of soldiers, many of whom have come from the further ends of Russia, Calmucks, Tartars, Cossacks, &c. Desolation and misery are over the land, and yet rioting, drunkenness and all manner of wickedness prevail. Thus vice and misery are mixed closely together; at the sight of it my soul is overwhelmed with anguish.

From Cologne I went over the Rhine again, and soon fell in with the advanced guard of about thirty thousand of the Swedes, who are marching into France to join the Allied armies, against that nation. Great order and sobriety prevail among the Swedish army, neither do I hear any of the inhabitants, through whose country they pass, complain of their conduct.

I arrived at Elberfeld the 21st of Second month. Here, and in the neighbourhood, I met with many persons of tender and visited minds. They received me with Christian affection. "In our great distress and many bereavements," said they, "the Lord has sent you to minister to us the consolations of his Gospel." My spirit greatly rejoiced, at seasons, before the Lord, whilst among that people, in that he very compassionately condescended to his afflicted ones, and caused the stream of his consolations, and the refreshings from his Divine presence, to flow among us during the meetings that we had together. Truly they were meetings

for worship; for our spirits were very reverently prostrated before the Lord, at his sacred footstool. As it was given me most tenderly to enter into feeling with these people, under the grievous sufferings they have endured by the hands of unrighteous and wicked men, so also I share in the joys and consolations that the righteous God and blessed Redeemer, the Comforter, causes to flow among them.

Through this part of the country many of the French troops passed on their retreat; desolation and destruction marked their steps, and as they were closely followed by the other armies, what had escaped the first destroyers fell a prey to the others; wanton acts of destruction have been committed, furniture and other articles which they could not carry away, were broken to pieces. But these have been their minor sufferings. The inhabitants were under the necessity to send their wives and daughters away to conceal them from the soldiers, and in various instances, because they refused to disclose the places of their refuge, they were sorely beaten, wounded, or even killed. It is also very lamentable that they received no better treatment from many who professed to be their friends, than they did from the French, who treated them as enemies. Who that has seen the horrors of war, its accompanying cruelties and vices, can plead for it? Or who that has only heard of the wickedness and misery that attends, but must bitterly deplore it? From my observations I may say, that the sight of the bloody field of battle conveys but one part, and perhaps the smallest part, of the woes and miseries that attend this horrible scourge.

Among the pious persons at Elberfeld is an aged man, Herrman Pelzer, at whose house, many years since, were our dear friends, George Dillwyn, Mary Dudley, Sarah Grubb, and their companions. He speaks of their visit and religious communications as having made a deep impression on him. He is now eighty-four years of age, strong in body and mind, but above all, he appears to love the Truth.

At Barmen I had a solemn and baptizing meeting. Under the influence of the one Spirit, we felt that which unites in

the true fellowship. I had a pious female for my interpreter, and she did her part with much tenderness of spirit and Christian dignity.

Whilst I was in these parts, several bodies of the Swedish army passed through. Their sobriety and good behaviour are very becoming. Such quietness prevailed in the evenings and through the night, that a stranger arriving there could not have discovered that he was in the midst of so many soldiers. They all retired early in the evening to the several quarters assigned them, and previous to their lying down the Subaltern attending each small company offered up a short prayer, in which the others joined. I had several opportunities of hearing them. They gave thanks to God for the preservation they had witnessed during the day, and interceded for the continuation of the same day by day, — then intreated the Lord for his blessing of preservation to their families and near relatives in their absence. In the morning, when ready for their departure, they were all marched in a body before the door of the house where their commanding officer had lodged, and he, with a loud voice, read to them a small portion of the Scriptures, and then offered up a short prayer. I have not heard of the like practice in any of the armies of the several nations now confederate together.

I set off for Pyrmont in the evening of the 24th, and was three nights and three days on the road, which I found very difficult to travel. I went part of the journey by a sleigh, but the glaze of ice formed on the road was such that it was very dangerous in some places; for on both sides of the road were deep gullies, ravines or ditches, so that it was needful to keep on the middle of the road. At one time, whilst thus situated, I saw a body of horsemen coming towards me. They might be about six thousand men. My driver tried repeatedly to bring his sleigh to the side of the road, but at every attempt it seemed as if we should be precipitated on one side or the other. The General, who was with his officers at the head of the troop, seeing my dilemma, very kindly gave the order for the horsemen to open their

ranks, and to pass on the right and left; whilst he himself saluted me very civilly. I could not account for this marked attention, but possibly he might be one of those officers whom I had met at inns. I believe he was a Prussian; but there were many Cossacks also attending that little army, and some of these as they passed looked very sour at me, on whose account they were obliged to crowd on the side of the road. The other part of the way I travelled in an open farm waggon. The ice on the road had disappeared; but so many heavy cannon, and ammunition waggons, had passed over it, that it was cut down very deep, and very rough beside.

After my arrival at Pyrmont, a place of much resort on account of its mineral waters, I felt myself much straitened for a while. I had expected that a Friend there, who is well acquainted both with the French and English languages, would act as my interpreter, but he was not in a state of health to do so. Several services laid heavily on my mind towards those professing with our religious Society, and others. I poured forth my soul to the Lord, who I knew could open a way for me, where all seemed to be closed up. As I was going to their meeting, and saw a considerable number of strangers drawing towards it, a great exercise came upon me, for I did not see how help was to come; but I endeavoured to possess my soul in patience, to see what the Lord would do for his great name. On entering the house I was told that very probably a youth, who was pointed out to me, who understood English well, could act as interpreter, should I need one. He was only about sixteen years of age, and on my asking him whether he thought he could undertake the office, he replied that "he would do his best."

I was brought under great weight in that meeting, but I also felt the Lord's power to arise into dominion, with a little faith that, in attempting to communicate to the company present what I thought to be the word of the Lord to them, all would be well; I rose on my feet, and the dear boy stood by my side, and interpreted for me into German, as

I went on, with all readiness. I felt much attached to him, and he became my faithful and kind helper through all the meetings I had at Pyrmont and the vicinity, and in my visits to the families of those under our name in that district. He went with me to Minden, and several places thereabouts, where some professing with us reside. I had meetings with them and with the inhabitants also; I went in Gospel love to all the families of those who are called by our name, and found it here, as in Pyrmont, an arduous and trying service. There are a few valuable Friends rightly concerned for the cause of truth preserved amongst them, and I hope they will, through faithfulness, feel themselves increasingly girded with strength. Frederic Smith is a valuable minister of the Gospel, and stands as a father amongst them.

I left Minden for Bremen on the 14th of Third month, and suffered much on that journey from the severity of the cold, and the badness of the roads; an open farm waggon was the only carriage that could be used. At Bremen I found in the senator John Volmers a truly pious and interesting man; several branches of his family are so also. He would not allow me to stay in any other place than his house; and during the whole time of my being at Bremen he was my constant attendant, — a helper by his spirit, and of great assistance as an interpreter.

Here I have found a considerable number of honest inquirers after truth; others also who I hope have come to the saving knowledge of it. Some of these give very precious evidence that the love of God is shed abroad in their hearts. I had satisfactory and solemn meetings in this place; some were numerously attended. It has been very pleasant to me to behold the love and fellowship maintained among the various ranks in life, rich and poor.

Volmers is one of the eight senators by whom this little republic is governed; but his standing in life does not prevent his sitting very lowly at the footstool of Christ. He is in the daily practice of religious retirement, and a small company unite with him in a silent meeting for

worship; for none of them have believed themselves called publicly to minister to others, but each receives his instruction and consolation from the Lord himself, the true and great minister. They told me of a sailor who resided sixty miles distant, in Friesland, who went to England a few years ago, and being at Yarmouth, happened one day to pass by the meeting-house of Friends, as they were going in. He felt inclined to enter also. The meeting was held in silence; but such were the strong convictions made by the Spirit and power of truth on his mind, that since his return home he has continued in the practice of silently sitting down to wait on the Lord, though entirely alone. Having heard of the pious people at Bremen, he had sometimes come to sit with them, and they wished I could see him. What was their surprise, when, that very evening, shortly after we had sat down together and were gathered into silence, they saw him coming in. He had just arrived, and came immediately to the house. I could not help noticing the great reverence with which he sat, and the brokenness of his spirit during the meeting. The little intercourse we had with one another afterwards furnished me with an evidence that he is a disciple of Jesus.

Visiting one day a female of rank, called lady Mettapost, where I expected to meet none else but her, I was surprised to see a large company of females of rank coming in; we sat in silence for some time, during which, and under the testimony to the truth given me to bear, the hearts of many of these were contrited. This lady is an unmarried young woman, possessing a large estate, and has a liberal hand in administering to the needy; she frequents the little meeting at senator Volmers'.

I left Bremen at five, P. M., the 20th, for Osnabrück. On my arrival there I felt for a while much discouraged, for I knew nobody in the place; I had not even the name of any one; but I concluded here, as I have done in other places, to wait on the Lord, and feel after his guidance, knowing that if he has any service for me he can open a way for it. After a while I thought it proper for me to go out, and walk

in the streets. I had not proceeded far when I was met by a serious, respectable looking man, who, after attentively looking at me, addressed me with the inquiry if I did not belong to the Society of Friends, and if I had known John Pemberton? He then gave me a short and very interesting account of his religious visit to that city. His name is Mertens, and he is pastor of the Lutheran Church. He took me to several pious persons, rich and poor, and soon after accompanied me to a meeting which he had very quickly put in a way to be collected. It was composed, like the few families he had taken me to visit, of rich and poor, Protestants and Roman Catholics; but all of a class that love the Lord Jesus, who makes no difference between Jews and Gentiles, bond and free. It was an unexpected meeting, and a very solemn one. The Lord owned us graciously by his Divine presence. After meeting several of the aged people, who remembering John Pemberton about twenty years ago, manifested much satisfaction at seeing in me one of the same religious denomination, having as they said, been favoured again in the Lord's presence to have the bread of life broken unto them.

Now, feeling my mind released, for the present, from further service in Germany, I accepted with gratitude the prospect set before me of returning to England by way of Holland. On account of the French continuing to have possession of several fortresses, I was under the necessity of going a round about way. I found much difficulty also, in consequence of heavy floods, by which some of their dikes had been broken, and above two hundred miles of land in circumference had been covered with water, to such a depth in several places as to carry away houses, barns, &c. Great was the destruction of human life, as well as cattle, horses, &c. I was told that families, after having for many days continued on the roofs of their houses, were at last rescued by boats sent in various directions to the relief of the sufferers. The waters had retired from the highways on which I travelled, but had left so many large cakes of ice as to render travelling tedious and dangerous.

I made a short stay at Zwolle, where I visited two persons who appeared in a tender state of mind. From thence I went direct to Amsterdam, where I found my way much closed up. The people were under great excitement; a great concourse having flocked to that city to see the coronation of their King,—houses were so crowded that I had great difficulty in obtaining a miserable lodging. I visited however, to some satisfaction, several valuable persons whom I had known in former years, and then went direct for Hellevoetsluis to embark for England.

Feeling my mind released from the great weight of exercise under which I have been for the people on the continent, my soul has been prostrated very reverently before the Lord, who has been my saving help and strength day by day, night after night—the everlasting arms have been underneath to uphold and preserve me. During this winter I have been more than forty nights on the road, many times amidst robbers and murderers. I have repeatedly been where contagious diseases prevailed to a high degree, so that the mortality was great; often also I have made but one scanty meal a day; but amidst all these things the Lord has borne me up, and delivered me,—yea, rendered hard things easy. My health is now as good, or better, than when I landed in France more than nine months ago. And, above all, the Lord, my great and blessed Master, who called me to this service in these nations, has opened a way for me to find and visit a portion of his seed, and to proclaim the glad tidings of his salvation to thousands of the people, both rich and poor. Bless the Lord, therefore, O my soul, and forget not all his benefits! O Lord! bless thou also those pious ones whom thou hast enabled me to visit! O, bless the work of thy hands everywhere!

Thus he concludes the account of his second visit to the continent of Europe. Numerous letters followed him from Gessner, Vernet, Gautier, &c., of Geneva; Langalerie of Lausanne; Hess, Schlatter, &c., of St. Gallen; Baron Gumpenberg, Gossner

President von Ruosch, Baron Pletten, the Princess Jeanette of Oettingen, &c., &c., in Bavaria. These, with others, all bore testimony to the value of his religious visit and services, and the spiritual comfort and instruction derived from them. With some of these interesting characters he kept up a correspondence for many years afterwards.

NOTE. — Dr. Steinkopff, the *well-known* and devoted disciple of our Lord and Saviour, whose earthly course was finished on the 29th of the Fifth month, 1859, gave the following testimony respecting Stephen Grellet, on his return from the extended journey on the continent of Europe: "He is, properly speaking, a French gentleman; he is a native of France, but at the time of the Revolution went to America, where he became enlightened amongst the society of Friends. He is now in England on a religious visit; when I saw him two weeks ago he gave me some account of his travels on the continent, and it was indeed astonishing to me to hear how he had escaped danger in many parts. Previously to his going this journey I had an interview with him, when he told me his intended route: I said 'it is one of the most difficult you could have formed.' I knew that if he gained a passport at all to visit some parts of France, that it would be from one of the most strict police officers on the continent, and much I feared the safety of this excellent man; but when he began to tell me what his religious views were, and I saw how his heart was bound to his duty. I believed that the Lord sent him, and that it was His work; I could not doubt of its accomplishment. So it has proved. Stephen Grellet is now safely returned to England; after having passed through armies of Cossacks, from whom he met with little or no insult. The blessing of the Lord was with him, and I doubt not made him instrumental of much good. This gentleman has all the vivacity of a Frenchman, with the solidity of the English."

CHAPTER XXIV.

Second visit to Europe.

Dublin Yearly Meeting. — Religious Engagements in the Irish Capital. — London Yearly Meeting. — Various Religious Services in England. — Flanders. — Voyage Home.

It was not long before the "Peace of Paris" that, after an absence of a little more than nine months, Stephen Grellet again set his foot on British ground. He landed at Harwich on the 1st of Fourth month, and without making much stay in England, proceeded to Dublin, to the Yearly Meeting there. He was detained by his religious services in the Irish capital nearly three weeks, and then returned to England in time to attend the Yearly Meeting in London. Peace had now been concluded on the Continent, and several of the sovereigns of Europe were expected to meet in the English metropolis. His mind had been much exercised on account of the anti-christian nature and the horrors of war, and he brought the subject before the Yearly Meeting. It was concluded that the Emperor of Russia and the King of Prussia should be addressed on behalf of our religious Society, in support of the great principles of Peace proclaimed by the Gospel of Christ, and always advocated and practically maintained by them. Stephen Grellet was one of the Friends who obtained interviews with those

sovereigns on the occasion. After this, various religious engagements in the north and south of England and in and about London, with a short visit to Flanders, closely occupied his time and attention till the end of the Tenth month, when he felt that his services in Europe had come to a close, and he was at liberty "to resume in New York Mordecai's situation, sitting at the gate." On landing at Harwich he resumes his journal.

I was favoured with a short passage from Holland to this place. My soul felt the overflowing of the love and mercy of my blessed Redeemer; very graciously indeed has he dealt with me, one of the poorest and most unworthy of his servants. Here some of my beloved friends from Ipswich, Richard D. Alexander and others, met me. Several friends from London, hearing of my arrival, have also come. My spirit has been refreshed in being thus met by my beloved friends, after so many months' separation from them. Here also I have received letters from America, after having been long without any from my beloved wife. The terrible war between the United States and England has rendered the communication very difficult, and it has not been less so between England and the European Continent. The Lord has been very gracious to my beloved spouse since our separation from each other, not one of his promises to us has failed. Blessed and adored be his holy Name. My faith has often been very weak, but gracious and merciful has been the Lord in giving me day by day to be a partaker of his saving help and strength.

Here I have also received the mournful information of the decease of my valuable friend, Rachel Smith, by which a private and public loss is sustained. I feel mine severely. Their house has been a pleasant home to me; a true resting place both to body and mind. She deeply and kindly entered into my exercises in London. As an elder in the church worthy of double honour, and a mother in Israel, I have been attached to her.

5th. I went to Ipswich. At my dear friend, Dykes Alexander's, I had a precious religious season with several friends who met me there on my arrival, and another very refreshing one by the bedside of his wife, who continues a patient sufferer, with cheerful resignation, waiting the Lord's time to be released.

6th. I attended their meeting at Ipswich in silence, but my spirit was reverently prostrated before the Lord with grateful acknowledgments of his gracious dealings, guidance, and preservation from many perils during my journeying these nine months and a half. My soul was also poured forth in prayer for those pious ones whom the Lord enabled me to visit. I feel still very deeply for them under their soul's travail and sufferings.

The seat of war is now transferred to France, and I am in distress for my native land; will not Divine mercy be pleased to interfere, so that it will not be rendered unto them as they have done unto others. I have this day accepted with gratitude a glimmering hope that the merciful God will avert the threatening evil that seems near to overtake Paris; for there are more than the "ten righteous persons there."

After meeting I left Ipswich for Chelmsford and Tottenham, visiting on the way that aged and dignified servant of Jesus, John Kendall. The feebleness of old age now confines him to his bed, but much sweetness, serenity, and peace are the covering of his mind; he appears swallowed up in the love of Christ.

7th. I reached Tottenham this morning, in time to attend their meeting: my soul was made joyful in the presence of God my Saviour. He has done great things for his poor servant; thanksgiving and praises were ascribed to Him on bended knees. Here I was comforted by sitting near my dear friend Susanna Horne. I had left her in the United States, where, as an ambassador for Christ, she had diligently laboured. My valuable friends, George and Mary Stacey, have most kindly invited me to make my home at their house, when in this neighbourhood. Marv is a sister

of my late dear friend, Rachel Smith. She is a weighty Gospel minister. I feel great freedom in accepting the kind offer of these dear friends, and grateful to my great and good Master for his thus opening towards me the hearts and hospitable houses of such dignified servants of His.

8th. I went to Epping Monthly Meeting, in which I sat in silence. There are many secret exercises and baptisms to be silently borne. In the evening I went to Walthamstow, to my very kind friend, William Dillwyn's, where I met with Elizabeth Coggeshall of New York, lately arrived in this land on Gospel service. She is one to whom I have long been closely united in near fellowship.

14th. I have been in London attending their several Monthly Meetings, and the Meeting for Sufferings; silent travail of spirit in them has been mostly my service. I feel it a favour that after such long and constant engagements in another nation, I am permitted now, for a while, in silence and retirement to commune with my own heart before God, and to have my strength a little renewed. My dear friend William Allen is urgent that I should make my home with him at Plough Court, when I am in this city, and I accept his invitation. He is a friend beloved by me; one whose life is spent in acts of benevolence, but who is designed by our gracious Lord to occupy a station in his church, beyond that of serving tables. I look upon him as one of the Lord's anointed. My apprehension respecting his beloved daughter and only child, Mary, is very similar. I feel bound in Christian affection to these dear friends, as also to dear Margaret Allen, mother of William; she is a valuable minister, full of good works among the poor and afflicted.

After a short tarriance among his friends in and about London, he crossed over to Ireland, and thus continues his memoranda:

Dublin, 20th of Fourth month. Whilst I was in Germany, before I had seen with clearness the time of my

release from that land, I felt my mind strongly attracted towards the Yearly Meeting for Ireland, but I left it to the Lord to bring it about. From the time of my return to England, it has dwelt upon my mind with weight to come here; accordingly, accompanied by my friend John Pim, I left London on the 16th, and arrived here this morning, where my kind friends Jonas Stott and wife have again given me a most kind reception.

I was engaged in having meetings till the 23rd, when the Yearly Meeting began. Friends think it has been the largest and the most satisfactory one that they have had for some years. Several of the sittings were attended by much solemnity, for the Lord owned us by his presence; the Gospel stream also flowed to the refreshing of many. My dear friend William Forster, who is with us, has often been greatly favoured in his ministerial labours.

After the close of the Yearly Meeting, I felt my mind brought under deep exercise for several classes of the inhabitants of the city of Dublin; my baptisms on their account were very similar to those I passed through, some time since, in London. My beloved friend Wm. Forster, joined me in several of my very arduous services, as he did then. We had two large meetings with the soldiers, who are in garrison in the castle; there are pious men among them, who strongly reminded me of Cornelius the Centurion. We held also several meetings among the most degraded portion of the inhabitants. O what a mass of woe and misery have I beheld! how great is the prevalence of vice and depravity among this people! I felt at times as if my spirit, together with my outward man, would sink under the weight of distress. My beloved friend Wm. Forster was under the necessity to let me pursue this humiliating service alone; it was too much for his tender frame to endure. This engagement, however, was attended with some consolations; for in several of those abodes, which at first resembled a Sodom, I found a Lazarus, poor, full of sores like him, but rich in faith; in others I have been with a weeping Mary, sitting at the Lord's feet; and many also of

the meetings, held among such as seemed to be of the outcasts of society, have been much more quiet than could have been expected, and tenderness of spirit appeared in some of them. The visit I made to their great poor-house has left impressions that can never be erased from my mind; several thousands are there crowded together, of every age and sex. My distress at what I have seen and felt here, is a true counterpart to what I formerly endured in London.

I had a pleasant visit to the establishment of the Moravians in this city, especially in the female school, and in the apartment for the sisters. At a meeting, in an asylum for poor children, a very large number were collected; and I was comforted in beholding so many of these brought under tender sensibility whilst I was pleading with them because of sin, and directing them to Jesus the Saviour of sinners. Was the same tender and watchful care taken of them, as is bestowed on many of our children, how many of these might become bright instruments in the Lord's hands; but even in their neglected state, the Lord is able, by his own immediate power, and the efficacy of his blessed Spirit, to render them so, if they are obedient to its manifestation; to this I earnestly recommended them.

These visits kept me closely engaged till the 12th of Fifth month, when I felt released from Dublin. Having had two or more meetings nearly every day, besides several visits between the meetings, in the chambers or wards of the poor and afflicted, where I breathed very impure and tainted air, I feel much worn. The great distress of mind has also much affected me; for truly I have suffered with the sufferers. My heart has nevertheless been made glad in hearing of the entrance of the armies of the allies into Paris, in a peaceable manner, with very little bloodshed, and that the Emperor Alexander, instead of retaliating on the French for what they had done in Moscow, used every means to prevent the effusion of blood, so that the entrance of the armies into Paris was more like the coming in of protectors than enemies.

The Yearly Meeting in London was now at hand, and, taking his departure from Dublin, he travelled day and night, and reached the city on First-day morning, the fifteenth of Fifth month, a quarter of an hour only before meeting-time, and proceeded immediately to the meeting-house, in Grace-church street, where he says:

I found a large number of Friends, many from the various parts of the nation, having already come in to attend this yearly solemnity. It has been a good meeting; the Lord's presence, which is the crown of the assemblies of his people, was with us. The same Divine favour was granted us at the meeting in Devonshire House, in the afternoon, which was likewise very large. This evening I feel refreshed in body and mind, though when I left Dublin I was much worn down. O how great is the Lord's goodness; may not such a worm as I am, unworthy of the least of the Lord's mercies, exclaim with David, "all my springs are in Thee!"

30th of Fifth month. The Yearly Meeting closed this evening. Various subjects of great importance have been under the very solid deliberation of this body, and though one of them particularly was of a trying nature, being an appeal by which the fundamental principles of vital Christianity were assailed, and these had to be unfolded and defended, it proved by the Lord's help and strength one of the most instructive and solemn seasons that even the aged present had ever witnessed.

I was brought under deep exercise for suffering humanity, on account of the cruel scourge of war, such as I have so awfully beheld during my late engagement in France and Germany; my soul was poured forth with supplication to the Lord, that he might open a door for me to plead with the Kings and Rulers of the nations, that if possible a return of such a calamity might be averted. Whilst I was bowed under this exercise, I heard that there was an expectation

that the Emperor of Russia, the King of Prussia, and others, perhaps now in Paris, would come to London. On this information I felt as if the prayer of my soul might be heard, and that an opportunity was about to be given to plead before some of these crowned heads for the Kingdom of righteousness and peace of our Lord Jesus Christ, which, if not now embraced, might never be offered again. It appeared also that this was a subject in which the whole of our Society now collected together, as a Yearly Meeting, were deeply concerned; and that a step so important to humanity and religion would have much greater weight, if felt and proceeded in as the concern of the collected body. Accordingly, at a suitable time, I opened my concern to the Yearly Meeting. It brought great weight over Friends; they felt it a duty to embrace the opportunity to uphold the peaceable principles of the Gospel before the Rulers of the nations; but as these crowned heads had not yet come to England, and possibly might not come, it did not appear proper then to prepare any Addresses to them, but by a suitable minute, the Yearly Meeting directed the Meeting for Sufferings to act in it, as soon as way should open to carry into effect this concern of the Yearly Meeting.

A few days after this, the Duchess of Oldenburg, sister of the Emperor Alexander, who had arrived in London, came to one of our meetings, with several of her retinue; also the young King of Wirtemberg. They sat in a very becoming and serious manner. We had a precious meeting, and the Duchess appeared to feel it to be so to her. During this Yearly Meeting I received very interesting letters from several of those pious persons with whom I mingled in Christian fellowship in Germany. It is very sweet to have evidence that Jesus continues to be precious to them, and that several little companies have continued to meet silently together to wait upon and worship the Lord, from whom only is their expectation. One of these letters is from Gossner, in Munich, who tells me that his translation of the New Testament is finished, and ready for the press. Several of my beloved friends here have entered into a liberal subscription

to enable him to have a large edition printed; and the money requisite for the purpose is forwarded to Gossner accordingly. I believe this is a work that will be productive of much good, especially to those numerous Roman Catholics who appear disposed to inquire into the reality of religion. The more their priests endeavour to prevent them from reading the Scriptures, the more eager they are to possess them.

17th of Sixth month. Since the Yearly Meeting I have been closely engaged in having meetings in this great city and its environs. The Emperor of Russia and the King of Prussia have come to London, and the Meeting for Sufferings has met to endeavour to carry into effect the concern of the Yearly Meeting. Friends felt deeply on the occasion, and were united in the sentiment that Addresses to the Emperor Alexander and the King of Prussia should be prepared; for which service a committee was separated. Our meeting together on the occasion was interesting. Dear Joseph Gurney Bevan took so much interest in it, that after hearing the views of Friends respecting the subjects which the Addresses should embrace, he, though now blind and in great feebleness of body, nevertheless undertook to prepare these documents. He has a remarkably clear head, and above all, a very pious and tender spirit. I am often instructed in beholding in this great and wise man the littleness and simplicity of a child.

The Addresses having been prepared, were approved of by the Meeting for Sufferings. My dear friend, William Allen and myself were amongst those nominated to present them. We had to seek and wait for suitable opportunities, which were difficult to obtain, so many persons, from various motives, crowding about these Sovereigns. The King of Prussia was the first to whom we had access. As he did not understand English, but French, I presented him the Address, dear William Allen being with me together with two other Friends. He received us very civilly; according to the custom on such occasions, he had seen a copy of the Address before, and he was prepared with a suitable reply; among other things he stated, that there were

some under the name of Friends in his dominions, and that they were good men. His attention having been particularly directed to the great misery, vice, and destruction of human life attending war, contrary as it is to Christianity, he intimated his strong desire that the love and the peaceable spirit which the Gospel of Christ inspires might pervade the whole world, and lamented the sufferings that have attended the last few years. We presented him also with a number of our books, for which he thanked us, and placed them together with the Address under the care of his Ambassador to this nation, who accompanied him.

We could not find an opportunity to be with the Emperor Alexander till the 21st of this month, though we were informed that he had heard of our intention, and desired to receive us as early as he could. Dear William Allen and another Friend went with me to the Pulteney Hotel, at the time appointed by the Emperor. He came to meet us at the door of his apartment, took us by the hand in a kind manner, and said that for a length of time he had wished for an opportunity to be with us. Through the Empress, who was at Baden when I was at Carlsruhe last winter, he said that he had heard of me and of my visit there. Then he inquired into several of our religious testimonies, principles and practices, to which dear William Allen answered in English, which language the Emperor speaks well. Whilst William was engaged in stating the nature of our Christian principles, the Emperor said several times, "These are my own sentiments also." He was very particular in his inquiries respecting our views and practices in connection with Divine worship, the ministry, the influence of the Divine Spirit, &c. He made several very pertinent remarks on these various subjects, particularly on prayer; respecting worship he said, that God who knoweth our hearts cannot be pleased with, nor be acceptably worshipped by the observance of outward forms and ceremonies, or the repetition of words which the wicked and the hypocrite could use, though continuing in their sinful practices; but that a worship in spirit and in truth is the most acceptable to God, who is a

Spirit, and that before him our own spirit must be reverently prostrated. Respecting prayer, he said, "I pray every day, not in a form of words, but as the Lord, by his Spirit, convincing me of my wants, enables me to do." We entered fully on the subject of our testimony against war, to which he fully assented. He made several other inquiries of a religious character, which having been answered, silence ensued, during which, feeling my heart warmed by the love of Christ towards him, and under a sense also of the peculiar temptations and trials to which his exalted station in the world subjected him, I addressed a few words to him; his heart appeared sensibly and tenderly affected; with tears, he took hold of my hand which he held silently for awhile, and then said, "These, your words, are a sweet cordial to my soul, they will long remain engraven on my heart." We furnished him with a number of Friends' books, which he received with pleasure, and on our taking leave of him, having been together upwards of an hour, he took each of us by the hand, and said, "I part from you as from friends and brethren; feelings which I hope will ever remain with me."

After we had left, the Grand Duchess, his sister, sent a request to us to furnish her with books like those we had presented to the Emperor, which was cheerfully complied with. Here I may say that the Emperor and his sister, accompanied by Count Lieven, his Ambassador, came to one of our meetings, at Westminster Meeting-house; William Allen, who knew of their intention, through the Ambassador, accompanied them. It proved a good and solemn meeting. The Emperor and Grand Duchess, by their solemn countenances and religious tenderness, gave evidence that they felt it to be so to them.

I felt my mind much relieved after this service with these crowned heads, particularly as I had a full opportunity to lay before them the enormities of war, and to direct their attention to the peaceable Spirit of Christ; Alexander especially appeared deeply to feel the subject, and to be sincere in his desire for the promotion of harmony, love, and peace, throughout the world; he told us that his concern had been

great, that the several crowned heads might conclude to settle their differences by arbitration, and not by the sword.

After these interesting interviews Stephen Grellet went down to the North of England, and attended the Quarterly Meetings of York, Durham, Westmoreland, and Lancashire, holding many meetings by the way, and in returning to London.

I left London on the 25th of Sixth month for Yorkshire, accompanied by my dear friend, George Stacey, jun. At Bradford I had two very solemn meetings. Here I felt deeply for my beloved friend, Sarah Hustler, who was under great weight of religious exercise, which she soon after made public at their Monthly Meeting at Leeds. Her concern is to visit, in the love of Christ, some parts of Germany and of the South of France. She obtained the near sympathy and unity of Friends in that Monthly Meeting, and a few days after, that of the Quarterly Meeting at York.

From the Quarterly Meeting at York I went to that of Durham, held this time at Darlington; I was comforted by having at these two Quarterly Meetings and some other meetings in those parts the company of those truly valuable servants of the Lord, William and Rebecca Byrd.

After the Quarterly Meeting I returned from Durham into Yorkshire, having made arrangements previously to my going there, to have a meeting with the Moravians at their settlement at Fulneck. No meeting had been held there by Friends before, but Charles Latrobe, one of their chief men who resides in London, being here, readily made way for me; he having received an account of my visit to their brethren at Neuwied, in Germany, as also in Dublin. The people very generally attended, and the meeting was large, composed of different characters, though of the same religious denomination. I was comforted with the evidence that some of them are a pious baptized people, who not only profess but endeavour to act consistently with the religion of Jesus; some were tender under the testimony given me

to bear among them. Sarah Hustler accompanied me tc that meeting, at the close of which she was solemnly engaged in supplication.

My dear friend G. Stacey, jun. being still with me, we went into Westmoreland, (S. Hustler being also in company,) and attended that Quarterly Meeting; then that of Lancashire; thence we returned to London, having travelled since we left it about eight hundred and fifty miles, and had more meetings than days. My dear young friend, George Stacey, has been a very acceptable companion to me; he has a feeling and religiously disposed mind, and a sound judgment for his years. He appears ripening in the Truth, and preparing to walk in the footsteps of his valuable father, who is a man of a strong mind. I have seldom met with one more guarded in his religious movements; nor do I recollect to have heard him speak more than once on any subject in our Meetings for Discipline, however important the subject, or ever so much felt by him. When, one day, I told him what I had observed, he replied, "I think it is proper for me before I speak on any subject to endeavour to have a right sense of it in its various bearings, and then to know that it is my duty to speak upon it; if so, I consider that I ought to do it in as brief but as clear a manner as I can; having done so, I leave it to the meeting to judge and act; should Friends not see as I do, my repeating the same thing again would not be better understood, nor alter their own views."

I continued engaged in and about London till the 24th of Seventh month. My mind, during this time, has been under deep depression, feeling again heavily for the woes and miseries of afflicted humanity, both in London and throughout the nation, and Ireland also. It felt as if my soul was brought into their souls' stead. The accounts that I received from various parts of the Continent which I visited last winter, especially from Germany and Switzerland, very deeply affect me. Several of the pious persons I then visited have died in consequence of the sufferings they endured; others are reduced to poverty, who were before in a degree of affluence. My sorrows are also stirred up for my

friends and near relatives in America, and the people at large; the cruel scourge of war, and its concomitant evils, prevail among them. O that the people would learn righteousness, whilst the judgments of the Lord are thus poured forth upon them!

A short time was now occupied in a visit to Kent and Sussex, from which he again returned to the neighbourhood of London.

Accompanied by Robert Forster, I went into Kent and Sussex. From Rochester I went on board a large prison-ship, below Chatham, to endeavour to have a meeting among the prisoners of war on board. They were generally Danes and Norwegians. Many of them were taken on merchants' vessels; some during their fishing excursions. A very remarkable visitation of the Holy Spirit took place on this prison-ship; three or four of the prisoners felt so powerfully convinced of sin, that they sat together in the crowded ship weeping and praying. This drew upon them the sneers of the crew, and the abuses of their fellow-prisoners; but they bore all with so much patience and meekness, that some of their persecutors felt constrained to join them. Through living faith in Jesus Christ, the Saviour of sinners, some of them now felt their sorrow because of sin to be exchanged for joy and gratitude, a lively hope being begotten in them in His mercy and redeeming love. Their minds were so far illuminated by the Spirit in the deep things of God, that, witnessing a spiritual communion with the Father of Spirits, a right sense was given them of the nature of that worship which is in spirit and in truth; they accordingly sat together in silence, having their spirits gathered before God, undisturbed by the noise about them, or the revilings and reproaches, and even the stripes inflicted upon them. What greatly encouraged them was, that amidst so much suffering their number increased, and several of their most cruel persecutors became one in spirit with them, and in their turn, endured with Christian patience the same sufferings that they had before

inflicted upon others. During that time some on board, happening to tell to the men in a boat which had brought provision to the ship, what a strange people they had among them, one of the boatmen said, "They were like the Quakers." That account came to the knowledge of a Friend, who sent to the ship a copy of "Barclay's Apology," in the Danish language. The little company read it very carefully, and found there several Christian testimonies of which they had been convinced before. They easily apprehended that against war and oaths, and in favour of silent worship, &c. Their number increased to thirty, nineteen of whom are Norwegians. Their good conduct attracted the attention and kindness of the captain of the ship, who generously granted them several privileges. He received me and the friends that accompanied me with great civility: he had the spacious decks covered with awnings, and seats prepared, and we had a meeting with about seven hundred prisoners; many were much affected. After this we had a private opportunity with about forty of the Norwegians and Danes, whom the Lord has so mercifully visited. It was a very tendering time. They appear acquainted with genuine piety. Free communication was allowed us on board this ship, because peace is now made between the European nations. These men are waiting till there is an opportunity to send them back to their respective nations. I went after that along the seashore to Maidstone, Canterbury, Margate, Dover, &c., &c., having meetings in those places, besides being among Friends separately. I had searching and trying services in those parts. The love of money is like a canker; it destroys the tender life.

Seventh month, 29th. On my way from Folkstone to Lewes, I stopped at the house of Nathaniel Rickman, who gave me an account of a very unexpected visit that the Emperor Alexander and his sister had made to his family. On their way to Dover, passing by the house of Nathaniel Rickman, who, with his wife, was standing at their door, the Emperor, from their dress, soon recognized them as Friends. He ordered his carriage to stop, and he and his

sister went into the house, which is a neat, comfortable farm-house. They cheerfully partook of the refreshment set before them. They visited every part of the house, even the dairy, and found everything in such neatness and order that they were much pleased, and particularly noticed the very becoming behaviour of the children.

I visited the meetings in Sussex, and came to Tottenham the 4th of Eighth month, much worn in body and mind; I had had two meetings almost every day, and some of them of a trying nature. O the distress that I have endured in some places. My blessed Lord has enabled me, however, to labour faithfully and honestly among them. There is a small remnant left in those parts, by whom the name of the Lord is exalted.

I arrived here in time to attend the funeral of Anna, wife of John Sanderson. She was a valuable minister. The meeting was a solemn one. The sense given of the preciousness in the sight of the Lord of the death of his saints was very animating.

His mind was now again brought into close exercise on behalf of some of his "suffering fellow-men," and about this time he writes:

I had hoped for a release from further religious services in this land, and to be set at liberty by my blessed Master to retire from this long and arduous field of Gospel labour, and to return to America to my beloved family; but the Lord, whose sole right it is to direct my steps, has given me to feel that my bonds in this great city of London and in some other places are not yet loosed. My soul has bowed very reverently before Him, to whom I have made the surrender of myself and all, and I said, "Here am I Lord, do with me whatever thou pleasest, only condescend to uphold me and preserve me from bringing any reproach on thy blessed cause, and be pleased in the end, through thy Divine and unmerited mercy in Christ Jesus my blessed Redeemer and Saviour, to receive me to thyself."

My mind feeling attracted towards such of the poor-houses in London as I had not visited before, I felt peace in yielding to that service of love towards this portion of my suffering fellow-men. My beloved friend, Mary Stacey, joined me in these visits. Our spirits were much affected in beholding so many of our fellow-beings brought low under affliction and infirmities. Some of them were once in easy circumstances, but are now obliged, in advanced life, to avail themselves of the refuge that a poorhouse offers them. The number of inmates in several of these places is pretty large. The managers of them were very ready to make way for our visits, and to collect the people together. The Lord graciously condescended to be near to us, repeatedly fulfilling the saying that "to the poor the Gospel is preached;" giving us also joyfully to believe that to more than a few of the poor in the world, the blessing annexed to the poor in spirit doth belong.

I also visited again the houses of refuge opened to the poor, destitute, and once degraded females. Many tears are poured out there by some of them, in the remembrance of the past, and songs of joy also are heard, for the unmerited love and mercy of a gracious Redeemer.

I had much satisfaction in another visit to the establishment for Jewish children, where about one hundred and forty boys and girls are instructed in the principles of Christianity; but I have especially been comforted in the house of refuge, opened for the reception and instruction of those young females among that people who, obliged to leave the paternal home on account of persecution, or turned out of doors because of their disaffection to Jewish principles, have found a safe retreat here. Some of them manifest much religious sensibility.

Whilst thus engaged in feeling for and labouring among suffering humanity, my concern towards the members of our own Society did not abate; but I attended all our meetings in and about London. The more I have mixed with persons of other religious denominations, the stronger has become my attachment to our own Society and the Christian principles which we maintain. I rejoice greatly indeed in having

met with individuals, yea many in the several nations where I have travelled, who are very near and dear to me in spirit, and who I believe love the Lord Jesus in sincerity; but I met with no *people*, who, as a religious body, maintain doctrines and testimonies, so scriptural and agreeable to vital Christianity, as does the religious Society of Friends; and my great concern and frequent labour for this people are, that they may not only believe in these principles and Divine Truths, but also walk uprightly and with faithfulness in accordance therewith.

At the conclusion of these services in and about London, his attention was once more turned to some parts of the Continent, and "believing that he had a little further debt of Gospel love to discharge in Flanders," he "resigned himself to the Lord's requirings," and crossed over to that country.

On the 14th of Ninth month, accompanied by George Stacey and Joseph Foster, we came to Margate, and set off immediately by the packet for Ostend; we were favoured with a good passage. My soul was reverently prostrated before the Lord who, in his adorable goodness and mercy, gave me to partake of the calm and serenity that prevailed over the waters below and the skies above.

We proceeded pretty directly to Ghent, where I continued some days, but found very little opportunity for service among the people, except with a few individuals; the inhabitants are strongly entrenched in Popery. I found much greater openness in Brussels and Antwerp, where I had several public and private religious services. Some of those meetings were owned by the dear Master's presence; but my soul was rendered sorrowful under the feeling of the sufferings that the people in these parts have endured during the war, and the little improvement that they have made in the fear and love of God. The conduct of many of them seems indeed to proclaim that the fear of the Lord is not before their eyes. Besides this I hear of several bloody battles that have been

fought in America. I have indeed mingled my tears with my bread.

Whilst at Brussels I heard an interesting circumstance respecting the Emperor Alexander when he was in that place. He had taken a walk through the streets alone, in plain garments, so that his rank was not observable by his dress. A heavy rain came on, which induced him to look for shelter. A tailor's shop being near, he went in, and entering into conversation with him, inquired about his family, and how he succeeded in his business. The tailor, by his answers, manifested that he was a pious and conscientious man, but under pecuniary embarrassment, not being able to pay the rent of his house and shop. Alexander left him without making himself known; but, to the great surprise of the tailor, a few days after, a person came to him and handed him the title-deed of the house he lived in, made out in due form to him. It was not till some time after that he found that his benefactor was the Emperor of Russia, and the same unknown person who had taken shelter in his shop.

My mind being now released from these parts, we returned to England by way of Dunkirk and Calais. We escaped some serious dangers on the road; for our carriage having broken down, it was night when we came over the sands, where we missed our way, of which we were warned only by hearing the roaring of the sea coming towards us; there the tide rises to a considerable height, and for a while we could not discover any elevated place to retire to; but a small light that we perceived at a distance, to which we directed our course, brought us again into the right path. Next morning, leaving Dunkirk very early before daylight, we had another narrow escape from falling with carriage and horses into a deep ditch. Notwithstanding all this detention, we were favored to arrive at Calais in time to get on board the packet for Dover, just ready to sail. We had a boisterous passage, and I was very sick. On landing, I went direct for London.

Hearing that there was a *Cartel* ship at Dartmouth, nearly

ready to sail for New York, I felt my way pretty clear to endeavour to go by her. My mind being now released from continuing longer at present in this land, the sound of the trumpet of retreat appears to be clear, and O what a favour to have a perceptible evidence of the Lord's guidance, both in our going out and in our coming in.

The necessary arrangements having been made, and liberty from the government being given to take my passage in the *Cartel*, called the *Jenny*, Captain Myers, I left London on the 19th of the month, being accompanied by my dear and valuable friends, G. and M. Stacey. We reached Dartmouth on the 25th, where several dear friends from London and other parts have kindly come to meet me, to bid me once more farewell in the Lord; and truly we may say, that it is in the fulness of the love of the Gospel, and the precious fellowship thereof, that we part one from another. I have however been introduced into deep exercise, and close searching of heart, to know if it was indeed right for me to embark in this ship. It is stated by persons who profess to know the vessel, that she is not seaworthy. Some of my friends, alarmed at these reports, are very unwilling that I should go by her; but there is no other vessel going, and in this time of war it is very seldom that even Cartels go. I endeavoured to wait for and ask counsel of the Lord. I believe she is a poor vessel, but my trust is in the Lord, that she will bring me safely over to America, and I feel a sweet calmness and peace of mind in the prospect of going by her.

After taking a solemn leave of his beloved English friends, S. G. went on board the *Cartel* about eight, A. M., on the 29th of Tenth month, and the vessel set sail from Dartmouth a few hours after. They had thirty cabin, and seventy-five steerage passengers. Though the former paid a high price for their passage, they soon discovered that the captain had very insufficiently provided for their wants, and found

it needful, before leaving port, at their joint expense, to lay in a good stock of additional provisions of various kinds of their own. They had "a boisterous, uncomfortable voyage across the Atlantic;" the vessel proved leaky; their beds were often wet, and the cabin floor was sometimes several inches deep in water; they were frequently exposed to much danger, and their prospects were often gloomy. "Yet the Lord," writes S. G., "condescended very graciously to keep my mind in confidence and peace, trusting in him amidst our various difficulties and perils. The evidence he had given me, as I thought, that the ship should carry me safely, continued as an anchor to my soul, even when my fellow-passengers were in great dismay."

"When in sight of the Jersey shore," he continues, "we had so nearly finished the provisions which could at all be eaten, that, on coming near Sandy Hook in the evening, we partook of our last scanty meal. That night was very stormy, threatening to blow us out to sea again. The captain at last thought he might succeed to reach Newport; but, to our great thankfulness, the wind altered; a pilot came to us, and by ten o'clock we were near the lighthouse. The account of our situation soon reached New York, when some of our kind friends, officers of the Custom House, several of whom knew me, went to some of the hotels, and put in requisition some of the provisions they had ready prepared, which they brought to us in a pilot boat, and through their kindness we made a good meal, after a long fast. My soul was reverently prostrated before the Lord for the preservation extended to us. His own arm brought us deliverance. At seasons, when violent winds and foaming billows assailed our very frail and shattered vessel, and my fellow-passengers saw no possibility for us to escape a watery grave, this gracious promise, 'Thou wilt keep him in perfect peace,

whose mind is stayed on Thee, because he trusteth in Thee,' was revived. Thus did my gracious Lord uphold me, and deliver me; forever adored and praised be his Holy Name. How often has he, in the course of these last three years and a half, greatly magnified his name. He has been my refuge and strength, and has never failed me. I have travelled during this engagement about twenty-six thousand miles by land, besides several thousands by water, and have had during that period nearly as many meetings as days. I went out poor; I return poor—very poor in spirit; and yet I can truly say that I have not lacked any thing. It is the Lord's doing, and to him the whole praise and glory are ascribed! On my arrival at New York I found that my beloved wife was at Burlington. We soon met there, and rejoiced together in the Lord for his great goodness to us both, exciting a desire that, through his Divine grace helping us, we may stand offered up to him and his service to the end of our lives."

CHAPTER XXV.

PARTNERSHIP WITH ROBERT PEARSALL. — PROSPECT OF FURTHER RELIGIOUS SERVICE.—VISIT TO HAYTI.

ON his return from Europe Stephen Grellet again took up his residence in New York. "I found it my place," he remarks, "as early as I could rightly do so, to engage again in some business, that, by the Lord's blessing on my exertions, I might have the means to defray all needful expenses, should my dear Lord and Master see meet to call me out again in the service of his glorious Gospel. I did not desire great things for myself, but I felt there is a blessing in being able to give, even a little only, to others, rather than be under the necessity of receiving."

Way soon opened for his entering into partnership with his brother-in-law, Robert Pearsall. They "endeavoured to conduct their business with all prudence, attending, in the management of it, to the restrictions of the Spirit of Truth. The Lord prospered them in their undertaking, and it was even becoming a lucrative one." But it was not long before an impression was made on S. G.'s mind that he must "stand loose from the world and every earthly object, and hold himself prepared for further service in distant parts of the Lord's heritage." In allusion to this he remarks:

I had entertained a hope that I had accomplished in

Europe the whole of the work that my dear Master had for me there; and very sweet peace had continued to attend me, when I recurred to the deep and peculiar exercises, and the nature of my services there; but now I beheld such a field of further labours in those nations, as well as in the West Indies, which I should have to enter, that my soul was dismayed at the prospect. The North of Europe, Norway, Sweden, Russia, parts of Asia Minor, Greece, Italy, Rome, many parts of Germany and Spain, &c., were brought into view, as portions of the earth where I should have to proclaim the Lord's redeeming love and power. Strong and awful was the impression made on my mind, that I could not enter into my Master's rest till this work was accomplished. With this a little faith was given that Omnipotence can enable to perform what to man seems impossible. I bowed very low before the Lord, and through the aid of his Divine grace, I was enabled to say: "Here I am, Lord! do with me as thou wilt; only go with me, and fulfil again thy blessed promise, as thou hast so graciously done on every previous occasion when thou hast sent thy poor servant on thy Gospel errands,—'I will teach thee and instruct thee in the way in which thou goest; I will guide thee with mine eye.' O Lord! thou hast not only guided thy servant, but also helped, sustained, and, to this day, preserved him, a monument of thy goodness, mercy, and power."

Whilst thus exercised in the midst of his outward engagements, and enabled to stay his mind on God in the prospect of what was before him in regard to the nations afar off, and the people of other religious denominations, his love and Christian solicitude were kept alive towards the members of his own religious Society, both in the City, and the Quarterly and Yearly Meetings to which he belonged. The insidious workings of "the spirit of error," assuming the garb of an "angel of light," deeply affected him. "The light of the Gospel of *the glory of Christ*" had

shined upon his own heart, and with an eye sharpened by love to the Redeemer, he was very quicksighted in regard to everything derogatory to his Divine character and offices.

"I have deeply lamented," he remarks in reference to these things, "because of the gradual ascendency which the grand enemy of Truth gains over many minds. Some are carried away by a worldly spirit,—others by that of Anti-Christ, under a specious appearance of sanctity. Attempts to detect it, or to proclaim against it, have no more place in the minds of many than had the endeavours of Lot to prevent his sons and daughters from falling in the overthrow of Sodom; he seemed to them as one that mocketh. Nevertheless, I have felt it to be my duty to labour in love with individuals, and particularly with E. H——."

Little more than a year had elapsed since his return to the bosom of his family, when, "for Christ's sake and the Gospel's," he felt constrained to make preparations for again leaving all. In recurring to his previous prospects, he continues:

For months the exercise on account of several parts of Europe, where I have not been, has been heavily on my mind; but after waiting carefully upon the Lord, that he might order my ways in his counsel, I have felt that, for the present, Hayti only is the part to which I must go.

In the fore part of the year 1816, the time appearing fully to have come for me to go to St. Domingo, and pay a visit in the love of Christ and his Gospel to the coloured population there, according to the good order of our Society, I spread my concern before my Monthly, Quarterly, and Yearly Meetings. They severally entered feelingly and tenderly into sympathy with me under my Gospel bonds, and gave me their certificates of unity with my religious concern. I left my temporal affairs under the care of my partner, and, on the 25th of Sixth month, 1816, taking a solemn and

affectionate leave of my beloved wife and dear friends, I went on board the schooner *Remittance*, bound for Les Cayes, Hayti. My dear friend, John Hancock, a member of New York Monthly Meeting, accompanied me. His affection for me, and his love for the cause of Truth, prompted him to make this free-will offering.

The time of S. G.'s visit to Hayti was an interesting period in its history. In the fearful struggles which broke the chain of slavery, and ultimately secured the political independence of the island, Toussaint L'Ouverture, that noble hearted negro patriot, had been wickedly betrayed into the hands of his enemies, and carried away, with his family, to France, where, under the cruel despotism of Napoleon, he had been suffered to "pine away and die in the dark, damp, cold prison" of the Fort of Joux.* The French, nevertheless, totally driven away from St. Domingo, had left the government wholly in the hands of the freed sons of Africa. Dessalines, himself once a slave, having assumed and greatly abused the supreme power, under the title of Emperor, had been dethroned and slain. Christophe, the negro chief, having accepted the reins of government, had been opposed by Petion, the mulatto general, and years of conflict between the two competitors had ended in the former establishing his power in the north under the title of King Henri I., and the latter retaining a firm position as President of the new Republic in the South. The horrors of war had been succeeded by the blessings of peace. Christophe was pursuing a course of gradual improvement in his northern dominions; while Petion, relieved from the

* Beard's Life of Toussaint L'Ouverture.

cares of military operations, successfully applied all his powers to the amelioration of the condition of those whom he governed. Accessible and courteous to all, and labouring indefatigably to secure the due cultivation of the land, to administer justice, to promote order, and to lay the foundation for the intellectual and moral improvement of the inhabitants, he had gained the general good-will, and was beloved by his fellow-citizens, when Stephen Grellet and his companion landed on the southern shore of the island of Hayti.

They had a prosperous voyage, and only one fellow-passenger. When the weather allowed, they held religious meetings on board their vessel twice a week. These were generally attended by all that could be spared from the ship's duty. On landing in Hayti, S. G. remarks:

We were favoured to arrive at Les Cayes on the 17th of Seventh month. We soon became acquainted with some serious characters, who have received us with much kindness. After visiting some of them in their families, my way has opened for an attempt to spread the notice of a religious meeting among the inhabitants. It was for a time discouraging, because of the obstacles put in the way by some Spanish priests and friars; but notwithstanding their malice, I felt it to be my duty to pursue my prospect, and commit the result to the Lord. A spacious place was provided, and the meeting was largely attended. Among those present were the General-in-chief of the Department, several generals, and military and civil officers. Some of these are entirely black, others are of lighter complexion. One of the Romish priests also attended. All conducted themselves with propriety; and after meeting several expressed their gratitude in that the love of Christ had constrained me to come and visit them, some saying their hearts

were prepared and open to receive such doctrines as I had communicated, for they were disgusted with their Romish priests, whose conduct they considered to be a reproach even to morality.

30th of Seventh month. I have had five additional meetings, generally well attended. I had one for the white population here, among whom the testimony of Truth given me to bear was of a close nature, for which I find there is great cause. I have been comforted among some of the people, who manifest a tender conscience. Having brought with me Bibles and Testaments in French, and books and tracts of piety, they are gratefully received. Our visits to many families have been seasons of edification and instruction. We purchased horses here to take us to Port-au-Prince. The roads in this part of the island are not suitable for carriages: it was also necessary to hire a guide to go with us.

Leaving Cayes, we went the first day to the habitation of General Borjellat, a handsome looking mulatto. He received us with courtesy and hospitality, and very readily made way for a meeting to be held in a spacious room in his house; his large family and about one hundred persons who work on his sugar plantation attended. The Lord's presence and power was over us, so that many of those sable countenances were bedewed with tears under the contriting sense of the visitation of his love to them. We set out long before daylight on the next day, as in this hot climate it is necessary to do so, for after nine o'clock, A. M., the heat of the sun is powerful, and travellers try to avoid it. We arrived at a small town called Cavarillon; where, feeling my mind engaged to have a meeting, the Romish priest readily promoted it. He united with others in giving immediate notice, and the inhabitants very generally came to it. The word preached on the occasion appeared to have an entrance in many of their hearts, and the priest, who had been very attentive in meeting, was kind and civil after it. We took a late breakfast after meeting, time not having allowed us to do it before, and then rode under a warm sun to St. Louis. It was

formerly a town of note, but during their wars it has been rendered a place of ruins.

By three o'clock next morning we were again on the road, wishing to reach Acquin, thirty miles distant, in time for breakfast. Here I felt it my religious concern to have the inhabitants called together. A meeting was appointed at four, P. M. The notice spread so quickly in the country, that, with the people in the town, a large number collected. The meeting was held out of doors. Through Divine aid, the Gospel was largely declared unto them. Though some of them have pious minds, yet the greater part were very ignorant of the things pertaining to truth and godliness. At first they appeared not to like to have their sins set before them, and what must follow if they die in them; but after awhile, the power of truth came so forcibly over them, that they trembled under it, and many tears were shed by them. I was forcibly reminded of what our ancient Friends sometimes said of their meetings, "there was a general convincement among them." O that conversion may follow!

The next day we set off at two, A. M., having a long distance to go to a place on the road where we might obtain some refreshment. Though we travelled fast we did not reach that place, a kind of inn, till ten o'clock. The master of the house cultivates a small coffee plantation, some bananas and Indian corn. He resides on the mountains, and has very few settlers near him. He immediately sent his young daughter some miles distance to obtain some eggs for our breakfast. Whilst this was preparing, he requested our assistance in endeavouring to learn to read. The little he has acquired thus far has been by the aid of the few travellers who come that way, and can spare a few moments for him. What he learns he imparts to his children, who are nice, well-behaved blacks. He was much pleased on my presenting him with a New Testament. We reached Miraguane that night.

Long before daylight we were again on the road next morning, when, after passing through the Little Gonaive, and

the Grand Gonaive, we succeeded, though not without great efforts, to reach Leogane that night. We passed over a very difficult road; a great length of it winds through a narrow space, between high hills or mountains, through which also runs a stream called a river. We crossed it above thirty times during the day. In some places the water came up to the middle of our horses, generally above our knees; and riding under a broiling sun rendered it very uncomfortable. We met at Leogane a few individuals who appear to be serious persons, with whom we had some satisfactory intercourse.

I felt my mind pressed to go to Port-au-Prince also; and on reaching that place we paid an early visit to the President, Alexander Petion. He had heard of our arrival, and was desirous to see us. He received us with much affability, and expressed his gratitude that the Lord has put it in our hearts to come and visit them on this island, and has prospered our way thus far. Petion is a large, portly man, of a rather handsome and pleasing countenance, a light mulatto, very plain in his apparel and simple in his manner of living; in this he acts from principle, to give an example to his officers that they may not oppress the people to obtain the means of supplying the expenses of high life. He is also a very humane man, and is not known to have ever sanctioned taking away the life of any offender, even of those who have conspired against him.

Eighth month, 11th. — I have had several meetings for Divine worship since my coming here. There appears to be a great openness in the minds of the several classes of the inhabitants; some are drawn evidently by no other motives than those of curiosity; but sincerity appears in others. The meetings hitherto have been held in private houses; but the President was anxious that the meeting on First-day should be held in their large Romish Church, that being the largest and most convenient place to accommodate the people of this town, and the country round. I endeavoured to set before the President the objections that some might have against it, the priests particularly; but he could not see any difficulty in the way. "The meetings that you hold," said

he, "are meetings for Divine worship, and for this very purpose the church has been built." Moreover the chief-priest came yesterday to see me, and said that he had no objection, nor did he think any one else would have. He appears indeed, to care very little about religion. His emolument, twenty thousand dollars a year, is his great object. He told me that he did not hoard up that money, *but expended it as freely as it came.* It was trying to me to have a meeting in that place, but I felt it my duty to see the people; for this purpose I have come here, and therefore I agreed to have it appointed. It has been largely attended, many persons from the country coming to town. Great was the travail of my spirit for this large congregation. The Lord condescended to hear my prayer, and to reveal his power among us, and to cause the stream of his glorious Gospel to flow. The nature of pure and undefiled religion before God the Father was set before them, together with its fruits. The fruits of false religion were also described. Christ, the Saviour of sinners, was largely preached; and they were earnestly entreated to come to Him, who, by His Divine Spirit, reveals Himself to be very near to seek those who are lost in their sins, and to save them. Much quietness prevailed among that multitude, and many appeared tender.

12th. This evening I had a more select meeting, and a precious season it has been. The people now appear to understand the nature of silent worship; a solemn silence prevailed over us. The company, very generally, were in tears, and feelingly united in the acknowledgment that was made, on bended knees, to the love and mercy of a gracious and compassionate Redeemer, and the prayers offered for his grace and Spirit to enable us so to live as to bring glory, and no reproach, to his Holy Name.

18th. I have had one or more meetings every day during this week. They were held in the several parts of this city, so that most, if not all, the inhabitants have had an opportunity to attend them. Those in the evening, however, are attended chiefly by a select company, whose hearts appear in earnest to seek the Lord and his Truth. The greater

part of these are females. This morning, being First-day, I had a meeting with about six thousand of the military, who were collected before the palace of the President, and stood in close ranks near the porch, where seats had been prepared for Petion and his chief officers, about two hundred in number. The President sat by me. I was enabled to preach the unsearchable riches of Christ, describing the nature and blessedness of his kingdom of righteousness, peace and joy in the Holy Ghost; urging them to come and range themselves under the standard of the Prince of Peace, who would enable them to bring forth the fruits of peace. As the weather was very calm, and great stillness prevailed among the people, (for many of the inhabitants had collected besides the soldiers) my voice was heard distinctly by all. About an hour after I had retired to my lodgings, the General-in-chief, Boyer, with most of his staff, came in to express to me, on behalf of the military at large, their grateful acknowledgment.

19th. I had another large meeting this morning; then we went, by invitation, to dine with the President at his country seat. He lives very abstemiously himself, drinks water only, and eats of but one kind of meat; but keeps, however, a good table. There were about sixty persons present, besides his family. The whole was conducted with becoming seriousness, and a part of it to edification.

21st. Yesterday and to-day I had three other meetings; one, very largely attended, was held at Colonel Sabourin's. In several of the meetings I have had on this island, and especially in this city, I have been led to impress on their minds the duty of paying strict attention and obedience to the law of the Spirit of life in Christ Jesus written in their hearts, which would set them free from the law of sin and death; consequently their rulers would make no other laws than such as coincide with the dictates of the Spirit of Truth which leads to all righteousness and truth, and the people would be enabled by the same Spirit to walk uprightly, keep the law of God, and those enacted by their government. Thus they would live in peace and harmony one with

another; none would give way to that quarrelsome and revengeful spirit, which is so contrary to the patience, forbearance and love, which the religion of Christ calls us to. I dwelt the more on that subject, because many among this people, who may be called a military nation, (for they are all soldiers) are in the shameful practice of fighting and duelling, even for trifling causes. Their morals also being greatly relaxed, and the sacred tie of marriage disregarded by a considerable number of them, I laboured much, in private as well as in public, to shew them the necessity of living a virtuous and moral life, without which it is impossible for religion to grow; neither can domestic happiness and harmony be witnessed; nor can a joyful hope be entertained for their children and youth, whilst the parents set them bad examples. I frequently pleaded with the rulers of the people, privately, on these accounts, and I hope not without some fruit with some of them, who were induced to marry those with whom they had for many years lived in a state of concubinage. The subject of a liberal education, coupled with a pious and guarded training, was held up to their view. They have indeed many schools, and the children make rapid progress, and are in no wise behind any white children in intellect and capacity; but the evils that the French have entailed upon them, are not less galling and destructive to their minds, than were the cruelty and oppression of slavery to their bodies. Besides the bad examples they set them by their immoral lives and their irreligion, they have left behind them numerous books of the most demoralizing, vicious, and obscene kind; as well as many deistical works of the French philosophers. These publications come into the hands of the young people as soon as they can read, and thus they are early initiated into the evils indulged in by many of the parents. I have succeeded in having many of those books removed from their schools, and in their stead I have given them Bibles, Testaments, and other works of piety and usefulness. It has been very grateful to me to observe the eagerness with which some of the people have received the Scriptures; I had brought several hundred copies with

me, also a pretty large number of useful and religious books. Among these are many relating to our Christian principles, which are well received.

Another great difficulty to which these people are subjected, is the very general demoralization of the Romish priests among them, so as to induce some to turn the religion of Christ into ridicule, when told that their salvation depends on men who publicly evince by their conduct that they are the servants of sin. President Petion sensibly feels these important subjects; he endeavours to prevent any more priests coming into the Republic. He has destroyed as many of the bad books as he properly can, and he tries to counteract their evil tendency by opening the way for the importation of useful works. For this purpose he has built a spacious place for a public library, which he is endeavouring to have well stored.

We left Port-au-Prince on the 22nd of the Eighth month for Duford, a plantation that belongs to General Inginac, Secretary of State to Petion, where we had a meeting with the cultivators of that estate and others in the neighbourhood. The next day we travelled over a pretty high mountain and difficult roads, on our way to Jacmel. We forded several times a deep river over which our horses had to swim. The following day being First-day, we had a meeting at Jacmel, which was largely attended and very satisfactory: yet my mind was not released from the weight of religious exercise I had felt towards the people. Whilst I was considering whether I must not endeavour to have another meeting there, a deputation came from the notables of the town, requesting me to have another meeting among them; I felt most easy to let it be appointed for the following day. This was likewise numerously attended, and was a solemn and very relieving meeting to my mind, as also were several opportunities I had in their families, when a large number collected together. I have found here more tenderness of spirit generally prevailing, than in most other places.

We went from thence to Grande and Petite Gonaives.

We crossed the windings of a river sixty-two times; the water often coming up far above our knees. The people came down the mountains from a considerable distance to attend the meeting at Gonaives, which was held out of doors to accommodate them. They stood very quiet and attentive, and some of them appeared much affected under the testimony that the Lord gave me to deliver. Here, as has been the case in some other places, many of them have said, "O if you could come among us once a year only, or let one of your friends come, we should not want to hear any one else, and should have done entirely with the priests." After I left the place I heard that the priest was so chagrined at seeing the people flock in such numbers to the meeting, that he got into a fit of passion that brought a heavy fever upon him; yet, poor man, he leads a very immoral life.

The next meeting I had was at Miraguane. It was held in the house of Colonel Augur, Commandant of the place. The power of truth was so felt by many that tears indicated the tenderness of their spirits. There had not been any priest in that place for some years; but one had arrived the day before to take possession of the benefice of that parish, and said his first mass at the very time that my meeting was appointed. Thus the people had a full opportunity to make their election which to attend; six persons only went to him, and a very large company attended the meeting I had.

After that meeting we forded Little River, which was attended with some danger. We lodged at Colonel Adonis', the Commandant. He was stolen from Africa when very young. I find many who were thus carried away from their homes. Some moving accounts they give of the cruelties they beheld, and the sufferings they endured. One of them, whilst relating his sufferings, was moved to tears in the recollection of them, and added, "but me must love them, (his persecutors) and try to render them good for evil, and pray for them." That evening I had an interesting meeting at the house of the Commandant, but instead of feeling my mind relieved thereby, a great increase of exercise came upon me, so that I requested to have notice of another meeting

for the next day spread round the country. The whole night, my exercise was such that my soul cried deeply unto the Lord for his saving help and strength. It was as if the weight of the mountains was upon me, and I felt so poor and empty, that I thought I could never more advocate the cause of Truth. Early next morning, First-day, I was greatly dismayed at beholding the number of people who had already come into the town to attend the meeting, whilst others were seen at a distance descending the mountains round about. To accommodate such a crowd, it was considered proper to hold the meeting in their large market-place. About meeting time a regiment of soldiers, on their march to Port-au-Prince, also arrived in the town, and their officers brought them all to the meeting. Several thousand persons, it was supposed, were collected. They stood very close round me, and I was placed on the market cross, or rather Liberty Tree, which is planted in almost every town. The Lord very graciously condescended to be near to support me on the occasion. I had been brought very low, but He is riches in poverty, as well as strength in weakness. It was a quiet, solemn meeting.

That evening I went fifteen miles further to Petit Front, where I had the next day a meeting, attended by the inhabitants very generally. There again the Lord's contriting power was over the assembly. Nearly wherever I come there is a wide door open in the people to receive me and the testimony of Jesus given me to bear. The fields seem to be white unto harvest.

I had felt some drawings further on towards Jeremie, thirty leagues distant, but the Lord has been pleased to excuse me from service there, and to open my way to return toward Port-au-Prince. We came to Lansavone, and leaving that town early the next morning, we got to breakfast at the house of a kind, serious man, named Denis, near the Great River. We had a satisfactory religious opportunity with his family, and by the time that we were prepared to proceed on our journey, the waters of the river, which were very high when we arrived, had considerably subsided,

so that with the assistance of our kind, new friend, Denis, we were favoured safely to cross, though the water came up to our saddles. In the evening we reached Miraguane, where we had a meeting, and early next morning we proceeded towards Great Gonaives, where we had a very precious meeting at the house of the Commandant, Colonel Simmons. After the conclusion of it, we set off for Leogane, fifteen miles distant. A little before our arrival there it began to rain heavily, and continued to do so in such a manner that at ten o'clock in the evening a general alarm was sounded throughout the town, and every body called out to work, to endeavour to put a check to the overflowing waters, now rushing into the town, threatening general destruction. The extensive plain round the town was like a sea; the water was from three to six feet deep, and torrents continued to pour down from the mountains. The streams flowing through the streets were like so many rivers. We had truly an awful night. Next morning the whole country around presented nothing but waste and desolation; the most beautiful, rich plantations had now not a sign of verdure, nor of good soil left; all had either been carried into the sea, or was covered with stones and gravel brought down from the mountains; houses and other buildings, horses and cattle, were in like manner carried away. It was supposed that the lives of many of the inhabitants had been destroyed. Heaps of large trees brought down from the mountains, against which many stones and much sand had accumulated, blocked up the roads. Had we been only an hour later, the preceding evening, we must have shared the portion of other travellers who were drowned. It was indeed reported that we were lost, two Spaniards, who were drowned, having been taken for us. The Lord graciously watched over and preserved us. I felt much for the people in their affliction, and the great bereavement of many, both by the loss of property, and that of their relatives. I had a very solemn meeting with the people of the town; their minds in affliction were prepared to receive and appreciate the consolations which the Gospel of our Lord Jesus Christ imparts.

The next day I had two other meetings. That in the forenoon was held in the market-place; for the crowd who from various causes had come down from the mountains, was great; and many soldiers had been sent as labourers, to endeavour to assist the sufferers, so that several thousand persons were collected on the occasion. It seemed that day as if, "when the Lord's judgments are in the earth, the inhabitants of that part of the world were learning righteousness,"—seriousness prevailed over that numerous assembly, and the hearts of many were contrited. The meeting in the afternoon was more select, and the refreshing from the Lord's presence was sensibly felt by many.

I frequently marvel in beholding how among these descendants of Africa, who have had so few advantages compared to many of the Europeans, the Gospel stream *does flow;* and the word preached appears to have an entrance; they receive it in the simplicity of their hearts, and in the love of it. I may also bear testimony to their general good conduct and honesty. One may travel among them with the greatest security. I have heard that very frequently large sums of money are sent over these mountains from one seaport to another, and no attempt at robbery has been known. Very lately a man had six horses loaded with sacks of dollars, and one of the sacks had become so worn, that when the driver discovered it, it was nearly empty. On his going back he found the dollars scattered on the road for some miles, and people collecting them. They immediately gave him what they had picked up, and assisted in finding more. When the driver sat down to count, he found that only about ten were missing; and then these men went further on in search, and at length brought him back every single dollar! We might in vain look for so much honesty among many of our white people.

The ninth of Ninth month we set off for Port-au-Prince, and the General very kindly sent one of his officers to conduct us through bye-paths across the country, the highway being rendered impassable by the flood. In some places the Grand River had changed its course, the former bed of it

being nearly dry, and it now passes through plantations very lately covered with luxuriant sugar cane, but which are now a bed of stones and gravel. Our guide took us a good way up to ford it; the water, however, reached to the backs of our horses; but we were favoured to arrive safely at Port-au-Prince in the evening, when our host, Archibald Kane, received us with his former kindness. My dear companion, John Hancock, with myself, felt our hearts bowed before the Lord with reverent gratitude, for his great mercies and favours bestowed upon us during that journey. He has supported us under very great bodily fatigue, preserved us from a watery grave several times, and has enabled his poor servant to preach the unsearchable riches of the Gospel of Christ to thousands of our fellow men of the sable race; blessed and adored for ever be his glorious Name!

10th. At Port-au-Prince. I have had a meeting this evening with the more select company of this place, with whom I used to mingle. There appeared to be an increase of solemnity among them, and a deep ingathering into the sanctuary of the heart before the Lord. It appears they have continued to hold their meetings during our absence, and their dependence being then entirely drawn from man, and directed with singleness of heart to the Lord, the Minister of the Sanctuary, they have become better acquainted with the operation of his Divine Spirit, and have made some advances in the root of religion.

11th. I have been several times with the President and chief men of this place, for apprehending that the time of my release from this part of the service that my blessed Master had for me is near at hand, I desire not to withhold from them any portion of the Lord's counsels which I feel towards them. The more I am with Petion, and the more I hear of him by those who during many years have had full opportunity to know him, even under the most difficult and trying circumstances, the more do I feel for him and respect him. I believe he is truly a great man; there is that in him which leads me to believe that it is his littleness in his own sight which exalts him. He has repeatedly manifested much

religious sensibility; may his heart become more and more enlarged in the love of God, through Jesus Christ our Lord!

Feeling my mind now very nearly released from further services on this part of the island, I have had it under my very close consideration to pay a visit also to that part which is under the government of Christophe. I am brought into great straits and deep exercise on that account. If it is my place to go there, I am persuaded that the Lord, my blessed Master, will show it to me with clearness, and also open a way for me to get there.

12th. I had another meeting with the inhabitants of this city. It was again much crowded. To be generally heard, I had to raise my voice considerably, which much exhausted me; for I was very unwell when I went to the meeting; but as I apprehended that it might be the last opportunity of the kind I should have with them, the weight of my exercise and concern pressed upon me so heavily, that I felt willing to be spent on their account. I had very close doctrine to deliver. I set before them the blessings that would attend them if they turned to the Lord with sincerity of heart, and amended their ways and doings, through obedience to his Divine will manifested to them; and on the other hand, I testified of the curses, the misery and woe, that a continuance in sin and vicious practices would entail upon them, now especially that they had not the plea of ignorance, for they themselves could now say that the way of life and death had been clearly set before their view. It has been a solemn meeting; many of the people have been greatly contrited, and they felt deeply also when, towards the conclusion, I told them, that this was probably the last opportunity I should have thus to plead with them in the love of Christ, to whose grace and mercy I commended them. I have felt very unwell since meeting; it seems as if I were on the eve of having a heavy sickness.

According to the apprehension expressed in the foregoing memorandum, S. G. was seized with a severe attack of illness. On his partial recovery,

about a fortnight after, he makes the following record in reference to it.

The disease made such rapid progress, that in a few days I was reduced to the greatest weakness; neither the physician nor those about me thought my recovery possible; my limbs were already cold. I was very sensible of my situation, and that my life did now hang on a very slender thread, and that it was proper I should stand prepared for the moment of my departure, should the Lord order it to be so near at hand as it appeared to be. Accordingly I gave directions for my funeral, and circumstances attending my demise. My mind, through my dear Redeemer's love and mercy, was preserved in much calmness, and, in peaceful acquiescence with his Sovereign will, prostrated before him. I marvelled if, in his Divine mercy and compassion, he would now indeed cut short my work in righteousness, and release me from the great weight of service which I have repeatedly felt for many of the European nations particularly. At the time when I was the lowest, my concern in Gospel love for these nations came upon me with force, and the language was proclaimed in my ear, "Thou shalt indeed visit those nations; the days of thy earthly race are not yet accomplished." My soul bowed reverently before the Lord, and I said, "Do with me, O Lord! according to thy Divine will."

The night of the 18th was a terrible one on this part of the island; there was a great hurricane with an earthquake; the total destruction of the place was threatened; many houses were blown away to splinters; those more substantially built were thrown down, and the roofs carried away with their contents. Few in Port-au-Prince escaped being more or less injured; that of Archibald Kane, in which I am, is among those that suffered the least; yet nearly all the roof covered with slates has been carried away. As it rained heavily, I was greatly exposed. I had at the time a high fever, and the rain fell upon me in torrents; my beloved companion, John Hancock, a most kind and faithful attendant on me by night and by day, removed me (for I was too

feeble to help myself) to a corner of the house that remained a little sheltered from the weather; but considerations about myself were absorbed in feelings for the mass of the inhabitants, whose distress was great. All the vessels in the port were sunk, thrown on their beam-ends, or cast high up on the shore. The water ran through the streets in torrents, and brought down from the mountains, houses, horses, cattle, &c.; men and women, children in their cradles, were rescued a short distance only before they reached the sea. The devastation by the hurricane has extended to a considerable distance. Leogane is nearly destroyed; very few houses are left at Jacmel, and the shipping is gone; but the destruction throughout the country is not less than in the towns, and many lives have been lost. When Petion was told of the overthrow of a great part of his buildings, his first inquiry was, "Is the library safe?" being told it was, he said, "Blessed be the Lord for this merciful preservation!" He had lately placed in it a considerable number of valuable books, that he wished should supersede the many deistical and immoral ones they had before.

A week later, S. G. continues:

4th of Tenth month. My strength returns slowly. I am now able to sit up a part of the day, though the fever is yet high, and perspiration is very profuse; I have, nevertheless, concluded to leave this island for New York, and have taken my passage accordingly. I am of the mind that the sea air is the most likely means to restore me from the feeble state in which I am. I have sought the Lord's counsel in this movement, not wishing to do anything rashly, and I believe that in this I have his gracious approbation, not to say guidance. I had a precious and solemn religious parting opportunity with a select company of pious persons, chiefly females, who, during my illness, have paid me every kind attention. Many a time I have been refreshed in my spirit when they have been sitting silently by my bedside. Sometimes, when lying with my face towards the other side of the bed, on my turning about I discovered half-a-dozen or

more of them, who had come very softly into the chamber, sitting down silently, their eyes bedewed with tears. Near relations could not have been more attentive in ministering to me in my sickness, than many of these dear people were. May the Lord further the work of his Divine Grace that he has begun in them!

I am entirely released from the apprehension I had that I might be required to go to the other side of the island; my beloved Master does not require what my feeble state of body could not accomplish at present. This afternoon I have taken a solemn leave of the people here, the President among others. They accompanied me on board the ship *La Franchise*, Captain Nuisan. She is a fine vessel and belongs to the President. There are fourteen passengers on board, besides my companion and myself.

At sea, 16th of Tenth month. We sailed early on the morning after I came on board; we have had very fine weather since; the pure, fresh air has, through the Lord's blessing, proved very salutary to me. The very heavy chills that preceded the fever, left me three days after I came on board, and since we crossed the tropic, the profuse sweats have also disappeared. I have gained strength; but my limbs are so feeble and swollen, that I cannot take any exercise. The kind of fever I had is far more dreaded by the inhabitants of Hayti than the yellow fever; they are frequently two years lingering under the effects of it. I am persuaded that my coming to sea has hastened my recovery. The passengers on board are very civil; they are mostly young men who had been enticed from the United States to go to South America, under fair promise of great advantage, but after being at sea, the designing Captain changed his flag, and they found that the vessel was to be used as a pirate. Such vessels frequently came into the harbour of Port-au-Prince from America. I saw, from my chamber, their manœuvres in changing their flags, and generally they hoisted up that of some of the Republics of South America; sometimes there was fighting among them because of the unwillingness of some on board to submit to become pirates.

The passengers on this ship are of that class; they have made their escape from one of these vessels. I have had some meetings with them, and the crew of the ship. Some of them appear to appreciate the privilege, and greatly rejoice at having escaped the dreadful life of a pirate. Their escape has been at the peril of their lives.

20th. The weather having been stormy the last few days, my sickness has come on again, with a return of fever; but, through the Lord's tender mercy, my mind is preserved in sweet peace, and, while retracing my steps on the island of Hayti, the nature of my religious exercises and services among that people, the Divine help vouchsafed in those large meetings, and the preservation mercifully granted from the various dangers that have attended the crossing deep waters, &c., my spirit is contrited, and ascribes praises and glory to the Lord, my Redeemer.

26th of Tenth month. Favoured to arrive safely in New York, and to find my beloved wife in good health. We have united in thanksgiving and praises to the Lord. Though he has afflicted me sore in my outward man, his love, goodness, and mercy have been great, and the consolations of his Spirit are multiplied upon us."

The deep religious interest which S. G. had felt in the people of Hayti, did not cease after his return. He corresponded with Petion and some of the chief men of the island, and, both by enlisting in their favour the efforts of English philanthropists, and by more direct influence, he was the means of rendering valuable aid in advancing the cause of general education, and of social as well as moral and religious improvement amongst them. But neither Petion nor Christophe lived many years after his visit; Boyer first succeeded the former, and then the latter, in the supreme power over the south and north, and in the commencement of 1822, the Spanish part of the island also yielding to his sway, the whole were

peacefully settled as one united Republic under his Presidency. On the voluntary surrender of his authority in 1843, the office of President changed hands repeatedly, till in 1847, the negro general, Faustin Soulouque, became the ruler of Hayti, and afterwards exchanged the title of President for that of Emperor. On his recent abdication a republican government has been restored.

Bearing in mind the obstacles which must necessarily stand in the way of a people just emerging from the disqualifying influence of slavery, and still suffering from the effects of long continued struggles for political liberty, it is no disparagement to the African race, that, by the side of the most cultivated nations, their advancement in the arts and habits as well as the enjoyments of civilized life, should be comparatively slow and fluctuating; but what has been already realized in their attempts at self-government, during the short period of their independence, is enough to encourage the hope, that, through the Divine blessing upon persevering efforts in a right direction, a still brighter future awaits the free children of Hayti.

Anticipations like these cheered the heart of S. G. whilst, a few days after his return from that island, he wrote to a friend in England, respecting his dear wife, and himself: "we are now seated in our quiet habitation, with hearts far from being capable of embracing that fulness of gratitude which we are sensible that we owe for the favours multiplied upon us."

CHAPTER XXVI.

Third visit to Europe.

Voyage to England. — Companions provided for Continental Service. — Preparations to embark for Norway.

It was some months after his return from Hayti before Stephen Grellet fully recovered from the effects of his severe illness; he was able, nevertheless, to devote some time to his temporal concerns, and "felt it to be his duty," as much as possible, to relieve his partner, upon whom, during his absence, the whole care of the business had rested.

Due attention to his secular affairs was not, however, permitted to interfere with what he "felt to be his primary duty — the service of his Divine Master." He diligently attended all his ordinary religious meetings as they came in course, and paid several visits to surrounding Quarterly Meetings. In the spring of 1817 he took a journey into Pennsylvania, and attended the Yearly Meeting in Philadelphia. On completing his services in that city, he returned home to his own Yearly Meeting in New York. Soon after its conclusion he went, in company with "his valuable friend, Mary Naftel from England, then on a religious visit to the United States, having Hannah Lewis for her faithful companion," to the Yearly Meeting of New England. Both on their way to it,

and subsequently, they had a number of meetings within its compass.

After his return from New England the prospect of another religious visit to Europe, alluded to in the last chapter, was brought before him with deepening interest, and under date of the 26th of Eleventh month, he makes the following memorandum:

The weight of the service which the Lord calls for from me in Europe, becomes heavier and heavier; my whole mind is at seasons absorbed by it. I greatly wonder that services of this kind should be laid upon me, in nations whose language I understand not, where I do not know that there is even a practicability to travel, and where numerous difficulties and great perils must necessarily attend me. Yet sometimes it seems as if I saw a plain path before me in Norway, Sweden, Russia, towards the Crimea, over the Black Sea, in Greece, Italy, &c., with a conviction that the Lord can remove every difficulty and "make of the mountains a way." Many days and nights I have spent prostrated with much reverence before him; and now believing that, in simple faith and childlike submission, I must commit myself to his Divine requirings, I have found it my place to prepare to follow the Lord, wheresoever he is pleased to call me. My dear family, my life, and my all, are again offered up to him, even if, as it may prove to be, I should never return to this land. Thus my first step must be to wind up all my temporal concerns and retire from my business, which has become a prosperous one, whereby I have been enabled to defray the heavy expenses of my last journey, to provide for my beloved family, and to lay up enough to pay my expenses during the extensive service before me. The little substance with which the Lord has blessed me is offered to his service, and a promise made me years ago, "that if I endeavoured faithfully to serve him, he would provide for me everything necessary," is renewed. Under these my exercises and deep conflicts my beloved wife is my faithful

helper; she very sweetly encourages me, believing as she does that our happiness in time and our hope of blessedness in eternity, depend on our following the Lord in the paths of obedience in all faithfulness.

In due time he spread his concern before the Friends of his Monthly, Quarterly, and Yearly Meetings. They respectively entered "into much feeling with him, under the magnitude of his religious prospect of Gospel labour in distant nations, and by their certificates commended him to the Christian notice and kindness of those among whom he might come, in the course of his service in the Gospel of our Lord and Saviour Jesus Christ." Soon after this, he embarked on his third visit to Europe. The following particulars are taken from his journal:

17th of Sixth month, 1818. Having settled all my affairs and taken a very solemn farewell of my beloved wife and child, giving up one another to the Lord's sovereign will and almighty disposal, even unto death, should it be so ordered that we should never meet again in this mutable state, I came this day on board the ship *Hercules*, Captain Cobb, bound for Liverpool. My dear friend, Mary Naftel, who has completed the service for which the Lord had sent her to these United States, has likewise embarked to return to her native land.

23rd. I have been very sea-sick, but, through Divine favour, my mind is kept in much calmness, trusting in the Lord, who is pleased to retain bound, as on the altar of offering, the sacrifice I have made to him of my life and my all. Last First-day we had a refreshing meeting in the Lord's presence; the Captain and his wife, three of our fellow-passengers, and such of the ship's crew as could be spared from duty, sat with us; Mary Naftel was solemnly engaged in prayer.

27th. We have pleasant weather; but it is as cold as in winter, so that we can hardly keep ourselves warm; we

must be in the neighbourhood of ice. We have had another satisfactory meeting; surely we can say that, in these our silent and reverent approaches to the Lord, his voice in the secret of our hearts is felt "louder than the noise of many waters, yea, than the mighty waves of the sea."

28th. First-day. At my request, our steerage passengers, who had before declined joining us in our meetings, have now all attended, so that, together with the sailors, we have had a pretty large company. I feel much towards this class of my fellow-men, some of whom have had very little opportunity for religious instruction, and my soul's desire unto the Lord is, that their time on board this ship may prove a blessed season to them. I was enlarged towards them in love, in preaching Christ and the salvation which is by him. M. Naftel had very good service.

29th. Yesterday afternoon and last night we had an anxious time; we had a very high sea, and passed near large icebergs.

1st of Seventh month. We have continued to be among the ice; several large bergs, and a good deal of field ice have enclosed us; it is very difficult and dangerous to be thus surrounded, the wind also being high.

2nd. The storm is increasing, we are closely shut up in the cabin, and have the lamps lighted during the day. The waves wash over us, and the billows beat vehemently against us; men are standing with their axes near the masts, to cut away both them and the rigging, as it may be needful. What a blessedness, at such seasons, to know the Lord as our refuge and strength! My times, O Lord, are in thy hands; at thy command I am here, and into thy hands I have committed myself.

3rd. Last night our prospect was still more alarming; the tempest rose to its height. It has now much abated.

5th. The weather is so pleasant after the storm that we have held our religious meeting this day. It has been a solemn one. The narrow escape we have had from a watery grave has softened the hearts of several on board, and they are prepared to join in praising the Lord for our deliverance.

12th. In addition to having had as usual, our week-day meeting, we have again sat together to-day, it being probably the last meeting we may have, as we are very near land. It has been a precious season, felt to be so by several of our company, who when they came on board appeared very thoughtless, and strangers to good feelings; but now they evince tenderness of spirit, and show that love to the Saviour has a place in their hearts. Besides having meetings with the sailors and steerage passengers, I have felt it my place several times to read to them portions of the Scriptures and suitable religious tracts.

It was not quite four years since S. G. left Liverpool, after his former visit in Europe. On again reaching the shores of England, he says:—

Liverpool, 14th of Seventh month. Through the Lord's favour we have landed here safely this morning. I am once more under the hospitable roof of my dear and very kind friends, Isaac and Susanna Hadwen. My beloved friends in this city receive me in the love of Christ, with hearts warmed by Christian affection; to the Lord be the praise for this and every other blessing! I feel it a great privilege to have the love of the brethren.

16th. I have attended their meeting here this day. The Lord has condescended to be near his poor servant, and to grant me an evidence that it is in his counsel, and the requirings of his Divine will, that I am here. His gracious promise has been renewed, "My presence shall go with thee," &c. My soul, in silent adoration, says, "Good is the word of the Lord, and his promise is sure." This evening, previous to the departure of dear M. Naftel, we had a solemn opportunity, several other friends being also present.

Manchester, First day, 19th. I came here yesterday, accompanied by Isaac Hadwen, and attended their two meetings. They are in a low state; some of their pillars have lately been removed by death. Where are the willing-hearted ones whose hearts incline to the Lord? Here my dear

friends, Josiah and Robert Forster, have kindly come from Tottenham, to accompany me to London. O Lord! send the angel of thy presence to direct the footsteps of thy servant, and be pleased, according to thy word,—in which thou hast given me to hope,— to prepare a companion for me after my own heart, to go with me in the great work whereto thou dost send me.

On his arrival in London he took up his quarters at William Allen's, who then resided in Plough Court, Lombard Street.

London, 21st. I arrived here this evening, and have not delayed telling my dear friend William Allen, that I have thought for some time, that it was he who was to be yoked with me in the Lord's work among the nations, and have left the matter for him to consider.

22d. Attended the meeting at Grace-church Street; in my secret communion in spirit before the Lord, I felt that a bitter cup was prepared for me to drink of in foreign nations; but the cup that my Heavenly Father giveth me shall I not drink? O! how very nearly did I feel for my beloved William Allen during that meeting. I felt the travail of his soul. I believed he was passing through deep baptism. Being, after that, with him and his precious daughter, at his valuable mother's, we were again baptized together by the one Spirit.

The Lord has laid upon him the same concern that I have upon me. He felt it before my arrival in this land; the weight of it has been at times overwhelming to him; he has so many things that hold him like strong bands that he does not know how he can be released; but the Lord is all-powerful to remove every obstacle.

26th. I have attended several meetings, and visited several families in affliction. In most of these services dear Allen has accompanied me. Great is the exercise of his mind, but I have rejoiced in the evidence that the Lord is with him. This evening, in company with his mother and

daughter, and dear Rebecca Christy, we had a season of most solemn silence. It was felt to be precious. and was broken by dear William, prostrated on his knees. offering up himself a d his all to the Lord, to go with me wherever the blessed Master may be pleased to send us, and to drink whatever cup he may prepare for us in the course of that service, be it even unto death. O! it was a solemn season indeed; my soul very reverently adored the excellency of the Lord's power and mercy in thus providing for me the companion after my own heart, towards whom my mind had been inclined for a length of time, though none knew it except my beloved wife. Bless the Lord, O my soul, and all that is within me, bless his holy name!

In looking at the prosecution of his religious labours, Stephen Grellet's attention had been much turned towards the northern parts of the Continent, and in allusion to it, he remarks:

Dear Allen having now concluded to go with me, at least as far as Petersburg, and there to wait to know what the Lord may further require of him, uses every exertion to prepare to leave home, and he has also laid his religious concern before Friends, and obtained their testimonials of near unity and full approbation. In the meantime I have diligently visited meetings, &c., in and out of London. My concern is great for this Quarterly Meeting and those adjacent. O that we, as a Society, may not be professors only, but possessors of the blessed Truth, — a city set on a hill that cannot be hid. I am frequently clad with poverty. I feel that I am a man of a fearful spirit. Ah! it is a life of great humility, prostration and abasement, to live by faith. This, I find, must be my daily bread. My blessed and very compassionate Saviour nevertheless condescends to grant opportunities whereby my faith in him may be renewed and confirmed. Another of these is now given me. I had been under great apprehension as to how I could be of the least service in the great work of my dear Lord in Norway and Sweden, for

neither dear Allen nor myself understand their language. I felt, indeed, at times, the word of promise proclaimed in my spirit, "The Lord will provide," and I said, "Good is the word of the Lord;" but yet, I was again full of fears and doubts. Now, to my soul's wonder and reverent gratitude, it is given me to see that the Lord's promises are indeed verity and truth; they are yea and amen forever. Enoch Jacobson, a Norwegian, one of those I saw during my last visit to this nation, on board the prison-ship of war, and who there became convinced of Friends' principles, having heard that I proposed to return from America to visit Norway, &c., has just arrived in London. He has come under the apprehension that he would find me here, and that it was his duty to come and render me any service in his power. Surely this is the Lord's doing! My friends here unite with me in the acknowledgment of it. Blessed forever be his holy Name, who is glorious in holiness, fearful in praises, doing wonders.

Thus provided both with a companion and an interpreter, S. G. left London for Ipswich and Harwich, to embark for Norway.

Eighth month, 8th. This morning several friends met us at dear William Allen's; we had a solemn religious season before the Lord, when, through the efficacy of his Divine grace, our strength was renewed to trust in him. W. A. took leave of his dear family, and accompanied by Enoch Jacobson and several others, we came this evening to our beloved friends', Richard D. and Ann Alexander, at Ipswich.

First-day, 9th. We had an instructive meeting. I endeavour out of meetings, as well as in them, to keep my mind in great watchfulness; the weight and importance of the embassy of love on which my dear Lord is sending me, are heavily upon me; poverty is my clothing; I have neither purse nor shoes, nor anything to carry out with me; but in the Lord I trust; he only is my sufficiency; trust in him at all times, O my soul!

Accompanied by Joseph Foster, from London, and several

other friends, we came to Harwich. The vessel in which we took our passage in London, is waiting here. She is one of those smacks that go to Norway for fish, principally for lobsters. Her name is *Freeling*, Captain Heart. She has been chartered to take us to Stavanger and Christiania, for seventy guineas.

CHAPTER XXVII.

Third visit to Europe.

Norway and Sweden.

Stephen Grellet now entered upon his third "Missionary Journey" on the European Continent. To have a fellow-labourer in this important service so entirely "after his own heart," greatly added to its interest and usefulness. It was only recently that William Allen had publicly espoused the Redeemer's cause as a preacher of the Gospel, and he was not yet recorded as an acknowledged minister of Christ in the Society of Friends; but during the present engagement he had an opportunity of making "full proof of his ministry," and he was "indefatigable in his exertions on behalf of the poor, the ignorant, and the oppressed." Stephen Grellet rejoiced in his companionship, and there is good reason to believe that the union was owned and blessed of the Lord. Banded together in His service, the Christian brothers spent about two months in Norway and Sweden, and S. G. thus notices their religious engagements.

Norway.—Stavanger, Eighth month, 25th, 1818. Through Divine favour we arrived here this day, *i. e.* William Allen, Enoch Jacobson, and myself. We had a rough and tedious passage on this North Sea. Our vessel being small rendered it more trying. Our landlady here is a very motherly woman; her heart is moved with Christian kindness toward us.

We are much enfeebled by sea-sickness and want of proper food, but she devises whatever she can towards our comfort.

26th. We presented ourselves this morning, with our passports, before the Chief Magistrate of this place. He has exercised the functions of a Judge for 25 years, and is an intelligent and serious man. On our inquiring into the state of the morals of the people of his district, containing upwards of 40,000 inhabitants, scattered over about 140 square miles, he told us that during the whole 25 years, one person only has been sentenced to death, and that her punishment was changed to that of imprisonment for life; but that her good conduct had procured her release after a few years. The only crimes punishable here with death, are high treason and murder. That of this female was infanticide. The average number of criminals has been from six to seven per year, mostly on account of small thefts, for which they are confined for a term of years. An annual investigation of the conduct of those thus confined takes place when the term of their imprisonment may be mitigated or terminated accordingly. This town contains about 3,000 inhabitants, and the parish 4,000 more. There are very few among them but what can read, which is also the case throughout the district, and yet it is thought that fifty Bibles could hardly be found among them all; indeed money cannot procure them here; one young Lutheran Minister has not been able to obtain a copy, and he very gratefully received one that we presented to him, (for we have brought a quantity of the Scriptures with us.) We had some satisfactory intercourse with this young man, and also with the senior clergyman, who unequivocally acknowledged his full assent to the Gospel truths that we felt engaged to communicate to them. Enoch Jacobson is already very useful to us.

28th. Several of the dear people who became convinced of our Christian principles in the prison-ship in England reside here; we have visited them in their families, and had very solemn and interesting religious seasons with them; one particularly, with two young men and two young women; a solemn silence in the Lord's presence prevailed over us.

These people are here as shining lights, so that several pious persons in this place have joined them in silent, reverent waiting on the Lord. They meet regularly together twice a week for the worship of God; they have no kind of vocal communication, so that their meeting together is truly and solely to wait on the Lord.

We met with them at their usual week-day meeting; there were seven men and seven women, with a few children. We found them gathered into the same recollectedness of spirit and state of solemn silence as we witnessed in our visit to their families. Surely this is a people that gather to Christ, whom they know to be their teacher. After we had sat a long time, and enjoyed together in the Divine presence a very precious fellowship of spirit in harmonious silent waiting on the Lord, dear Allen and myself were enlarged in vocal ministry, Enoch interpreting sentence by sentence. It seemed like dew falling upon the tender grass; we felt weightily the necessity of their having some kind of order and discipline established among them, to watch over one another for good, so that their lives may be kept blameless and clean among men, as becometh the Christian profession they make. This appeared the more needful as there are a number of persons who often meet with them, and who have in a greater or less degree joined them in religious profession. They have moreover come under the notice of the Government; and it is proper that there should be an understanding as to those whom they consider as being in religious fellowship with them or not. We have endeavoured to lay the subject before them for their consideration, and they appeared to feel the propriety of taking such a step; for the church of Christ is a church of order. After having briefly but clearly set before them the manner of life and conversation which ought to distinguish those who wish to be considered members of their religious community, and what are the cardinal portions of the Christian doctrine and precepts, which they must firmly believe and endeavour to act up to, we left them to consider these various matters among themselves, and to see who among them felt warranted to give in their names as

members of their Christian community. Enoch Jacobson, being one of them, staid with them. He told me that they proceeded in this concern under great weightiness and tenderness of spirit; eight only, out of nearly thirty, apprehended themselves prepared to make such a solemn profession; and yet several others are truly spiritually minded and conscientious men and women; but they wish to act with deliberation. We endeavoured to prepare a few rules of discipline suitable to their condition, which they have adopted, and have sent them for the consideration of those who profess with them in other parts of Norway.

Several opportunities have presented for our being with many of the inhabitants of this place. Sometimes a large number were collected together. They received the truths of the Gospel that we felt ourselves called to proclaim with religious sensibility. The two Lutheran clergymen have been to see us; their object appeared to be to obtain a few hundred copies of the Scriptures, which has been attended to, and we expect they will receive them in a few weeks. They wished to understand more fully our Christian principles and testimonies. Whilst we were endeavouring to inform them, the aged clergyman especially manifested great tenderness of spirit. We have also walked out into the country several times, to visit some families who have in degree come under the influence of the power of Truth. Some of these opportunities have been very interesting.

This part of the country is rocky and stony, but very picturesque; there are many small lakes. The people generally are very poor; they subsist mostly by fishing; they have often to pay very dear for the small portion of bread that they eat, and have several times been reduced to the necessity of eating the bark of trees, instead of bread. They cultivate a small quantity of oats or barley, in little patches here and there among the rocks. Their horses are small ponies, very strong for their size.

The little company here who profess with Friends, have hitherto held their religious meetings in one of their houses, which sometimes subjected them to interruptions, and

piously inclined persons feel diffident in coming to sit with them in a private house. This has induced us to endeavour to procure a suitable place for them to meet in. We have obtained a commodious room, which we have hired for one year, and had it properly seated and prepared.

First-day, 30th of Eighth month. My mind was very low last night, and under a great weight of exercise. Many baptisms has the Christian to endure; may those that I pass through purify my soul, and prepare me for the Lord's service, whether it be actively to do, or silently to suffer, his Divine will. Those professing with us came pretty generally to our meeting this morning, which was held in the new house. They were about fifty. It was a good meeting, and yet the great weight that I felt on my mind last night, returned and continued till we went to the afternoon meeting. We found a large company collected, and many more coming in. Curiosity, most probably, was the only inducement that brought many of them, but others, I am persuaded, came from better motives. The crowd out of doors, as well as in the house, was great, and yet, no public notice had been given of our meeting. The Lord's power came over us, and brought all into stillness; when, after a pretty long silence, my heart being warmed with Christian love towards that assembly, I addressed them in the words of the Apostle; "After the way which they call heresy, so worship I the God of my Fathers, believing all things written in the Law and in the Prophets, and have a hope towards God that there shall be a resurrection of the dead, both of the just and of the unjust," &c., &c. I unfolded to them the nature of true worship, in spirit and in truth; who He is whom we are to worship and bow down very reverently to. Then I set forth what the Christian Baptism and the Lord's Supper are, and earnestly besought them to come to be baptized by Christ's Spirit, so that they may have a right to partake of His Supper, even to feed on the Bread of Life, which if a man eat of he shall live for ever; not like the manna of which the Jews did partake and are dead; nor like that bread of which so many Christian professors so often

partake, which they call the Lord's Supper, and yet continue dead in trespasses and sins. I proclaimed to them the glad tidings of salvation by Jesus Christ, and invited them to come to him, their Saviour, who is so near to us, that he is described in the Scriptures as "Christ *in us* the hope of glory." I forewarned also the disobedient and the rebellious of the day of the Lord, who will render to every man according to his works. My dear friend William Allen had also very good service. The people were very attentive, and some very tender. In the evening the old clergyman, who had been at meeting, came to us, and in a very feeling manner expressed his gratitude for the opportunity given him of the Lord, to hear the great Gospel Truths that had been proclaimed that day.

31st. This forenoon we visited their prison and their schools; the former is kept by an old woman. She had but one prisoner in it, and had so much confidence in him that the door of his cell was kept open. In the afternoon we had another meeting with most of those professing with us. We endeavoured to encourage them to keep near to Christ, their foundation; that He may keep them, and enable them to maintain all their Christian testimonies with uprightness and faithfulness, that so they may be made a blessing to their neighbours and the nation. We assisted them in organizing a meeting for maintaining good order and Christian care over one another, which is to be held every two months.

We then took leave of them under much brokenness and nearness of spirit. Fervent prayers also were offered unto the Lord for one another, that he may prosper the work of their soul's redemption.

Ninth month, 1st. Tananger, three Norwegian miles from Stavanger. We went this morning on board a little vessel to take us to Christiansand. The weather was fine, but we had proceeded a little way only, when the wind blew vehemently, and with it such a high sea, that the Captain had great difficulty to put into this place for shelter. There are here a few fishermen's cabins; their business is to catch lobsters, for the London market mostly. The storm being of

long continuance, has given us an opportunity to walk a considerable distance round this place, and to visit the people in their solitary habitations. The country is very barren; heaps of rocks and stones seem nearly to cover it. We left Bibles and Testaments in many of their families, who gratefully received them. We met a young man who resides on a small island at some distance. He was at Stavanger when we first came. We then gave him a Bible. The people on the little island have daily gathered about him whilst he read it to them; and he expects they will continue to meet together for that purpose, chiefly in the evening, and on First-days.

Having been detained several days by stress of weather, they did not leave Tananger till the 6th, on their way to Christiansand.

9th, Christiansand. It has taken us two days to come here in our little vessel, which we have now discharged, as we expect to proceed by land.

Accompanied by Peter Isaacson, a pious man to whom we were introduced, we have visited the Governor, who treated us with great civility, and is disposed to give us every facility he can in the prosecution of our religious or benevolent objects.

We had at P. Isaacson's a solemn religious time with twelve or more of the principal pious inhabitants of this place. We visited an establishment which was endowed by his father, and in which the son takes a lively interest. It is a spacious, neat building, suitable for the accommodation of fourteen females, each having a separate apartment. Several of them have become reduced from good circumstances in life; but they have here every comfort they could reasonably desire. They appear happy and grateful to the Lord, who has provided for them such a benefactor. The religious opportunity we had with them was solemn. There is also near these premises a school where sixty poor children are taught and clothed gratis. We also had a religious opportunity at the prison.

We find in this place a people called Saints. Some of them are scattered over various parts of this land. There are conscientious and spiritually minded persons among them.

10th. We had this evening a meeting at the house of one of these "Saints." Above fifty had collected. Some of them are in a tender state of mind, towards whom we felt much; we ministered to them the word of encouragement to hold fast unto the end, for it is they that endure to the end that shall be saved: but there are others who have turned aside from the right way, under various discouragements, and by the falling away of their once valuable leader. We pressed upon them to return to the good old way from whence they have swerved in the day of temptation. They were brought into much tenderness, and we parted from them in Christian love.

Leaving Christiansand on the 11th, they availed themselves of several opportunities for religious service, during a long and perilous journey of nearly ten days, to Christiania, by way of Arendal, Brevig, Holmestrand, and Drammen. S. G. remarks:

Arendal, 13th. This place is only eight Norwegian miles from Christiansand, and yet it has taken us two days to travel it; the road is over a succession of hills of sharp ascent; the horses being small and weak, we had four and sometimes five to the carriage, and yet we walked most of the way. We had some narrow escapes; once especially, when crossing a deep water the horses failed us; but the Lord in his love has preserved us, blessed be his adorable name! It was past eleven last night when we arrived here. This morning we had a religious opportunity at the house of A. H. Dedecamp. It was a trying and very exercising time; there were nearly sixty persons present. In the afternoon I felt great distress of mind. I retired into my chamber to pour out my soul before the Lord, and to crave the sustaining help of his Divine Spirit. He mercifully condescended to hear the voice of my supplication, and to renew his promise that he

would not forsake me under any of my trials and sore baptisms. My soul was a little renewed in faith. On returning to my dear Allen, I found that he had likewise retired to his chamber, and that our dear Lord had been with him also, to the great refreshing of his spirit. We united together in acknowledgments of gratitude and praise to our blessed Lord and Redeemer. We then went to a small meeting appointed at the house of a pious man whom I had met with in the street, in the morning. There were only eight persons present; we had truly a precious season together. They appear well acquainted with the sensible influences of the Divine Spirit, for which they are in the practice of waiting in silence.

17th. After two days hard travelling, early and late, we reached Brevig. We lodged last night out of doors, half way up a steep hill; the horses could not go any further. The Lord's presence was near us that night in a very precious manner, so that we felt much refreshed in body and spirit.

18th. We came this evening to Holmestrand. The roads have been better, so that we have been able to ride most of the way; the preceding days we had not only to walk, but also to push the carriage behind in going up hill. It would have been easier to perform the journey on foot, had it not been for our baggage.

19th. We have come to Drammen, the largest town in Norway that we have yet been in; as we arrived here early this afternoon, we had time to call on several persons; but we find they care but little for the things pertaining to the kingdom of God. There are a few of those called Saints, under whose care we have left the giving notice of a meeting to be held to-morrow.

20th. First-day. About fifty persons attended the meeting. It has been held to more satisfaction than we had apprehended. Some of the people are serious, but the mass of the inhabitants do not appear to stand high in morality. In the afternoon we had a very agreeable time with a young man and his sister, who profess with the few under our

name, and who sometimes attend their meeting at Christiania. In the evening we had also a refreshing season at our inn. with a few serious characters.

21st. Christiania. We arrived here early this afternoon, and had this evening a small meeting at Canute's with those who profess with us. Some of them I had seen on board the prison-ship in England.

27th. We have found here a wide door set open before us by our blessed Master, who has also been pleased to give us a little ability to labour in his Gospel among various classes. We have had many meetings among those who profess with us, and have also visited them in their families. They cordially unite in adopting the rules of Discipline prepared at Stavanger; and also conclude to establish a Two-Months' Meeting. They will meet alternately, so that they may receive at each of their meetings an account of what transpired at the other. We have also had some pretty large and satisfactory meetings with the inhabitants. There are serious and pious individuals among them, who are open to receive our testimony. We find great openness among the men in power,—the Governor, the chief Minister of State, their several officers, and many of the principal merchants. Some religious meetings among that class of men have been held at the residence of the Governor, and have been seasons of Divine favour. There is here a fortress, in which many prisoners are confined for life; others for a term of years. The Governor of the castle had them collected in their respective yards, to give us an opportunity to have meetings with them.

This evening we closed our religious engagements in this place by having a meeting with the little company that profess with us. Some of them are in a tender state. May the Lord bring to perfection the work that is begun among them!

Having now completed their services in Norway, they left Christiania about noon of the 28th of the Ninth month, and proceeded in a direct course to

Stockholm, a distance of four hundred and twenty miles. With the exception of a little difficulty on account of the occasional "unruliness of the horses, which were much stronger than those in Norway," their journey was accomplished with comparative ease. On entering Sweden, the free use of "strong drink" by the people formed a striking contrast to the more sober habits of the Norwegians. Passing through Carlstad, "a fine town, beautifully situated at the head of a lake," S. G. remarks that, neither there nor in other places on their route, did way open for any religious service, concluding that "the Lord knows best how to direct his servants."

They arrived at Stockholm on the 5th of Tenth month, and were detained in the Swedish capital more than three weeks. On a review of the various religious services in which they were engaged during that time, S. G. makes the following memoranda:

20th. We have been closely occupied since coming to this city, where we felt ourselves particularly concerned for the poor and the suffering. It has led us to visit their various institutions for the relief or retreat of these. We have had the acceptable company of Phillipson, a pious and very benevolent man, whose time and large estate are employed in acts of benevolence. He is the founder and supporter of several of these establishments, and takes a very active part in many others. Those for the education of poor children are very extensive: they are on the most liberal plan, and in good order. The same may be said of their retreats for the aged; they are treated more like persons in middle circumstances in life than is generally the case in poor-houses; their bed-chambers are cleanly. They have no beggars here; indeed they are not allowed; if a man cannot obtain work, some is provided for him; if he knows not how to work, he is taught; if he cannot sell his

produce, a reasonable price is given him for it, to enable him to live till he can do better for himself. The aged, infirm or sick, are maintained in the most liberal manner. We have visited all these establishments, and their prisons also, having religious meetings in many of them; Enoch Jacobson being our interpreter. We have had many religious opportunities also among the inhabitants; some of these were held at our lodgings, where we have a spacious room for the purpose.

Soon after our arrival here, we waited on the Count D'Engerström, for whom we had letters; he is the King's Prime Minister. He told us that the King had been informed of our arrival in his dominions, and had expressed a desire to see us, when we came to Stockholm. We told the Count that we should wait on the King whenever he requested us to do so. The Count has appeared to take much interest in the object of our religious engagements. His wife is a pious woman. We have had several interesting religious seasons in the family, also in that of Count Rosenblad, another of the King's Ministers, and President of the Bible Society. At one of these, held at the Count D'Engerström's, we became acquainted with the Countess von Bielke; her residence is at Copenhagen, near the Queen; but she has large estates here. She is a pious woman, and appears much interested to know our religious principles, on which account she made many inquiries. On my being afterwards with her, she produced in writing my answers to her various questions, which she had taken down from memory pretty accurately. She wished to know if they were correct; her object, she said, was to send them to the King and Queen of Denmark, who she knew would be gratified with it. We had previously felt much for that King and Queen, and apprehended it was right for us to write to them; we wished to bring before the King the subject of liberty of conscience, and to secure his notice and protection for those few individuals who, on board the prison-ship of war in England, had been convinced of our principles, to whom a few others have joined themselves since their return to their homes. We

told the Countess that we were about writing to the King and Queen, and proposed to send some books that treat particularly of our religious principles and Christian testimonies and discipline. She kindly offered to be herself the bearer of the whole of these, and was much pleased with our giving her also some works of a similar character. Julie von Bielke is a woman of a tender spirit, and being acquainted with several pious persons in Finland and Russia, she has given us letters of introduction to them. She believes that the King and Queen of Denmark will respond readily to our request on behalf of persons of a tender conscience, for whom we plead in our letter to the King.

22nd. Being informed by Count D'Engerström, that the King, (Bernadotte,) would receive us this evening at his palace at Rosendale, a little out of town, we went there at the time appointed. The Count came to meet us on our arrival, and said he would present us to the King. We had requested that it might be a private audience, but the Count at once introduced us into a very spacious and richly furnished room, full of the King's great men, ministers, generals, &c., &c., — all in full court dresses — for we were actually brought into the court. I felt pretty low on finding myself in such company. What a contrast we were to them! we in our plain, simple garb, our hats on,—they in their rich attire, and many insignia of high rank. They treated us, however, with respect, and even with affability; several especially, at whose houses we had been, and who had attended our meetings. Shortly after, we were introduced to a private apartment, where the King was alone. He received us with kindness, entered with interest into the objects that have brought us into his dominions, and wished every liberty and facility to be given us to visit any place we may desire; and requested us to impart to him any observations we make, that he may administer help and relief where needed, adding, "but you know that the King's name, which implies power, is not always attended with it; on the contrary, I feel very often my impotency." Having inquired what further stay we proposed to make in Stockholm, and finding it was to be prolonged for a

few days, he said he desired to see us again. He would soon let us know, and wished we might be more privately together than we could be then.

24th. The visits of pious or inquiring persons, have kept us closely engaged at our lodgings, early and late, when we were not holding meetings. Among them are several of the clergy; some appear dissatisfied with their various forms, which are but little removed from popery. Some very interesting young men have also been with us; they have been educated for the ministry, but are now brought under many scruples. They seemed tender, and have ears to hear, as well as hearts open to receive what we had to unfold to them of the spirituality of the Christian religion. An aged clergyman, who at first raised many objections against what we had advanced in support of the vitality and spirituality of real religion, and strongly advocated a man-made ministry, by the imposition of the hands and ordination of the bishops, brought to us afterwards two of his sons, young men of a tender conscience, who, having been educated for the ministry, now decline to be ordained, not apprehending themselves called of God to the sacred office, as Aaron was, and finding difficulties in reconciling many practices and ordinances in their church with the Scriptures; among others, worship, baptism, the supper, &c. In the presence of their father, the young men stated their objections with great feeling, and religious sensibility. We endeavoured to unfold to them those various subjects, with others connected therewith, agreeably to scriptural testimony, the force of which they appeared to feel. The father, instead of raising objections as he had done before, now appeared to unite with us, and on parting manifested much love and good-will, requesting some books that treat of those subjects more fully. One of the pious persons who has come to see us was once a renowned preacher, but during the last eighteen years of his life, he has withdrawn from all outward fellowship, and spends his time in retirement, in silent worship and prayer. He has given us an interesting statement of the Lord's gracious dealings with him, and of his experience of the quickening influences of His Spirit,

who leads into all truth, and out of all error; by whose teaching we must learn daily, things old and new.

25th. The Count D'Engerström having sent us information that the King wished to see us at five p. m., in the town palace, we went accordingly. The Count was waiting for us, and brought us at once into the King's private chamber. He received us in a kind and friendly manner, and made us take seats by him, none being present with us but the Count. We had a very full opportunity with him, in the course of which we pressed the necessity of allowing liberty of conscience in his dominions; and pleaded on behalf of the little flock of his subjects, who have embraced principles similar to ours, and who have in some instances been brought into suffering for maintaining their testimony against war, oaths, an hireling ministry, &c. The King, in a feeling manner, said that he had made himself acquainted with our Christian testimonies, of which he spoke in a respectful manner, adding, "I know you are a peaceable people, opposed to wars and the shedding of blood; that under some circumstances you may perhaps parry a blow, but you cannot return it; therefore, above any other people you ought to be protected, and your Society shall have the utmost of my protection." He feelingly alluded to the great responsibility he felt as King over this realm; that if he was successful in doing any good, he was but a weak instrument in it; indeed his power was very limited. He spoke with much feeling, of the case of the poor Jews, who by the law of the nation are not allowed to reside in this country. He has several times tried to have this iniquitous law repealed, but his efforts have been in vain. He mentioned an occurrence that took place lately. A number of Jews were wrecked on the Swedish coast, when it was with the utmost difficulty that he, the King, had succeeded in allowing them to be landed; but he could not protect them from being sent out of the kingdom as speedily as could be, though the poor sufferers had lost their all. Supplies were given them from the King's private purse. We were almost two hours together; and on our parting, the King held us by the hand, and

embracing us, seemed as if he could hardly let us go, following us with his eyes and uplifted hand till we were out of sight.

26th. On our calling this morning on Count D'Engerström, who himself was much affected during our visit to the King yesterday, he took us to his cabinet, saying the King was willing that we should know how he spends some of his time. The kingdom is divided into many provinces, and these are so managed that a daily statement laid before him of what has occurred in each during the week, brings under his notice the state of all. These accounts are separated into several heads; one of them relates to circumstances of a more private nature, such as the losses the poor may have sustained by the death of a horse or a cow; a barn or cabin being destroyed by fire; of peculiar distress by sickness, &c. These occurrences are read to the King every morning before he rises, and out of his own purse, he administers assistance as the cases appear to require; the Count produced to us the book of those private donations, which evince the King's great sympathy for his poor suffering subjects, as well as his great liberality. After breakfast, other items of what has transpired in each province, of a political nature, or otherwise, are also brought before his consideration. In this way he had been made fully acquainted with our movements and engagements since our first arrival in Norway.

This second interview with the King of Sweden very much brought their labours in that country to a conclusion. They made and received a few more visits, in connection with the object of their Christian errand, and took their departure from Stockholm on the 27th of Tenth month.

"Feeling now released," says S. G., "from further service here, our minds are strongly attracted towards Russia, wishing to cross the Gulf of Bothnia before the winter sets in. I had felt strong attractions towards the north of Sweden, but after endeavouring

carefully to feel for the Lord's guidance, our way opens with clearness to proceed by Finland to Petersburg. Several persons, hearing of our proposed departure, came to bid us farewell; among others, the British Ambassador, Lord Strangford, and his wife. We have had some precious seasons in their family; she is a woman of a pious mind, and her Christian care over her children and family is exemplary."

They took an affectionate leave of Enoch Jacobson, on board the vessel that was to take them across the Gulf to Abo. He had been "a kind and useful friend and a faithful and feeling interpreter, and co-worker," without whose aid their services would have been much hindered; though, in his intercourse with the well-educated classes, and persons of rank, in Christiania, Stockholm, &c., Stephen Grellet experienced no difficulty, as "they spoke French correctly."

CHAPTER XXVIII.

Third visit to Europe.

Finland.

A fine passage of forty hours across the Gulf of Bothnia brought them to Abo. Their religious engagements in Finland and the journey to Petersburg occupied little more than a fortnight. Stephen Grellet thus proceeds with his memoranda:

Abo, 29th of Tenth month. We arrived here early this morning. It was a beautiful passage. The numerous rocks and islands through which we passed are called "the Thousand islands." My mind was, however, under too great a weight of feeling to enjoy the surrounding beauties. On the one hand. I was prostrated before the Lord in adoration and praise, for the help he has granted us through Norway and Sweden. the wide door he set open before us to proclaim his great and holy Name among the people at large, and to many of their clergy; and the manner in which way has been made for us to spread before the King of Sweden and many of his nobles our religious exercise and concern for the promotion of the cause of Truth among them. But, on the other hand, my spirit was brought very low under the weight and magnitude of the concern upon me for this vast empire of Russia, not knowing what may befall us here. O Lord! all things are possible to thee! Not by might nor by wisdom, but by thy Spirit only are thy servants to be directed; their help is from thee alone!

Finding ourselves now again among a people of a strange language, the Finnish, unable to ask for the most necessary

things, and being informed that for travelling through this country it is needful to have a person who can obtain horses on the way, drive them, &c.; we concluded to hire a man, who was recommended to us as an upright and faithful person, who speaks French, Finnish, and Russian, and who is able to serve us in various capacities. We soon found his usefulness in showing us the way to persons we wished to visit, and for whom we had letters. The first of these was Count Steinhielt, Governor-General of all Finland.

The Count Rosenblad, of Stockholm, had kindly given us a letter of introduction to him. He received us with Christian kindness, and at once offered to give us free access to every place we may wish to visit. We had passed the fortress, a most gloomy place, in which we understood many prisoners are confined, and we felt a great exercise of mind towards them; but did not know that we could obtain admittance. The Governor making us such an offer, we asked liberty to go there, which he readily granted, by giving us an order on the commanding officer of the place.

30th. We became acquainted with a physician, named Hartman, a pious person, who is very serviceable to us. He speaks good English. He has accompanied us to the Archbishop of Finland, for whom we had letters from Count Rosenblad and others. The Bishop speaks good French, and appears to be a man of religious liberality united with piety, which it is peculiarly pleasant to meet with in a person in such a station. He manifested much interest in inquiring into our Christian testimonies; and, on parting, expressed a desire to have further information. We have visited their house of correction and the poor-house; most wretched places. Their inmates are crowded together, and so filthy that the air breathed seems calculated to cause the most infectious diseases. We felt much for some of these poor sufferers Doctor Hartman has been our kind interpreter. Some of their hearts appeared tender, and they gratefully received the consolations of the Gospel that we felt engaged to impart to them. We found in one apartment a number of gypsies, brought here mostly for petty thefts. There are

many of these people in Finland, and we learn their manner of life is much like that of those in England.

In the afternoon we went to the prison in the castle, accompanied by the Doctor, and the Secretary of the Governor General. The castle is about two miles out of Abo. The approach to the prison is through an arched stone vault, which extends some distance. The chains and irons fastened upon the poor prisoners exceed what I have seen any where else, though I have visited many prisons. The Governor has it not in his power to remove these fetters. but by his humane treatment, the prisoners are kept very clean, and their cells dry and well warmed in winter. We have taken a sketch of the fetters of these miserable sufferers, which, perhaps, may be of use at a future day, in endeavouring to procure some relief for them. One man has been confined in heavy irons for eighteen years. The worst of all is that many, under great bodily suffering, have minds as hard as the iron which nearly covers them.

31st. I felt so distressed last night under a sense of the sufferings and misery which I had beheld, that I could not sleep; my soul was poured forth before the Lord that he would open the way for the mitigation of so much distress.

1st of Eleventh month. Yesterday we had a full opportunity with the Governor. We laid before him the heavy sufferings of the poor prisoners in the castle, and in the other prisons. He feels for them, and says that he has taken steps towards a change in their treatment, but has not yet succeeded; he apprehends it has never yet come to the knowledge of the Emperor. We pressed it upon him to exert his influence for the relief of such great suffering. We have had a religious opportunity in his palace, with his family and about fifty other persons. His wife and daughters are serious characters; we proclaimed among them the redeeming love and mercy of God, through Jesus Christ, who would that all men, coming to the knowledge of the blessed Truth, should be saved; and who has also given to every man, for this very purpose, a manifestation of his Spirit.

This evening we had another opportunity with about forty or fifty persons; two of them were our fellow-passengers from Stockholm, a young nobleman from Russia, and a female; it was to some satisfaction. It is hard for them to understand the nature of true silence before God, and to follow the Saviour in the way of the cross. The Archbishop sent us a request for another interview, and wished us to take a family dinner with him. We accordingly went to his house. Our minds were strongly engaged before the Lord that, through the help of his Spirit, he would preserve us from every thing that could militate against his blessed cause of righteousness and truth, and enable us to promote it. The Archbishop received us at first in his private apartment, but soon brought us into a spacious room, in which were his wife and several branches of his family, who were shortly after joined by many of the clergy. It appears that these had come to Abo from different parts of Finland, on some special occasion, and the Archbishop was willing to give them an opportunity to be with us. On seeing such a company collect, we felt our minds brought under deep exercise. My prayer was that the Lord would turn this time of trial to his glory, and the exaltation of his great name. After a while I felt that his power was over all, and my confidence in him was renewed. One of the first subjects introduced by the Bishop was liberty of conscience. We were enabled with clearness to state that the control of the conscience is a prerogative which the Lord has reserved in his own hands; to him alone it belongs, by his Spirit and his Truth, to rule in the hearts of men; men may make hypocrites, constrain them to an outward profession, but they cannot convert the heart. Water-baptism and infant-baptism were the next subjects, which led to our fully setting forth the nature and effects of the baptism of Christ. Then followed what constitutes a member of the church of Christ; the Christian worship and ministry, out of which branched an allusion to the many ceremonies and practices that have found a place among different religious denominations, for which there is no authority in the Holy Scriptures, which, contrariwise, bear testimony against them.

The Archbishop gave unequivocal assent to many of our sentiments on these subjects, and several of those present united in the same; none made any objection; but some requested further explanation. They said that all the best forms and outward observances are but a shadow of the substance, to which every true Christian is to gather; "none of these things," said the Archbishop, "will be found in heaven; but love, which should be universal on the earth and love to God, which is to endure for ever, will prevail there." When we came to the dinner table, instead of sitting down at once, the company stood in silence behind their chairs, and then, without uttering a word, we all took our seats. I was seated between the Archbishop and his wife, and took the opportunity to ask him respecting their having thus stood in silence before sitting down. He said that it is his regular practice in his family; he considers it much preferable to the formal habit of uttering set prayers, which often the heart does not feel; but that in silence there is an opportunity for the heart to feel after and receive a qualification for secret prayer to God. During dinner he made several inquiries tending to edification. I felt my mind strongly drawn, in the love of Christ, towards the company with whom we had been thus unexpectedly brought to mingle, and I was endeavouring to wait for a suitable opportunity to express what I felt towards them, when, after dinner, they all rose and placed themselves again, as before dinner, behind their chairs, and so continued for a while in silence. I then believed it was the proper time to communicate what I felt to be the Lord's message to them. Much seriousness and solemnity prevailed; and, before we separated, the Archbishop expressed his gratitude that he and his brethren had had such an opportunity to be with us, which had been to their edification, and he desired that the Lord might prosper and bless the work to which he has called us, and bring us to the knowledge of thousands of his faithful servants, in the nations whereto he is sending us, and finally, by his redeeming grace, enable us to meet all together in the kingdom of his dear Son, our Lord Jesus

Christ. The whole of this was expressed in French, which the company understood; consequently, it has been easier for us, than when an interpreter is required.

In the evening we had a tendering religious opportunity at the house of Dr. Hartman, with his family and a few others. His wife is a pious woman. We left them in great brokenness of spirit.

They now took their departure from Abo, accompanied by their hired attendant, the value of whose services, in facilitating their progress, soon became fully apparent. S. G. continues:—

Helsingfors, 4th of Eleventh month. We have passed the two last nights at very poor houses, but the people were kind with the little they had. We arrived here early this afternoon, and were this evening with Count D'Ehrenström, Governor of this place. We had a letter for him from the Governor General at Abo. This place contains about 5.000 inhabitants. It was destroyed by fire when the Russians took possession of Finland a few years since. The Emperor Alexander instituted an inquiry into the loss that each individual sustained, which was made up; and now they are rebuilding the place with good stone or brick, and not wood, as before. We find G. W. Sundman, a merchant of this place, a serious person, who kindly introduces us to some others like minded. He has accompanied us in a visit to the poor-house, where he acted as our interpreter to the inmates. Then, taking a boat, we came, amidst thick fog and rocks, to a fortress called Swabia, which occupies five islands, and has in it six thousand Russian soldiers; their wives and children amount to two thousand more. It is a very strong place. The prison contains at present four hundred and ninety prisoners. We had letters for the Commandant of that place, Count Heydon, who speaks both French and English, as does also his valuable and pious wife. They gave us a kind welcome, and accompanied us in our visits to the prisoners. Here we found no chains nor irons, as at Abo, and

way was readily made for our having religious opportunities with the prisoners, and with the children of the soldiers at their schools. One class of the prisoners has deeply affected us. They are boys from twelve to fourteen years of age, some of whom have come from distant provinces, and have been taken up as vagrants. Count Heydon has in vain made application to their friends, or to the authorities in the places from which the boys say they came, to claim them. He intends to apply to the Emperor himself on their behalf. We dined with the Count, and had a religious opportunity in his family. The young people evince by their sensibility that the pious care of their mother has been blessed. It was a solemn and tendering season; the Count also evinced great sensibility. On our return he accompanied us to the wharf, and sent us over to Helsingfors in his own yawl, which had seven men to row it.

6th. We visited G. L. Zetterman, the principal clergyman at Borga. We soon felt our hearts much opened towards him. He has a pious, humble mind. He is acquainted with, and highly appreciates the excellency of the gift of the Holy Spirit. He accompanied us on a visit to some individuals; and to their school and prison. We are much pained, since coming to Finland, to find that so many women are in these prisons for the crime of infanticide. It appears to exist to a very deplorable extent.

From Helsingfors, they had a quick journey to Frederickshamm; the roads being good, they travelled one hundred and fourteen versts, about eighty-four English miles, in nine hours.

Frederickshamm, 7th. This place is in Russia, and is a fortified town. We left the old Swedish frontiers at Lovissa, through which we passed without stopping.

8th. The Commandant of this place speaks the Russian language only, but the officers very generally speak French also. We are pleased with our visit to the prison; the prisoners are better clad and fed than we found them in

Finland. Their irons are very light. The Major of the regiment accompanied us, and made way for us to communicate to the prisoners what we felt towards them, himself interpreting for us into the Russian language. We visited a school for the children of the soldiers. There were a hundred and ninety-two; some of them appeared to have minds susceptible of tender impressions.

We wished to return to our inn to dine, but the General and officers had arranged among themselves that we should dine with them; and as the General is not married, they had concluded we should dine at Colonel ———'s. We found in the wife of the Colonel a mild serious woman. The General and many of the officers came, and several of their wives accompanied them. Before dinner, inquiries having been made into some of our Christian principles, dear William Allen particularly entered into an explanation of our testimony against war. It appeared a new thing to some of them, but excited tender feelings and expressions of high approbation, with desires that such a peaceable spirit might spread over all the nations. The General, to whom one of the officers interpreted what was said, rose from his seat, and put away his sword. All the officers did the same, saying that "they must at least, whilst with us, lay down their carnal weapons." We had after dinner a religious opportunity with them. They were serious, and some of them tender. In the evening several came to our inn, and made further inquiries into our Christian principles.

Pursuing their journey they came to Viborg, their last halting place before entering into winter quarters in the capital of Russia.

Viborg, 9th of Eleventh month. We arrived here early this evening. The weather is very cold, some degrees below zero, but the roads are good. The Russians have now put on their sheep-skin clothing; some of them wear double skins, by which they are thoroughly protected.

10th. A. Garnick, a merchant of this place, is a serious

man; his wife, a pious woman; as is also a female of the name of Lehman. The latter has a large boarding-school for young women of the upper rank, whom she endeavours to train in virtuous and pious habits, as well as literary pursuits. We had an encouraging religious opportunity among them.

Baron Nicholey, Mayor of the place, and Secretary of State, accompanied us to the prison in the castle, — a miserable dirty place, dark and damp, — men and women and their young children all crowded together. We were greatly affected in being with them. O, that the Lord may open a way whereby relief may be extended to so many sufferers!

CHAPTER XXIX.

Third visit to Europe.

Russia. — Petersburg.

Stephen Grellet and his companion arrived at Petersburg just at the setting in of winter. They remained there four months. The Emperor Alexander was absent in other parts of his dominions, and did not return to the Capital till near the end of their stay. But, in the meantime, "a great door and effectual was opened" to them for their united labour to promote the advancement of the Redeemer's kingdom, both among the rich and the poor, — the prisoner and the outcast. Their services were of a peculiar kind; but it was evident that the Lord was with them, and "preserved them whithersoever they went." S. G. makes the following memoranda:

Petersburg, 12th of Eleventh month, 1818. On our arrival this afternoon, by the side of the Neva, opposite to Petersburg, we found that the boats that form their floating bridges here, had been removed a few hours before, for the ice was coming down in large masses. It was a considerable time before we could meet with any body that would venture to take us over in a boat; but, as we could find no kind of an inn or shelter in which to pass the night, or even to have refreshments, we persevered in our endeavours, and towards evening succeeded in persuading some men to take us over the Neva in a small boat, which was effected, though not

without danger and suffering from the cold. It was dark when we came to the Hotel de l'Europe. Among a people of a strange language, we feel ourselves strangers indeed.

14th. We delivered letters that we had for several persons. It brought us to an acquaintance with some who manifest kindness towards us, and through whose medium we have obtained convenient private lodgings, at the house of an English woman, widow of a Russian officer, where we have now removed. It is a great accommodation to be in a house where they speak a language we understand. We have therefore discharged our Finnish attendant. He has been of good service to us; his fidelity and good conduct have justly deserved our esteem, and he is, besides, a serious and sober man. We find in Samuel Stansfield, a young Friend from Sheffield, settled here in mercantile pursuits, an agreeable and useful companion. We have reason to believe that his conduct is consistent with his religious profession. Daniel Wheeler and family reside at Ochta, a few miles up on the other side of the Neva. They came to Russia some months since. The Emperor Alexander had employed some persons to drain extensive morasses near this city; but they did not understand their business, and sought only to make money, so that under various pretences they expended considerable sums; which induced the Emperor, after his return from England, to desire, if possible, to have a member of our Society to undertake the management of such works, believing that he could rely on the faithfulness and uprightness of such persons; and he wished also to have near him a man of religious principles, whose example might have a good influence on others. In consequence he wrote to the Prince Lieven, his ambassador in London, who consulted with William Allen. During that period our dear friend Daniel Wheeler, who resided at Sheffield, had felt strong drawings of Gospel love towards Russia; though he did not feel called upon to go to travel as a Gospel minister, he yet thought that it was a sense of religious duty that prompted him to go to that nation. He was brought under very deep exercise and conflict of mind; when, hearing

of the desire of the Emperor that a member of our Society would undertake the draining of those morasses, Daniel felt immediately that it was for this very object that his mind had been preparing, and accordingly, in due time. he removed here with his family. Though his work has only been in operation during last summer, his success and progress are such as to excite the wonder and surprise of all. He holds religious meetings regularly twice a week, in his own house.

15th, First-day. We were prevented by the severity of the weather, and other obstacles, from attempting to cross the Neva, so as to attend the little meeting at Ochta, with Daniel Wheeler and family; but dear Allen and myself sat down together, as usual, to wait upon the Lord. This has been our daily practice since we left England, and mostly twice a-day; we have not been prevented by travelling, often finding our carriage like a little sanctuary, where the Lord's presence has been near, and our spirits contrited and refreshed by him. This day our dear Redeemer has again condescended very graciously to be near us, and to hear the secret but fervent language of our supplications; for we have been brought very low since our arrival here. He has mercifully confirmed us in the faith that we have come into this Empire by his Divine appointment, and that he will be our all-sufficient guide and helper for the work he may call us to, and also our almighty protector under whatever trials may overtake us; if we, on our part, follow the putting forth of his Spirit with singleness of heart and faithfulness. We both were greatly contrited under the sense of the Lord's goodness and tender mercies towards us.

17th. We visited, yesterday, several persons for whom we had letters; a few of these are of sober and serious minds. The Count Lieven, elder brother of the Ambassador in London, came to see us; his family are Protestants; they are from Livonia. He is at present under deep affliction; his wife, who was a pious woman, died a week since; and his eldest son, with the other branches of the family, have gone to accompany her remains to Livonia, to be buried on

his estates there. Feeling much for the Count in his bereaved state, we went to see him to-day. His only daughter was with him; they are in a tender state of mind, prepared to receive the consolations of the Gospel of Christ. There were some other young persons present, and we had a very precious season before the Lord; their hearts were tendered. The Count appears to have been for years a man of piety; he knows, therefore, where to flee for help and consolation in time of affliction. Among those who extend great kindness to us, and are helpful in many respects, are John Venning and Walter his brother. They are benevolent men, and spend much of their time in doing good.

19th. We visited the Prince Alexander Galitzin, Prime Minister of the Emperor. The Prince has a Christian spirit; he received us with an open heart; he was prepared, said he, thus to welcome us, as the Emperor had given him an account of the visit we paid him when in London. "The Emperor," said he, "is not here at present, and it will be some weeks before his return, but here is a letter I have just received from him, in which he says you were soon expected to arrive in Petersburg, and he charges me to treat you *as his friends*, and to detain you here till his return." The Prince inquired into the nature of our religious prospects, and how he can in anywise assist us. We gave him our certificates, the reading of which pleased him much. After various inquiries of a religious character, his Secretary, Papoff, a pious young man, being present also, we were brought, in a simultaneous manner, into a state of silent prostration before the Lord, an experience to which the Prince does not appear to be a stranger. In the love of Christ towards them I communicated a little out of the overflowing of my soul. Before we separated, the Prince kindly offered us free access to whatever place we might feel ourselves disposed to visit, prisons, poor-houses, &c.

We went to see the Princess Metchersky. She is a woman of superior mental abilities, greatly improved and directed to the right channel for usefulness by the grace and Spirit of the Lord Jesus Christ. As she is well acquainted with several

languages — French, English, German, &c., — she has been much engaged in translating several works and tracts, especially into the Russian language, calculated to promote virtue and morality, and to set forth the spirituality of the Christian religion; she has them printed and widely circulated in this vast Empire. She was an instrument in the Lord's hands in fostering religious impressions in the mind of the Emperor, when he first came under the powerful convictions of the Spirit of Truth. As a proof that the Emperor is in the daily practice of reading the Scriptures, she stated to us that some years since they agreed to begin to read the Bible at the same time, one chapter of the Old Testament in the morning, and another of the New Testament in the evening; that however far separated they might both every day read the same chapter; and as they correspond, the Emperor in his letters often alludes to the particular religious impressions made on his mind by his reading that day; by which she knows that he continues the practice. He wishes her to translate and print the excellent work of William Penn, called "No Cross, No Crown;" believing that it would be highly beneficial, especially to those of high rank in the Empire. Our next visit was to the Minister of the Interior; his wife is seriously disposed, as also appears to be the Princess Shabatoff, who resides with them.

21st. My mind has been under much depression for days past; to-day I felt as one sinking in deep mire, like the prophet in the dungeon.

First-day, 22nd. Accompanied by S. Stansfield, Wm. Allen and I went over to Ochta, to Daniel Wheeler's, about five miles distant from our lodgings. We had to go pretty early, as at this time of the year the days here are very short; the ice on the Neva being now very thick, we walked over it. There were about twenty persons at meeting, including the family of D. Wheeler; two persons that are not members are diligent attenders, — some others come occasionally. The meeting was held in silence; and ability was received to perform worship to the Lord in reverence and brokenness of spirit. After dinner, the family and a few

others being present, I felt it my place to express my conviction that it was necessary for us to have our indwelling in the deeps, and that I was confirmed in the faith that it was of the Lord's counsel, that they were brought here. It is in the deeps that the Lord's wonders are seen; memorials are brought out from thence. I felt much for dear Daniel, under the various baptisms he has to pass through. I had a few words of encouragement for him. Dear Allen had a little more to communicate, particularly to the young people present.

23rd. We mingled with some persons of seeking minds to satisfaction, especially with Solomon, a Jew from Poland, converted to Christianity. He is a man of great natural parts, but now brought to the littleness of a child. His words are few; his spirit appears to be clothed with meekness and humility, and to be sincere in the pursuit after vital religion, and the saving knowledge of the Lord Jesus Christ.

After several days of laborious service in the prosecution of their religious engagements, S. G. proceeds with his memoranda: —

28th. I continue under deep mental conflicts. My exercise for the people among whom we are is deep. Some of the places I have visited, accompanied by dear Allen, have brought me the more deeply to feel and to suffer. We have been at nine of their prisons, called Segees. They are much of the character of the Bridewell at New York, or the Compters in London, except that men and women are more mingled together. Young females for very small offences, or taken only on suspicion, are night and day exposed to the vile company of hardened wretches. We have succeeded in obtaining the liberation of two of these young persons. Last Fifth-day we held our little meeting in our private apartment. We felt increasingly low, as we had made an engagement to visit Kazadavloff, the Minister of the Interior. We besought the Lord to preserve us so close under the guidance

of his Spirit, that, if he had any service for us, it might be to the exaltation of his great name. We found there a large company, beside his family and their nephew and niece, the Prince and Princess Shabatoff. Among others, there were the Princess Metchersky, the Princess Sophia, her sister-in-law, the Princess Tenbetokoy, Papoff, Secretary to Prince Galitzin, Paterson, secretary of the Bible Society, &c., &c. Way was made for our having a religious opportunity, and the hearts of some appeared open to receive and acknowledge the testimony unto the Truth which, in the love of Christ, we felt constrained to proclaim among them.

29th. — First-day. A heavy snow storm prevented our going to Ochta. We held our meeting at our lodging, where Samuel Stansfield joined us; also another person, who is, in some measure, convinced of our religious principles.

30th. By appointment, we spent two hours this morning with the Prince Alexander Galitzin and Papoff. The heart of the Prince is open towards us in Christian liberty and fellowship, and we feel him as one baptized with us by the one Spirit. We had a precious season with them in silent retirement before the Lord.

Twelfth month, 5th. During these last days we have mingled again in feeling with poor sufferers; some because of their vices, others from other causes. Whilst visiting the great and smaller prisons, we were deeply and sorrowfully affected. It would appear that sympathy with the sufferings of humanity in the nations that I visit, is one of the services laid upon me. O, that the Lord would soften and comfort their hearts under their deep sufferings, that, through sincere repentance and faith in Christ, they may know reconciliation and acceptance with God. I am much grieved at beholding the great exposure of young females, mixed together with the men prisoners, and the soldiers guarding them. Great filthiness prevails in many of those places. Various kinds of vermin are numerous. The bed-bugs are seen in clusters on the walls, like swarms of bees on the sides of their hives. The air is noxious.

We spent some hours this day at the Princess Metchersky's. I had a pleasant opportunity with a sister of hers,

who spends much of her time in religious retirement and meditation, "where," as she expressed it, "without forms or the aid of any shadow, He whom no man can comprehend nor make any likeness of, is to be worshipped in spirit and in truth." We dined at John Venning's; the Prince Galitzin, Papoff, and Paterson, were the only strangers besides us. The Prince related some interesting circumstances about the Emperor, strongly evincing his Christian benevolence and tender feelings towards the afflicted, and also showing his piety.

First-day, 6th. We went over the Neva to D. Wheeler's, and attended their meeting. It has been a precious season to me. The Lord has lifted up the light of his countenance, and caused his face to shine upon his poor servant. I had been kept very low for a long season; days and nights of great distress had been mine. Blessed be the Lord, who reviveth again, by his Spirit, my drooping soul.

7th. Count Lieven having participated in another cup of affliction, by the death of his late wife's father, we have visited him again; the dear old man has made a peaceful end; he has departed in the hope of the Gospel, and of the mercy of God, through our Lord Jesus Christ.

9th. Yesterday and to-day I have been under sore distress from what we have seen and felt in abodes of wretchedness and misery. The prison near the Admiralty is so filthy, and the air so impure, that it much affected our heads and our stomachs. The prisoners, by their emaciated countenances, show that they also suffer by it. Ten of them were fastened, two and two, to a long chain, marching out to Siberia; what sufferings must these poor creatures have to endure, during so long a journey, to be performed on foot, and in the severity of a winter like this. May the Lord be pleased to open our way, in due time, to plead for so many sufferers, that their distress may be relieved. Among other places, we visited the houses of correction, (it should rather be houses of misery,) poor-houses, and also their great hospital. To some of these poor sufferers we were enabled to administer the consolations of the Gospel,

and we found broken and contrite spirits prepared to receive our testimony.

Fifth-day, 10th. Walked on the ice to Ochta. Our meeting was held in silence; the Lord himself condescended to minister to our spirits, and to refresh us in his presence.

14th. Our engagements have continued to be among the poor, and in visiting several schools. We had also a season of silent retirement in company with the Prince Galitzin, when on bended knees, prayers were offered up to the Lord for the help and guidance of his Spirit in all our movements; "Send forth thy light and thy truth, let them lead me and guide me," was our earnest supplication. We were visited yesterday by Skotchinsky, a pious and enlightened man; he has learned in the school of Christ; we had much satisfaction with him. We also attended the meeting at Ochta, our fellowship in silent travail was in suffering. I felt very low in the prospect we had of paying a visit to Michael, the Metropolitan of the Greek Church. The Prince Alexander has encouraged us in it, and kindly offered to make way for it. This afternoon was the time appointed for going there. We accordingly went to his residence, the monastery called "Alexander Nevsky," Papoff accompanying us. It is about three miles out of town, and is a great mass of buildings; the place of worship alone covers a large space of ground. The Metropolitan, to receive us very simply attired Quakers, had put on his rich pontifical garments; his apparel reminded us of the clothing of the High Priests under the Mosaical dispensation; under his large purple robe was a richly embroidered garment; he had a white tiara or mitre upon his head, on the front of which was a cross made of emeralds, diamonds, and other precious stones; from a golden chain on his neck hung a fine picture of one of their saints; on his sides were several small and large stars, and in his hands was a large string of amber beads; his beard was long and of a flaxen colour. He received us with much affability, and made us sit down by him; he soon began to inquire of our religious principles and practices, and much approved of our reasons for not

conforming to the compliments, language, and fashions of the world; the account we gave him of the Christian discipline exercised over the members of our Society pleased him much; he inquired also into our manner of conducting our religious worship; our care and practice in the acknowledgment of our ministers, and what object they have in going abroad in the service of the Gospel. We gave him the perusal of our certificates; he then said that he had not heard of any people acting on grounds so scriptural, and conformable to ancient apostolic practice. We entered pretty fully on the important subject of Divine inspiration, and the gift of the Holy Spirit, a manifestation of which is given to every man; to all of which he assented. We could not help, in allusion to some of the subjects that were treated upon, contrasting his rich attire with our simple one, and their pompous way of worship, with the simplicity of ours. We made several attempts to withdraw, but he evidently wished to have further conversation with us; ordered tea to be brought in, and finally on parting, he accompanied us to the door of the outer room, and, taking us by the hand, desired that we might remember one another in our prayers. We went thence to see Philaret, who is an Archbishop and Vicar of the Metropolitan. His habitation is also in the monastery. His apartment is of great simplicity, like the cell of a monk; the little furniture in it corresponds therewith; his dress is the same that the Greek clergy have worn for several ages—a black gown, black cassock on his head, a long beard, and his long hair hanging on his shoulders. He is a man of learning, acquainted with most of the ancient and modern oriental languages; but he bears the marks of great humility; he is considered a man of piety and spiritual-mindedness. We think, from what passed during the long opportunity we had with him, and from what is told us by persons acquainted with him, that he deserves such a character. He stated that the knowledge of ancient languages may facilitate the understanding of the words written, but that the Spirit of God alone can give a right knowledge of the things of God; for they can only be spiritually discerned. In a very modest

manner. he said that he should wish to know why we declined the practice. so general among the Christian churches, of partaking of the communion, or, as he called it, the Eucharist. After stating to him what we apprehend constitutes the real Christian. according to the definition given in the Scriptures, "If any man be in Christ, he is a new creature," we described what this new birth or new man is; then we proceeded to answer his question, showing what bread, living bread, the Christian is to feed upon—in reality and not in shadows; that to live on Christ, through his Spirit, is the only living bread of the soul; it is the only food that nourishes it unto eternal life. On which he said, "We have had hermits amongst us, who, from various causes, have lived entirely secluded from the world, to whom it would have been impossible to participate in the outward communion of bread and wine, or in any of the ceremonies in the worship of God or other like practices, but who, nevertheless, in their solitude did really feed on the Lord Jesus Christ by his Spirit, through living faith in him; they had no places of worship to resort to, no man to minister to them, but the Lord Jesus Christ, the Minister of the Sanctuary was their minister, and their worship was in spirit and in truth." Philaret further said, "All these forms, ceremonies, and ordinances, that have been introduced into the churches, though they be performed with ever so much sincerity and devotion, can only be, as the law was to the Jews, 'a schoolmaster to bring us to Christ.' He is the end of all these things and their substance." Philaret has been a useful instrument of much improvement among the clergy. The Emperor, who knows his worth, places great confidence in him; to him, therefore, is committed chiefly the selection of suitable persons, best qualified by their piety and spiritual-mindedness, to fill important places in the Greek church; and at the head of their large schools, of which there are several in the Empire, supported at the expense of the Government, containing each from nine to twelve hundred pupils. These are chiefly composed of the sons of the clergy; according to their capacities or inclinations

they pass from these schools to the clerical office, or stations in the civil department; every one intending for the priesthood must marry before he can be ordained; but when he loses his wife by death, he cannot marry another; if he chooses, he can retire to a monastery and thus become eligible for a higher station in the church than simply that of a priest. The monks do not marry. Michael, the Metropolitan, was some years since a priest in one of the churches in this city, and was a man of piety, concerned for the religious advancement of his parishioners, and induced to preach to them in a language they could understand. The general practice of the clergy has been to perform their public service and read the Scriptures in the Slavonian language, which very few among the people understand. After a while, Michael's wife died. Some tried to persuade him to retire to a monastery, for which he felt no inclination; but Paul, who was then Emperor, and had much approved of his giving public religious instruction by preaching, sent him word that on a certain day he should attend at the monastery, "Alexander Nevsky," where he should take the vows of a monk. Michael could only consider this message of the Emperor Paul as an absolute order which he must obey; however reluctantly, he went at the time appointed; Paul was there, and as soon as the ceremony of being made a monk was ended, the Emperor had the mitre and garments of a Metropolitan brought in, (that office was then vacant), and had Michael, to his great astonishment, invested with them, and ordained to that station.

22nd. We have had various religious opportunities. Some of these were held at our lodgings, where Skotchinsky has brought several pious persons, like himself. They are wearied out with their forms and ceremonies, and seek after the substantial realities of religion. Some of them speak German, and have gratefully received religious tracts in that language. We have visited several of these people in their families. They are mostly in humble life, and perhaps better prepared to receive the simple truths of the Gospel with readiness than the wise and rich in this

world. There are some, nevertheless, of the latter class, whose hearts appear broken down by the power of Truth. We have been twice at Ochta. The meetings were refreshing seasons, and were attended by a few of those serious individuals that come to our lodgings for the purpose of waiting together on the Lord. On our last return from Ochta, we had a narrow escape. On passing over the Neva, the ice broke in under us, but our Almighty Preserver rescued us from a watery grave: blessed and praised be His adorable name. This day we had an agreeable visit from Reichel, a Moravian Bishop, who, with his wife and daughter, are on their way to Sarepta, on the Caspian Sea. He appears to be a humble and pious man.

23rd. Spent some time at the Senator Hablitz's. for the second time. He was Ambassador to Persia for several years, and has returned in very poor health. He now feels much more concerned to seek after the things pertaining to his soul's salvation than for the politics of this world, in which he had been absorbed for many years of his life. We were met there by Skotchinsky, who is of one of the most ancient and noble families of this Empire. He takes great interest in prisons and schools, and he wished to hear our observations on our visits to those places. We hope he may be of service towards the removal of some of the great miseries that we have beheld in many of these places.

At this time, S. G. writes

TO WILLIAM DILLWYN.

Petersburg, 23rd of Twelfth month, 1818.

This is a great place, the capital of a great Empire; though we see that much is to be done, and that there is an open door with many precious minds, I have never entertained any prospect of our doing great things; yet I rejoice in the humble station of a waterer. Divine aid is afforded to diffuse a few of the drops that He first puts himself into the vessel, over some of his precious and thirsty plants, to whose acquaintance He brings us:

for these my soul is often in secret travail; and I believe we are in our right place, though it be often one of deep inward suffering. From the accounts some may have of our often meeting with great and public characters, and of the open door that the dear Master has been pleased to set before us in many of them, they may conclude that we ride about on the King's horse; but, from the exalted state in which Mordecai appeared placed, he saw and felt full well the humble station he must speedily resume. Though there is an outside washing and anointing, yet the sackcloth may remain underneath; and, as to myself, I see very little prospect of its being loosened from my loins, so long as I continue in this mutable state. But do not conclude from this that I repine in any degree, as complaining of my allotted portion; for, contrariwise, I may even now, as frequently through the mournful days of my pilgrimage, "with the voice of thanksgivings and praises publish the Lord's wondrous works." They have been marvellously displayed on our behalf, poor solitary pair as we often feel to be, when going from city to city, and from nation to nation.

The journal proceeds:

24th. My beloved friend William Allen being unwell, I went alone to Ochta, to attend the meeting there. I walked the whole distance, going and returning, and enjoyed the retirement of the walk; — the blessed Master condescended, in mercy, to be with me in the way, and to enable me to renew my covenant with him. He has also renewed my faith in his promise that he would lead me and protect me in the path of duty. Our meeting at Ochta was owned by his Divine presence. We are permitted to have many seasons of refreshment from the Lord with our dear friend Daniel Wheeler, and his family. Our fellowship of spirit is sweet. This evening I spent a little time at Count Lieven's with his family, which leaves a precious savour on my mind.

28th. We have passed, this morning, about two hours with the Prince Alexander Galitzin, which we generally do

every Second-day morning. from nine to eleven o'clock, for the purpose of religious retirement, and to wait together on the Lord; or for mutual religious edification. We have also frequent seasons of this sort with the Princess Metchersky, her sister, the Princess Sophia, and several others, both in high rank, and those of the poorer class. The Lord is no respecter of persons; he is good to all that seek him, and to all that call upon him.

31st. We had a visit from five pious persons; one is called a General. Three of them appear to be men of meek and quiet spirits, who have withdrawn from outward forms of worship and ceremonies, and seek for God in the temple of their hearts. We had a satisfactory time together.

Ninth of First month, 1819. The last few days we have been very closely engaged in visiting various extensive public institutions, mostly under the care of the Empress-mother. Among these are retreats for poor widows; hospitals; and a deaf and dumb establishment, an institution for about two thousand children, where every care in a moral and physical sense, appears to be bestowed. The foundling hospital is also on a very extensive scale. At a proper age, the children are well instructed. Some receive a complete education, others learn a variety of useful trades. In these visits we were accompanied by Prince Galitzin, uncle of Prince Alexander. He has the general oversight of all these institutions of the Empress-mother, and has readily made way for our having religious opportunities whenever we felt it our duty.

11th. The Emperor, who was absent, has now returned to Petersburg, and sends us word by the Prince Alexander Galitzin that, as soon as he can make way for it, he wishes to see us. Two pious persons, whom we had not seen before, visited us last Seventh-day, and went with us to the meeting at Daniel Wheeler's, yesterday. They are very serious in their deportment, and tender in their spirits; almost every day we come to the knowledge of some such characters.

15th. Accompanied by Skotchinsky, we visited some

poor pious families, among whom we have found Christian faith exemplified. We had also a solemn season with a young man, who, constrained by Divine love, has left bright prospects in the world, to go as a missionary to Siberia; he feels much for the prisoners sent there, and for the pagan nations thereabouts; he is now endeavouring to acquire their language, and has begun the translation of the New Testament, to take with him; it is to be printed at the Bible House here, where they have in the press or are preparing to print the Scriptures in twenty-eight different languages.

24th. We received a note last evening, stating that the Empress-mother wished to see us at the Palace; but on our going there to-day, we found that the information of the very sudden death of her daughter, the Queen of Wirtemberg, has just been received; this affecting event is deeply felt by the Emperor, especially; she was a much beloved sister to him. When with him in England, she was the widow of the Duke of Oldenburg, and afterwards married the King of Wirtemberg. Amidst our various engagements we have visited a school, just established on the Lancastrian plan, for the benefit of the military, but which is designed to spread this system throughout the empire of Russia. We saw at that school young men, Russians, Calmucks, Tartars, Cossacks, &c., from various parts, who are preparing to teach that system in their several regiments, after they have acquired the knowledge of it; we were surprised at the quick intelligence they display; so that their progress in learning is very rapid. But we were much grieved on finding that some of the lessons given them to read or write, are sentences taken from such authors as Voltaire, &c., and of a very demoralizing tendency; this induced us to go to the office where those lessons are printed, and on looking carefully over them we found among them impious and deistical sentiments; some very obscene, some from the ancient philosophers, and one out of Cicero: "When life becomes a burden, it is magnanimity of soul to release ourselves from it." We felt deeply the incalculable mischief

that may thus be done, and are very anxious to do all in our power to prevent the evil. No time is to be lost.

The more we have dwelt on the subject, the more sensible we are, that, by the introduction of suitable lessons into these schools, the knowledge of the principles of vital religion, piety, virtue, morality and justice may be extensively spread over this vast Empire, and various vices and immoralities exposed and proclaimed against, and that the knowledge of the blessed Truth, and of that salvation which comes by our Lord Jesus Christ, may be brought to those who are now totally ignorant of it. But in the prosecution of such a work, we are well aware that the jealousy of the clergy of the Greek Church should not be at all excited, and that no sentiments should be expressed in these lessons which might have that tendency. It is therefore intended that the simple language of Scripture only shall be brought forward, and having so far prepared our plan, we expect diligently to prosecute the work.

In carrying out this important concern, in which they were heartily joined by Dr. Paterson and his wife, and both the Vennings, these devoted servants "whilst closely engaged during the day," in their Gospel labours, "spent parts of some nights" in preparing a series of Scripture lessons of a very comprehensive character. For this purpose they "cut up several Bibles,* taking a verse here and another there,

* The Editor has now before him, two of the identical French Bibles used on the above occasion. They are at present the property of Wilson Armistead, of Leeds, and are not without some historical interest: on the leaf before the title-page each has the following memorandum, signed by its former owner:

"One of the Bibles out of which selected passages were cut, and first pasted on blank paper by Stephen Grellet and William Allen, when in Petersburg in the winter of 1818-1819, wherefrom lessons were printed for the use of Russian Schools, and since adopted by the British and Foreign School Society, in London." "SAML. STANSFIELD."

Dr. Paterson, in his interesting *Reminiscences of Bible Circulation*,

and neatly pasting them in a book, arranged under different heads, so that it was obvious at first sight that the work contained nothing but Scripture." These lessons were not only adopted, by order of the Emperor, for the use of schools in Russia, but translated afterwards into many languages, and extensively used in different countries, leading the young to an acquaintance with the Holy Scriptures, which they could not easily have gained otherwise.

1st of Second month. Besides the meetings for Divine worship that we frequently have, we continue to visit places where the door is open for religious service, as in the hospitals, poor-houses, schools, &c. Frequently also we are visited by pious and inquiring persons. Some of these have come to Petersburg from a distance, to confer with us on religious subjects. To-day, two Russians that we had not seen before, came to our meeting, and they tell us of three others that reside one hundred and fifty versts from here, who are expected shortly for the purpose of also being with us. May the Lord bless our feeble endeavours to labour in his glorious Gospel, and to exalt his holy name among the people.

At one of our late visits to the Prince Alexander

remarks: "Prince Galitzin was highly delighted with the work, and said that if our friends had done nothing else but this in Petersburg, it was well worth while having come." Dr. P. adds: "Though humble in appearance, it was in effect a truly great and blessed work. As far as the Old Testament was concerned, the translation into the modern Russian had to be made on purpose, into the language of the people; and to this day, with the exception of the Psalms, this is their only Bible. Blessed be God, it contains all the leading facts, and doctrines, and duties of Divine revelation. The child who thoroughly knows it, may truly be said to 'know the Scriptures, which are able to make him wise unto salvation through faith in Christ Jesus.' We all loved these good men. Certainly, like myself, they had come to Russia just at the right time. The way was not open sooner, either for prison or school plans, and a few years later it would have been shut. Thousands and tens of thousands have profited by their plans."

Galitzin, he related to us an interesting circumstance that occurred lately in Finland. Some children from seven to nine years of age, were so brought under the sensible influences of the Spirit of God, convincing them of their sins, that, on their going to or from school, they retired into the woods, and there put up their prayers to the Lord, with many tears. By degrees their number increased. The parents of some of them found them thus engaged, and with rebukes and stripes dispersed them; but the parents of others, who had noticed the increased sobriety and good behaviour of their children, encouraged them to meet together in their houses, and not to go out into the woods. The children did so, and some of these parents, observing their religious tenderness, and hearing their solemn prayers to the Lord, the Redeemer and Saviour of sinners, felt themselves strong convictions of sin. They joined their children in their devotions, and a great reform took place in that part of the country. This excited the angry feelings of the priest, who was a bad man, and a drunkard. He went to the magistrate, to enter his complaints against both children and parents. The prosecution issued in their all being sent to prison. They had been some months in confinement, when Prince Alexander Galitzin heard that *children* were in prison on account of religion. He thought it so strange an occurrence that he sent confidential persons to inquire into it. They found so much religious sensibility and tenderness in the children, that they were greatly surprised, especially at the simplicity with which they related how they had been brought under trouble because of their sinful hearts, and how they had felt that they must pray to the Lord Jesus Christ, who alone could forgive them and enable them to live in a state of acceptance before God. Being inquired of, if their parents or others had not put them on doing this, they said that so far from that, they were afraid that their parents or any one else should know how it was with them; that they retired privately in the woods to pray and cry with tears unto the Lord. The parents also stated that the children had been the instruments of bringing them to a

sense of their sinful lives, and to seek to the Lord that he might give them a new heart and pour forth his Spirit upon them. Moreover, it was found that the conduct of these people and children had been such during their imprisonment as to comport with their Christian profession. The Prince ordered their release, and had the priest and magistrates severely reprimanded, and removed from their offices. The Emperor having heard of all this, and of the great sufferings to which these families are reduced in consequence of their long imprisonment, which took place last year before harvest, ordered that all their losses should be liberally made up to them, making ample provision also for their present support. The Prince told us of some other instances that occurred lately in Russia, of children who have been brought under the influences of the Holy Spirit, and rendered instruments of good to their parents and others; they felt it their filial duty so tenderly to plead with them, on account of their drunkenness, swearing, and other vicious habits, as to prevail upon them to forsake their evil ways.

About this time, Stephen Grellet was "brought into great heaviness," under the apprehension that it was not improbable that his companion would soon have to leave him.

"My beloved William Allen," he writes, "when he left England, did not see his way with clearness to accompany me further than this place, and he has it now under his close consideration to leave me to proceed without him in my further religious labours in this Empire, and other distant nations to which the Lord calls me. The prospect of such a separation, should the Lord permit it to take place, is a close proving to me; it leads me again to surrender my life and my all to the Lord, and to endeavour to rely wholly upon him—yea, to live in faith on his gracious promise, that he would provide all things necessary for me. He has hitherto done so in a wonderful manner. The path before me, previous to entering Norway and Sweden, Finland and

Russia, appeared as dark and discouraging as it now does; yet the Lord, my blessed helper and guide, has made a plain path for my feet, and has enabled his poor servant to proclaim his great name, and the unsearchable riches of Christ, in palaces and in dungeons, and among the poorest of the people; and now I wait, with deep reverence, to see what the Lord will do. As he put it into dear Allen's heart to come thus far with me, he can also give him a commission to accompany me further. To live by faith—how precious!"

He was not long left in doubt. This trial was soon cleared away. William Allen found that he could not leave him, and they continued their course of faithfulness together.

CHAPTER XXX.

Third visit to Europe.

Russia. — Petersburg, Continued.

Though the Emperor had returned to the capital, they had not yet seen him. But they had subsequently two interviews with him, and also spent some time with the Empress and the Empress Dowager. As the time of their departure drew near, they were indefatigable in the earnest pursuit of the object of their Gospel mission. Stephen Grellet goes on to say: —

10th of Second month, 1819. We have been several times with Count Miloradovitch, the Military Governor of several provinces. He has kindly made way for our admission to several prisons. He inquired what we had observed amiss, that might be remedied. We told him that much might be done, but that there were certain things that should be attended to immediately. We remarked upon the great impropriety of confining men and women indiscriminately in the same apartments, and the demoralizing effect it must have; the soldiers on guard, being placed inside the wards, adding to, rather than diminishing the evil. We represented the great filthiness of the prisons, which are full of the most disgusting vermin. and do not appear to have been cleaned for years. We suggested that as they have several large prisons, totally distinct, they might easily confine the women in some, and the men in others; taking care to make an entire separation between the older offenders and the

young prisoners, and those confined for small offences; and to keep out of doors the soldiers on guard. To this the Governor replied, "all this *can* be done." On our being with him to-day, he said: "*all these things have been done.*" The prisoners have been furnished with brooms, brushes, water, lime, &c., &c.; they have themselves thoroughly cleansed their prisons, and care has been taken that daily attention shall be paid to cleanliness henceforth. The Governor seems disposed to have many other improvements made, and especially to prevent, as far as he can, the oppression of many of the country people coming to the town, by the police officers, who, for very small offences, or even on suspicion, send them to these prisons, where they are soon stripped of the few valuables they may have, even to a hat, or a coat. He has taken active measures to suppress this. Thus, with gratitude to the Lord, we see a little fruit resulting from our painful labours among these sufferers. We have also succeeded in having many released, who had been in prison for months because their passports were irregular, or they had come to the city without them.

The Governor has considerably reduced the number of places where strong drink is sold, confining these, as formerly, to cellars where no seats are allowed. No kind of gaming is permitted, nor anything that can induce the poor objects resorting there, to remain longer than to swallow their fiery water. During the absence of the Emperor, the Minister of Finance, in order to increase the revenue arising from the consumption of strong drink, had allowed the sale of it in upper rooms, coffee houses, &c., to the great demoralization of the people, who would be ashamed to go into the cellars. The very day of the Emperor's return to Petersburg, the Governor said to him, "which do you prefer, the increase of your revenue, at the expense of the morals of your subjects? or their well-being, in not being enticed to evil?" The Emperor readily replied, "that the well-being of his people was far more dear to him than his revenues." On which Miloradovitch said, "in your absence they have considerably increased the consumption

of ardent spirits, by allowing them to be sold out of the cellars; and thereby drunkenness and vice have proportionably increased; but, if it is agreeable to you, I will have those places shut up." "Do so," said the Emperor. That very evening the Governor had it done.

Having told us that the Countess Potozka desired to be acquainted with us, he accompanied us to her palace. Her principal residence is in the Crimea, where she has large estates, with a numerous population upon them. She has established schools among her people, and appears to feel concerned for their moral and religious improvement. She has some knowledge of our Christian principles, and told us that she has, for years, ceased to use formal prayers, but that she silently waits for qualification to approach the throne of grace, and to put up her prayers to the Lord, in whom is her only hope. She is in the frequent practice of religious retirement. It is on her grounds that John Howard was buried, near Kherson. He took the jail fever there, during his visits to the prisons. The Countess readily accepted some books we presented to her, treating of our principles.

On our return to our lodgings we found a messenger from the Emperor waiting for us, with the information that he would receive a visit from us at six this evening. At the hour appointed another messenger came to shew us the way to the private apartments of the Emperor. We found him alone, and he received us with great affability, "like old friends," he said. He made us sit down on a sofa on each side of him, and recurred feelingly to the visit we paid him in London, by which, he said, his mind was encouraged and strengthened, under the trying circumstances then attending him. He made many inquiries of a religious character, which evince his concern to obtain a saving knowledge of the blessed Truth; he has a good understanding of the Scriptures, and clear views of that salvation which is through faith in our Lord Jesus Christ, in whose grace and merits alone he trusts. The influence of the Holy Spirit is a subject on which he appears to delight to dwell, being, as he calls it, one of the corner stones of the Christian religion; for if a man has not the

Spirit of Christ, he is none of his; and if the things of God can only be known by the Spirit of God, then what hope of salvation can a man have who is destitute of or disregards that Spirit? He inquired of the nature of our various religious engagements since we have come into Russia, and in what state we had found the public establishments, particularly the prisons. We were glad to have the opportunity to acquaint him with the wretched situation of several of these, and of the poor-houses also. We alluded especially to the prison at Abo; we showed him the sketch, taken there, of a man with his fetters upon him. The Emperor was much affected, and said, "These things ought not to be; they shall not continue so." We also represented the case of the man there who had borne these heavy chains eighteen years, for having threatened, in an unguarded moment, to strike his mother. The Emperor appears to be much interested in the subject of public education; we therefore told him of the visit we made to the Lancastrian school, and how greatly pained we had been in noticing there, and at the printing office, that their lessons were a selection of sentiments calculated to demoralize the people, and bring them into a far worse state than that in which their ignorance places them at present; that, on this account we had been induced to begin to prepare a selection from the Scriptures, under the name of "Scripture Lessons;" we then gave him a brief outline of the contents of the little work. The Emperor remained a few moments absorbed in deep thoughtfulness, and then said, "You have done the very thing that I was anxious should be done; I had for a long time been contemplating how that mighty engine, general public education, might be used for the promotion of the kingdom of Christ, by bringing the people to the knowledge of the dear Redeemer, and to the practice of Christian virtues; send me immediately what you have prepared."

The Emperor spoke in strong terms of his regard for Daniel Wheeler, and considered his coming to Russia as a blessing to the people. "It was not," he said, "the cultivation of morasses, nor any outward object, that led me to

wish to have some of your Friends come and settle here; but a desire that, by their genuine piety and uprightness in life and conversation, an example may be set before my people for them to imitate, and your friend Wheeler sets such an example." After this, he said, "Before we separate for the present, let us spend a short time in religious retirement together." We were disposed to do so, for we felt the Lord's presence and power very near; we continued for a time in solemn silence; our spirits were contrited together: —after awhile, feeling my mind clothed with the Spirit of prayer and supplication, I bowed before the Divine Majesty on my knees; the Emperor kneeled by my side; we had a humbling and grateful sense that the Lord condescended graciously to hear our prayers; we continued a short time in silence afterwards,—when we retired, the Emperor expressing a desire shortly to be with us again. We were about two hours with him.

14th of Second month. During the last few days, besides attending, as usual, the meetings at Ochta, we had several others in this place, and have visited large establishments under the especial care of the Empress-mother, particularly her schools for young women; one is for the nobility, and contains five hundred girls; another is for the daughters of the burgesses. They remain in these schools several years, and their education extends to an acquaintance with domestic economy and the general management of household affairs; the literary education they receive is on a liberal scale; they learn several languages, particularly the French and German. Some females of high rank, like many of the men, can speak fluently eight or ten different languages. I have been with some who spoke fourteen with ease. The Russian is a difficult language, but it gives great facility to the well pronouncing of others. We felt a great interest in these young persons; their minds appeared open to receive our communications, offered in Gospel love; we were accompanied in these visits by the Chamberlain of the Empress. My dear friend, William Allen, is my fellow-helper in these religious engagements; soon after we came into Norway, he

felt constrained by the love of Christ vocally to proclaim His name among the people, in the more public or private religious opportunities we had. By keeping close to the guidance of the Divine Spirit, and being faithful to the Lord's requirings, he has grown in the gift of the ministry of the Gospel committed to him; he exercises it in much watchfulness and humility; he is indeed a great comfort to me as well as a co-worker.

By appointment of the Empress-mother, we went to her palace; Count Skotchinsky received us, and we were soon introduced to the Empress, in her private apartment. Her attendants kept at a respectful distance. She was at first tenderly affected on seeing us, feeling keenly the removal by death of her daughter, the Queen of Wirtemberg, whom she knew we had seen in London. Having heard that in the course of my journey I intended to be at Stutgard, she requested I would not omit to visit her motherless grandchildren. We could but commend the order and care maintained in the schools under her patronage that we had visited, but stated that we greatly regretted that the education of the girls, among the mass of the people in this city, is totally neglected; that we had not been able to hear of one single school for them, and that we found, on inquiry, the same neglect prevailed throughout Russia. To this perhaps might be partially traced the miserable, comfortless manner in which many of the people live, and the prevalent habit of drunkenness among them; whereas, were their houses made comfortable by the good management of the wives, they might be induced not to spend their time in improper places, and in bad company; mothers, having received a virtuous education, might extend the same towards their offspring; we therefore urged the necessity for girls' schools, under the care of pious, well-concerned female teachers. We acquainted the Empress also with the great exposure of females in prisons; how many girls were sent there for very trifling offences, even a simple informality in their passports; they might enter the prison with virtuous habits, but leave it initiated in vice. We also told her

that visits to those prisons by females, capable of advising and instructing such poor sufferers, might be highly beneficial; to all which the Empress feelingly assented. Conversation on serious and religious subjects opened an easy way for us to draw her attention to things that pertain to the kingdom of God, and to eternal life, and to represent to her how important it is, that by the grace of our Lord Jesus Christ and our co-operating therewith, we be found prepared to appear before God in a state of acceptance, whenever he permits the slender thread of our lives to be cut. She was serious and tender, and on parting from us said, "I wish to be kept fresh in your prayers." The whole of our conversation was in French, which she speaks very well; as is generally the case with people of rank here.

This evening our little meeting, held at our lodgings, was a refreshing season from the Lord's presence. He condescends to give us to see, with some clearness, the way through which we are to be directed when ready to depart hence, and we hope the time for it is drawing nigh; dear Allen also sees with clearness that his place of religious duty is to keep with me, at least till we reach the Grecian Isles.

First-day, 21st. Our meeting to-day at Ochta was held in silence. O how precious it is to feel that blessed promise verified, "They that wait on the Lord shall renew their strength."

26th. Among some of the interesting persons that we have met with the last few days, is the Baron Stackelberg; he is from Revel, in Esthonia, a man of piety and great benevolence, and is the person who first set free the serfs on his estates; he was for a while subjected to many difficulties, even to persecution, from his neighbours; but his example has been followed by many who had at first cried out loudly against him. The improvement made by the peasantry in those parts, since they were liberated from their servitude, is great. The first man to whom the Baron gave freedom has become pious and useful; the Baron considers him as his right hand man, in the introduction and general care of the schools on his estates; he has also

an establishment for the purpose of training schoolmasters for other places.

7th of 3rd month. Several strangers came to our meeting to-day. I was enlarged among them in preaching Christ, the Saviour and Redeemer, who indeed sits at the right hand of God in that glorified body wherewith he ascended up to God after his resurrection, but is also very near to us, dwelling in the hearts of his followers by faith. I therefore very pressingly exhorted them to walk and live in the Divine fear, as in his presence.

9th. We spent, as we usually do once a week, about two hours with Prince Alexander Galitzin. He told us that the Emperor had given orders for the immediate translation from the Slavonian into the Russian language of those portions of the Bible, in our Scripture Lessons, that are not already translated, and to have those Lessons immediately printed. The New Testament in Russ is *now* printed, but the Bible is not yet done; the translation not being completed. The Emperor being apprised that the time of our departure is near, has directed the Prince to have letters of introduction prepared for us, addressed to the Governors of the Provinces, through which we travel, and to his ambassadors to those nations where we may come, recommending us to them; the expressions used by the Prince are, "to recommend you, as being well known to him, the Emperor." We have also called on the Metropolitan, and Philaret the Archbishop, to take leave of them. Our interview with the latter was truly solemn and very contriting; he unfolded to us, in much Christian freedom and tenderness, his religious scruples and exercises, and during a short time spent in silence, we witnessed the fellowship of the Spirit with one another, for the baptizing power of Truth was over us; he was much affected on parting, took us in his arms, and gave us a kiss of Christian love. After our return to our lodgings he sent us short letters to the several persons whom he knows to be pious and spiritually minded, and who are on our way towards the South of Russia.

14th. Our departure appearing to be at hand has brought

us under very close engagements during these last days; we have had many services of a public and more private character; some of these partings, which most probably are a final separation from one another, have been very solemn; we rejoice that we can entertain the hope, that we leave behind us a seed that the Lord has visited. Many of our private opportunities are also tendering seasons; the one we had this evening with the Emperor was particularly so. Having received information that he would be pleased to see us this evening, we went at eight o'clock, the hour appointed. He again received us in his own apartment, to which we went by a private door and staircase, without passing among the guards, or the persons attending at the palace; no one, anywhere, has appeared to take offence at our keeping our heads covered. He received us with cordiality as before. One of the first things he said was, that the chains we saw on the prisoners at Abo were now removed, and that the man we told him of, who had been eighteen years loaded with fetters, was now liberated, and orders were given for the better treatment of the prisoners generally. He requested also, that in the course of our visit through Russia, we would communicate directly to him, whatever we may notice in the prisons, or other places, that we may think proper to bring before him. The Military Governor had related to him what we had said of the improvements that might be made in the prisons in Petersburg, and he was pleased that the Governor had so speedily attended to it; he added, that the Empress, his mother, had given him some relation of the visit we had made to her, with which she had been very much pleased. She told him also what had been said respecting the neglected education of the daughters of the poor, which she had taken much to heart, and he also felt so much the necessity of a speedy remedy, that yesterday he made appropriation of money sufficient to establish and support six schools for that class in this city, so that they might receive a virtuous and religious education. He said he had carefully looked over the Scripture Lessons that we had prepared, and was delighted with them; that had we come to Russia for no

other service than this, it was accomplishing an important work; that he would have these Lessons introduced for the use of all the schools in his dominions. He also gave us an account of the manner in which he was educated from a child, under the care of his grandmother, the Empress Catherine. The tutors placed over him, he says, were men possessed of some good qualities, but they were not Christian believers, consequently his early education was calculated to estrange him from serious impressions, and yet, after the manner of the Greek Church, he was trained up in the habit of repeating some formal prayers, morning and evening, but he disliked the practice of it; several times, however, after having gone to rest, he so strongly felt the convictions of sin, for the impropriety of some parts of his conduct during the day, that he was constrained to rise from his bed, and on his knees with tears to entreat the Lord's forgiveness, and strength to act with more watchfulness. These strong convictions continued with him for a length of time; but, by degrees, for want of attending to them, they became more and more faint; with dissipation, sin gained more and more ascendency over him; but in the year 1812, the Lord's visitation in love and mercy was renewedly extended to him in a powerful manner. It was about that time that a pious person, (it was the Prince Alexander Galitzin who had been brought up with him,) recommended him to read the Scriptures, and gave him a Bible, which he had not seen before. "I devoured it," said the Emperor, "finding in it words so suitable to, and descriptive of the state of my mind. The Lord by his divine Spirit was also pleased to give me an understanding of what I read therein; it is to this inward Teacher alone that I am indebted; therefore I consider Divine inspiration, or the teachings of the Spirit of God, as the sure foundation of saving knowledge." He said much more on these subjects in a feeling manner. We entered pretty fully into the nature of the peaceable kingdom of Christ, and to what the Spirit of the dear Redeemer, who is Love, would lead all those who are obedient to his dictates; on which he

stated, how great his soul's travail had been that wars and bloodshed might cease for ever from the earth; that he had passed sleepless nights on account of it, deeply deploring the woes and misery brought on humanity by war, and that whilst his mind was bowed before the Lord in prayer, the plan of all the crowned heads joining in the conclusion to submit to arbitration whatever differences might arise among them, instead of resorting to the sword, had presented itself to his mind in such a manner, that he rose from bed, and wrote what he then so sensibly felt; that his intentions had been misunderstood or misrepresented by some, but that love to God and to man was his only motive in the Divine sight. He was in Paris at the time he formed that plan. We had spent a considerable time conversing on these very important subjects, when he said, "we are then going to be soon separated in this world, but I am a full believer that, through the Lord's Spirit, we may, though separated one from another, feel the fellowship and communion of spirit; for with the Lord there is no limitation of space." He requested that we would write to him as to a Christian friend, through Prince Alexander Galitzin. "Finally," said he, "I have one more request to make, that before we separate, we silently unite once more in waiting on the Lord, if so be that he condescend to give us a manifestation of his Divine life and presence, as he did on former occasions." We were prepared to accede to his request, for we felt in a precious manner the wings of heavenly love to be stretched over us. The Lord was present during a solemn silence that came over us; our souls were very reverently prostrated before him; he himself ministering to us in a most gracious manner. After a while, in the love of Christ, I felt constrained to impart a few words to the dear Emperor for his encouragement, that he may hold fast in the ways of the Lord unto the end, fully relying on the efficacy of his Divine grace to preserve him from all evil, and to strengthen him for every good work. He was bathed in tears; then dear Allen, on bended knees, supplicated the Lord on his behalf, and that of his people. The Emperor, who had kneeled by him, continued some

time thus prostrated, after William had ceased utterance. Our separation was solemn. It is very humbling and wonderful to me, to see how the Lord has opened a way in these nations where I saw none at all; truly the promise, "the Lord will provide," has been fulfilled in a remarkable manner; and besides, a door, towards the further labours of love that may be required of us in this Empire, is now open, so far, at least, as this can be effected by the good will of the Emperor; but to the Lord alone we must look to give us an entrance into the hearts of those we may visit, to send forth his help to us, and his blessing on our feeble efforts to advocate his blessed Truth. May he strengthen us to plead with our fellow-men to turn to Christ, from darkness to light, and from the power of sin to himself.

15th. Prince Alexander Galitzin sent us a message last evening that the Empress Elizabeth, the wife of the Emperor, wished to see us this forenoon, if we could possibly spare a little of our time to her. We were very closely engaged, but the religious feelings I had towards her five years since, when at Carlsruhe, were still with me, and the prospect of our departure without having seen her seemed like leaving something undone, therefore we readily accepted the invitation. We went to the palace this morning, and she received us in her private apartment in a very modest manner, even apologizing for her request to us to come to see her; she had for some time wished for such an interview, but had been fearful to propose it; what she had heard of my visit at Carlsruhe made her regret not to have seen me there, and now, what the Emperor told her of us induced her to request this visit. Her heart was tender, and prepared of the Lord to receive what, in his love and counsel, we felt to be our religious duty to impart to her; she was bathed in tears. From what she told us, it is evident that Jesus, the Saviour, is precious to her; she is of a retired character, is seldom seen in public when she can avoid it; her dress generally is very simple; when she goes out she has only a plain, two horse carriage, with the simple cipher E upon it; whereas all the nobles have generally four horses to their

equipages; the Empress-mother has six. The Empress Elizabeth told us how frequently she envied the humble station in life of those maidens who carry the milk about St. Petersburg, in order that she might live in privacy and religious retirement, which she has not in her power to do now. This has been a very satisfactory visit.

We dined at John Venning's; none were present besides his family, and Prince Alexander Galitzin, Papoff, Paterson, and the widow of a pious clergyman, who is now the companion of the Empress Elizabeth; through the Emperor she had heard we were to dine here, and had invited herself, as she said, though she is a frequent visitor at the Venning's. She is a pious woman, who has learned both in the school of affliction and in that of Christ; the Empress is much attached to her. The Prince gave us several more interesting particulars respecting the dear Emperor; among others, the peculiar circumstances attending the renewing of those religious impressions that of latter years have been of an abiding nature with him. When the information was received at Petersburg that the armies of Napoleon had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to take their flight into some more secure place; for they expected the French would soon march for that city. The Emperor was preparing to go with the body of troops collected there to oppose them. Prince Alexander Galitzin had at that time many men employed in repairing his palace, which he continued calmly to go on with, whilst so many others were panic-stricken. Some envious persons told the Emperor what he was doing, and that he must be a traitor. He went to the Prince, and queried, "Galitzin, what are you doing? what means all this? every one prepares to flee, and you are building?" "Oh," said the Prince, "I am here in as sure a place of safety as any I could flee to; the Lord is my defence, in him I trust." "Whence have you such confidence?" replied the Emperor, "who assures you of it?" "I feel it in my heart," answered the Prince, "and it is also stated in this Divinely inspired volume"—holding forth the

Bible to the Emperor. By some inadvertent motion of the hand, the Bible fell upon the floor — open. "Well, permit me," said the Prince, "to read to you in that very place on which the Bible lies open before us." It was the ninety-first Psalm; on hearing which, the Emperor stood for awhile like a man astonished. The army, during that time, was marching out of the city. It is the usual practice on such occasions, or when the Emperor is to be absent for a length of time, that the last place he leaves is their great church. He repaired there; the portion of Scripture read on the occasion was again the ninety-first Psalm. The Emperor sent for the priest, and queried, "who told you to make choice of that particular passage of Scripture, this day?" He replied, "that nobody had done it, but that he had desired in prayer that the Lord would direct him to the particular portion of the inspired volume he should read, to encourage the Emperor, and that he apprehended that Psalm was the word of the Lord to him." The Emperor proceeded some distance, on his way; and late in the evening he felt his mind under great seriousness, and desired that the Bible should be read to him. When the person who came in for that purpose began, he also read the ninety-first Psalm. The Emperor, interrupting him, queried "who told you to read this? — has Galitzin told you?" He replied that he had not seen the Prince, nor had any one told him what to read; but that on being told he was sent for to read to the Emperor from the Bible, he had desired that the Lord would direct him to what was most appropriate for the occasion, and accordingly he had selected this portion of Scripture. The Emperor felt astonished at this, and paid the greater attention to what was read, believing that this must be of the Lord's ordering; he was therefore very solemnly and tenderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible. He was the next day with the Princess Metchersky, at Tver. They agreed to begin the Bible together, and regularly to read it every day, so that they might both read the same portion, on the same day, and be

able to communicate to one another the particular impressions or reflections, the reading of the day might have produced. The Prince tells us that the Emperor has directed proof sheets of the "Scripture Lessons" to be regularly sent us, that we may see how the work progresses.

16th. Philaret has sent us a feeling, Christian note, in which he desires "that the Lord may be with us on our way, as he was with his two disciples on their way to Emmaus." The Metropolitan has also sent us a Christian farewell. In the afternoon a number of persons joined us at John Venning's. We had a very precious and solemn religious opportunity together; our beloved friend, Daniel Wheeler, who was with us, closed it with a very precious offering on his knees before the Lord, ascribing praises and thanksgiving for the help granted to us, his servants, for the important work in which we have been engaged in this city; humbly praying, that He would be pleased to bless the work to his own glory, be with us who go, and be with him also, now going to be left behind, separated from his beloved brethren in person, but not in spirit.

At half-past six p.m. they got into a cabitzsky, a kind of large covered sleigh, which they had purchased for the occasion, and, "having bid an affectionate farewell to all those dear friends, who kept near to them to the last," they left Petersburg for Moscow and the south of Russia.

CHAPTER XXXI.

Third visit to Europe.

Russia.—Novgorod.—Tver.—Moscow.

It was no small comfort to Stephen Grellet, on his departure from Petersburg, to be able to look forward to the continued companionship of his beloved friend, William Allen. "During four months of the darkest season," the interesting little family group at Ochta had been "cheered and refreshed" by their company, generally two days in the week, and they had often been "comforted together by the mutual faith" of each other, and a sense of the loving-kindness of their common Lord. It was no wonder that the solitary few who remained behind should deeply feel parting with such friends. "They left us," says Daniel Wheeler ten days afterwards, "with minds full of peace,—beloved and regretted by all who had the happiness of becoming acquainted with them. The stream of Gospel love which was at seasons permitted to flow, when channels were open to receive it, has made, I believe, an impression on the minds of some, which will never be obliterated; and which has clearly evinced whose servants they are! They were, I think, of all men, most fit to move in such a work, in such a place, and under such circumstances."*

* "D. Wheeler's Memoirs, page 73.—Ed. 1842."

At Novogorod, S. G. continues his memoranda:

Third month, 18th, 1819. We came here this evening in twenty-four hours, one hundred and eighty-six versts from Petersburg. This is a large town; formerly it was very populous, and an extensive trade was carried on; it covers much space. We find none with whom to mingle in spiritual fellowship, and what we have seen of their prisons and poor-house greatly saddens our hearts; even their retreat for the poor widows of the priests, deacons and others connected with the clergy, and which stands close to their cathedral, is in a most wretched state; but their foundling hospital exceeds all. According to the statement they gave us, out of ninety infants admitted last year, seventy died a few weeks or months after admission. It is a great question whether these institutions, originally intended as establishments of mercy, do not more harm than good.

At Tver they made a little longer stay, and had some interesting engagements.

Tver, 22nd. Travelling three hundred and eighty versts in three days and two nights, we came here this evening. We found the road difficult, owing to the high drifts of snow, and the great number of loaded sledges that travel on it; many of them come from three to five thousand versts distance; they are mostly loaded with tallow, fish, hemp, &c.; it is supposed that from ten to twelve thousand of them pass daily on that road; one driver having the care of several.

24th. Here we have had the pleasure of meeting the Princess Metchersky; she is on a visit to her father and brother; the latter is the Governor of this province; we had a letter from the Emperor for him; he readily makes way for our admittance to such places as we desire to visit. We find their foundling hospital in a miserable state; here also, out of one hundred and eighty-four of the poor infants admitted last year, forty-two only remain alive; and according

to the ratio of preceding years, five only of these probably will reach twelve years of age. We had a letter from Philaret for Athanasius, the Archimandrite, with whom was another Bishop, from a distance; their hearts were open to receive the religious communication we made them; they accompanied us to their large school for the sons of the clergy, who were collected together; several other persons came in also. I felt my mind concerned to draw their attention from outward observances, forms and shadows, to Christ Jesus, the eternal substance. He is the Light of Life to whom we must come and whom we must obey; grace and truth come by him. He is the Rock of Ages on whom we must build; we have no other foundation. I unfolded to them what true religion leads to; what is the Christian baptism; and in what the true communion with Christ consists; several other subjects of vital importance were also laid before them. The young men were serious. The Bishops acknowledged that the truth, as it is in Jesus, had been declared to them that day. In the evening, the Archimandrite met us again at the Governor's; also his sister, the Princess Metchersky, and a pretty numerous company. Our minds were solemnized together, and the Lord gave us a fine opportunity to proclaim among them the everlasting Truth. Christ, the only Saviour, the way, the truth and the life, without whom none can come to the Father, was preached to them; they were tenderly entreated also to consider, if there is not a danger of having our attention turned aside from Christ, when we assiduously follow the many ways of man's device and invention, or are captivated by the spirit of the world. It has been a relieving season to us, and one also, we hope, of edification to that company.

We had religious opportunities in several schools, houses of correction, and prisons; also at the house of the Procurator-general, who is a man of a tender spirit; and another at his wife's mother's, who is a woman of piety; several persons had collected at their houses on these occasions. Pious individuals have come to see us at our lodgings; they are sober inquirers, who cannot be satisfied with their outward

forms of religion; their inquiry is, "what shall we do to be saved?

25th. Last evening we had another solemn religious meeting at the Governor's house: may the Lord perfect his work, which, through the operation of his Divine Spirit, he has begun in the hearts of several of these people.

Moscow afforded them a still wider field of usefulness, and many objects of deep interest claimed their attention. S. G. gives the following details of their numerous services:—

Moscow, 26th. We left Tver yesterday afternoon, travelling during the night, and arrived here this evening, one hundred and sixty-eight versts; the road is very bad by the deep snow and the great number of sledges upon it; we counted them as we passed during two hours and a half; they amounted to one thousand one hundred and thirty-three; but we are persuaded that during some other parts of the day, there were three times as many. The quantity of produce that goes down is immense; including beeves, sheep, fish, &c. The meat is frozen solid, and keeps so as long as the cold weather continues.

28th. The weather is intensely cold; a heavy snow storm, which began two days since, still continues, so that we cannot venture out of doors. Samuel Stansfield being here at the same hotel, has sat down with us in our little meeting, composed of three only. Our spirits were refreshed in the Lord's presence. We had felt very low, and under great discouragement, but the promise has been renewed, that He would guide our steps in the way in which he would have us to go, and preserve us therein, however deep the exercises and trials attending us.

31st. The day before yesterday we delivered various letters of introduction. Among others those for the Governor and Minister of Police. Our minds are here again brought deeply into feeling for suffering humanity, both for those

who now reap the evil fruits of their sins and crimes, and those who, through various circumstances that they could not control, are reduced to abject poverty, and have become the inmates of poor-houses. Free access has been given us to these places. One of the officers of police who speaks French accompanies us, and interprets for us. We have found the advantage of having such a person with us, for we had to pass several times under one of the gates of the city, on which is the image of a tutelar saint; a guard of soldiers stands continually there, and no one is allowed to pass the place without uncovering his head. We could not do this; but our attendant, fully apprised of our religious scruples, has uniformly made way for us. The prison of the Tribunal stands very near this gate; it is called the "Hole," and it is well named, for it stands in a hollow place, and is most gloomy; but cleanliness has of late much improved it. Another, called the Great Prison, is a large and commodious building, constructed on the best plan that I have seen any where, and kept very clean; the prisoners are also clean in their persons, especially the women, who are entirely separated from the men; the several degrees of guilt are also separated from one another. We had several tendering religious seasons among them, in their various wards. At their dinner-hour we were pleased to see, that in addition to the fare allowed by the prison, which appears sufficient, pious and benevolent persons sent baskets filled with good food; we were told they did this daily, and that to each of the prisons; so that prisoners in Moscow are treated better than in other places. This large city is divided into twenty districts, in each of which there is a Segees prison, like those of the same name in Petersburg; we visited fourteen of them to-day, and so close was the engagement that it was nine o' clock in the evening before we returned to our lodgings; our hearts are sad at what we have beheld. The greater number are confined for drunkenness; as soon as a drunken man falls down in the streets, he is carried into one of these prisons to prevent his being frozen to death; but here. or before they reach the prison, they are stripped of the little money they may have, or the good clothes, if they

have any; and in other respects, by the abuses of policemen, they are well fleeced before they are released, so that they pay very dear for their drunken frolics. We found also several confined here because of irregularity in their passports; many young women are among these. This is a very oppressive part of police regulations; country people, by such neglect or forgetfulness, are brought under severe suffering; sometimes it takes months before they are released.

Fourth month, 2nd. The last two days we visited the six other Segees, and two large hospitals for soldiers, founded by the Empress Catherine. We found about eleven hundred persons in them. They are kept clean and comfortable, and some evinced religious sensibility. We went also to a large establishment for the education of the children of soldiers, founded by the same Empress. It looks like a palace, and has about three thousand five hundred children; three days since they began to introduce into it the Lancastrian plan of teaching; a few sheets of the Scripture Lessons, which we prepared at Petersburg, are already sent here. We were gratified in a visit to a retreat for one hundred and fifty aged men and women, endowed by a benevolent person; every outward comfort appears to be extended to its inmates; they themselves speak of it with gratitude. Our religious opportunity with them has left pleasant impressions on our minds. We have also been to several schools for boys, and to poorhouses, supported by some of the merchants; but we find no schools of this sort for girls, the education of whom is very much neglected. This evening we spent some time with the Civil Governor. He is inquiring after the things that belong to salvation, and gratefully received several books in French that treat of our Christian principles; his mother is an English woman. We endeavoured in that family, to enforce the necessity of a pious life and conversation, and that without holiness no man shall see God; they were brought into seriousness and tenderness. Thus the Lord, who is no respecter of persons, but would that all men should come to the knowledge of the blessed Truth, calls upon us and enables us, his very poor

servants, to proclaim his glorious and blessed Truth to the poor and wretched inmates of prisons and poorhouses, and also to those that have their habitations in palaces, directing them all to the same Redeemer and Saviour, who is good and merciful to all that seek him with sincerity of heart.

3rd. We had a letter from Philaret for the Archbishop. He received us with kindness. We were greatly surprised, when he brought us into a spacious parlour, to find ourselves amidst a large company of the clergy, monks, &c. There were several Bishops among them, and two Archbishops; also some Princes from Georgia, who are of the Armenian Church. These are hostages to this Empire. The Inspector-General of the Posts in the Empire, a man of religious sensibility, had come with us, and kindly acted as our interpreter. Various inquiries were made respecting our Christian testimonies and religious practices, to which having answered, a door was open for us to impart to them some impressions made on our minds. I felt much, especially for the Georgian bishops and princes; seriousness prevailed over the whole company. At the conclusion of the meeting, one of the monks, who speaks French, came and sat near me, and alluding to some parts of my communication, said, "all outward rites and observances are but forms, Christ and his Spirit are the substance; this we must press after, without it nothing else can avail us." I had been brought under much exercise, when I found myself thus unexpectedly in such a company; great was my secret cry to the Lord that He would preserve us so close under his Divine guidance, that the blessed cause of Truth might receive no wound, but rather that his Holy name might be exalted. He has very graciously heard the voice of our supplication; praises be to Him for ever!

4th. We held our little meeting together this morning, as is our regular practice, whatever other, or more public religious engagements we may have; we often find these very profitable seasons, and good preparations for the work that our blessed Lord may require of us in the day; we found it so this morning; the Lord condescended to renew our

strength, in his presence. We felt deeply in the prospect of being with the Prince Sergie Galitzin, a distant relative of Prince Alexander, at Petersburg; he had written to him about us, and we had accepted his invitation to dine with him; we had besides a letter for him from the Empress-mother. Many of his near relatives were with him, sisters, nephews and nieces, I think thirty-four in all; his palace is very spacious, but he is, in his person and manner of living, a plain man; he is very wealthy, and spends liberally his large income, in acts of benevolence; he gave very lately two hundred thousand rubles towards the further endowment of a hospital, founded by an uncle of his. He is a pious man, like his relative Prince Alexander. Our conversation before dinner was altogether of a religious character, on topics which appear to be uppermost in his mind; not on speculative, but substantial and practical religion. The young princes and princesses paid great attention, and appeared to take a lively interest in what was said; they evince that the great and saving truths of Christianity have often been brought before their view, and that they are no strangers to the influences of the Divine Spirit on their minds; several in that company were melted into tears.

5th. Visited the large hospital, founded by the uncle of Prince Sergie, in which every comfort appears to be extended to the afflicted inmates, even such as many of us have not in our own houses. Near it is a retreat for poor and old persons, conducted in the most liberal manner. We next went to a large hospital called "Peter and John," founded and supported by the present Empress Dowager; it is exclusively for persons who are considered pious characters. From this we visited a retreat for one hundred and forty-five widows, most of whom had once been in easy circumstances; here they are made so comfortable, that Christian cheerfulness appears to be their clothing; the children of these widows are also taken in, and educated so as to fit them for business. Though our engagement this day has been very laborious, we feel this evening much com-

fort; these visits have been so different from those we so often make, where nothing but wretchedness and misery are to be seen. We had also this day a number of tendering religious opportunities; Christ, the refuge in trouble, the Saviour of men and the hope of eternal life, was proclaimed.

6th. This has been a very trying day to our feelings whilst visiting the foundling hospital, which is a spacious place, like a little town. It is under the patronage of the Empress Dowager, who had kindly written to the Director, Vice-Admiral Sabine, to accompany us to it. There are eight thousand eight hundred and thirty-one children under its care, indoors and out. Though great attention is paid to them, great mortality prevails here also; it is not equal, however, to what we have beheld in other similar institutions. Most of these infants, when their wicked or miserable parents bring or send them here, are so diseased that those who do not die a few hours or days after admittance, seldom survive many months. It is calculated that one half die, about two weeks after being admitted; and half of the survivors do not live to the end of the year. These establishments give some idea of the vice and immorality that prevail; our feelings are overpowered by distress. O Lord! arise, plead Thy own righteous cause! Amidst the scenes of desolation and misery we have beheld, there has been some consolation; the children who have attained from eight to eighteen years of age here, as at the like establishment at Petersburg, have great care bestowed on their moral and religious education; school learning and several kinds of trades, are taught them; moreover, the Empress has one hundred boys and one hundred girls here selected from among these children who appear the best qualified for the purpose; the boys receive such an education as may render them able to occupy civil offices under government, or to become surgeons, &c. The girls are rendered capable of entering as governesses into the families of the nobility or to fill similar situations.

7th. This day we have been chiefly among the children of the rich; poor or rich, both have but one Almighty

Father. We first went to an institute for young women of the nobility called "Catherine;" the next was for the daughters of burgesses and priests. There are about two hundred in each; they receive a complete education here, as in similar establishments in Petersburg, not only of a literary character, and in the so-called ornamental branches, but also such as to render them qualified to become useful mistresses of families when they marry; they each take their turns in the several departments of the family; the cleaning part of the house, the bedchambers, at the ironing-tables, &c.—in the kitchen, bakery, &c.; the girls in active service during the week, deliver to their successors in the ensuing one, a complete inventory of everything belonging to the particular department of the family, into which they enter, and that by number and kind, by weight and measure; they hand them, stated in writing, what is the weight or measure of the articles that are to be consumed day by day, such as flour, potatoes, butter, meat, &c., and they are required to keep their accounts very exact; in like manner plates, knives, forks, towels, every kind of linen, or other articles, must be delivered at the end of the week, or accounted for. By this mode of proceeding each of these young women knows exactly the amount of expense requisite weekly or daily for each individual in the family; they are thereby brought into habits of order and economy. We had satisfactory religious opportunities with these young women, and with the mistresses who are over them; we endeavoured to strengthen the latter to train up these interesting young pupils in piety and virtue, and to the practice of vital religion. These were seasons of comfort to us. We also visited another hospital under the notice of the Empress Dowager; much attention is paid to the patients in it; some of them appeared acquainted with Him who is the sure refuge in time of trouble; there are about nine hundred in this establishment.

8th. Visited a boys' school composed of about three hundred and fifty; it is in a very poor condition;—no order in it. We went from thence to a small establishment lately founded by Prince Kurakin; it is only for thirty-two poor persons of

serious habits and moral lives; every two of them occupy a neat room. Here we met two priests, one aged, the other younger; both of them give evidence that they are men of piety and spiritual-mindedness; they were pleased at our presenting them with some books that treat of our Christian testimonies. We dined at John Matezoff's, to whom the Princess Metchersky had recommended us; we found him and his wife as she had represented them, persons of piety; our intercourse with them and their family has been to edification; he accompanied us the next day to the Archbishop, who wished again to be with us, in a more private manner than in our previous visit. He appears to be a moderate and liberally-minded man; he spoke highly of what, in our former visit, we had advanced in support of the blessed Truth, as it is in Jesus. He availed himself also of the opportunity to inquire further into several of our Christian principles, and acknowledged that our visit was to edification. In the evening we went to see the Countess Orloff; she is a young unmarried person of very large estates, and liberally expends her wealth in acts of benevolence and charity. It is to her and some others of that benevolent class, that so many charitable institutions in this city, and other places, are indebted for support; but, above all, the Countess has a pious, humble mind; she is one of those spirits with whom we could mingle in very near Christian fellowship; she knows what it is, like Mary, to sit at the feet of Jesus, to hear through the Spirit, his gracious words. We had with her a season of edification; we presented her with "No Cross, no Crown," and other small works.

9th. The Civil Governor accompanied us six versts out of Moscow, to visit a large poorhouse under his direction; also a house of correction and a workhouse; they are kept in good order and cleanliness. The Governor kindly acted as interpreter of what we felt it our place to communicate to the inmates of those respective establishments. These visits enable us to have access for religious services to several classes of the inhabitants, and some who come from various parts of the country, whom we could not otherwise see, and to preach

to them Jesus crucified for our sins, risen again for our justification, pressing upon them to break off their sins by repentance, and to come with faith unto the dear Redeemer, who would have mercy upon them.

10th. We dined in company with the Civil Governor, at a widow's, of high rank, who spends her large income in acts of benevolence, particularly in boarding schools, which she has established in various parts of the country; some for boys, others for girls; they are there cared for and educated so as to render them fit for business. They are also assisted with means to pursue it; when they marry, she gives them a portion to begin housekeeping.

19th. The last few days we have had some interesting private opportunities with persons who, on religious grounds, have come to see us; also some of a more public kind, at the houses of several of them. One was at the Military Governor's, and another with the chief Minister of Police. We have endeavored, with these and the Civil Governor, to plead for some of the objects that attracted our special attention in our visits to the prisons, Segees, &c. We have succeeded in having several persons released from their bonds. We are preparing an account of some of these visits for the Emperor, as he encouraged us to do, stating to him what, in our apprehension, should speedily be attended to, and that the severity of the law or the latitude taken by the police, of sending to prison men and women, and some very young persons for little irregularities in their passports, ought to be put a stop to. We do not doubt that the Emperor will immediately attend to it. We have met here much to comfort, but much also to afflict and depress us; my soul has been plunged into deep exercises; it seems at seasons as if it was poured out unto death, so that during some nights my tears have flowed in abundance. The Lord is very gracious in my distress, and his promise is in the most consolatory manner renewed, that he will be with me.

21st. We were again with the Prince Sergie Galitzin, and several of his family; some of the subjects introduced by the Prince were the spirituality of religion, divine worship, saving baptism, &c. Among those present was a Romish priest, who

did not appear pleased with the matters treated upon; but, though showing his uneasiness, he kept silence. In the evening we went to General Gourard's. We met the General at the door, going out, but we were introduced to his wife's apartments, where we found about fifteen females together. On our first coming among them, total strangers to one another, our minds were solemnized; a feeling sense was given that the Lord's presence was there; it seemed as if we had suddenly come into a meeting of spiritually minded persons; very few words passed between us, but we were all gathered together into solemn silence and prostration of soul before God, evidently "drinking together into the one Spirit." We had continued some time in this state, when, the love of Christ, the dear Redeemer, constraining me, I began to speak as by his divine Spirit he gave me utterance; we had a contriting season; indeed I have seldom known any select company of my beloved friends in religious unity and fellowship with me, when more of the Lord's baptizing power has been felt, than we then witnessed together. After the conclusion of that solemn meeting, we gave some account of ourselves; for we were as great strangers to the company as they were to us; we handed to the mistress of the house the letters we had for her from the Princess Metchersky. Among those present were two Princesses from Georgia, sent to this Empire as hostages; another is the Countess Toutschkoff, and two of her sisters; the others were of the same rank. They are in the practice of meeting frequently together, silently to wait upon the Lord; they have become acquainted with the operations of his Spirit, and the power of Truth, under which they have witnessed the one baptism, and are also favored at seasons to partake together of the one bread, even Christ the bread of life.

The Countess Toutschkoff gave us an interesting narrative of the manner in which she was first brought to the conviction that there is a secret influence of the Spirit of God in the heart of man. The impressions made upon her were such that she can never doubt that it was the Lord's work. It occurred about three months before the French army entered Russia, the General, her husband, was with her, on their estates near Toula;

she dreamed that she was at an inn in a town unknown to her, that her father came into her chamber, having her only son by the hand, and said to her in a most pitiful tone, "all thy comforts are cut off, he has fallen, (meaning her husband,) he has fallen at Borodino." She woke in great distress, but, knowing that her husband was beside her, she considered it as a dream, and tried to compose herself again to sleep; the dream was repeated, and attended with such increased distress of mind, that it was a long time before she could rise above it, and fall asleep again. A third time she dreamed the same; her anguish of mind was then such, that she woke her husband and queried, "where is Borodino?" and then mentioned her dream; he could not tell her where that place was; they and her father carefully looked over the maps of the country, but could not discover any such place. It was then but an obscure spot, but has since become renowned for the bloody battle fought near it. The impressions, however, made upon the Countess were deep, and her distress great; she considered this as a warning given her of the Lord, that great afflictions were to come upon her, under which she believed, that his Divine grace and mercy could alone sustain her. From that period her views of the world became changed; things that belong to the salvation of the soul, hitherto disregarded, were now the chief object of her pursuit. She ceased to attend places of diversion, which formerly had been her delight; she looked forward to see what the Lord would do with her; for she believed that she had not had mere dreams, but warnings through the Lord's Spirit, of what was impending over her. At that time the seat of war was far off, but it soon drew near: before the French armies entered Moscow, the General Toutschkoff was placed at the head of the army of reserve; and one morning her father, having her little son by the hand, entered the chamber of the inn at which she was staying; in great distress as she had beheld him in her dream, he cried out, "he has fallen, he has fallen at Borodino." Then she saw herself in the very same chamber, and through the windows beheld the very same objects that she had seen in her dreams. Her husband was one of the many who perished in the bloody battle,

fought near the river Borodino, from which an obscure village takes its name.

The Countess said that the impressions made upon her, that the Lord, through his Spirit, communicates himself to man, became strongly confirmed; she was convinced that there is a sensible influence of the Divine Spirit; she endeavored to attend to it; one thing after another was unfolded to her of the "deep things of God" and those "which concern the Lord Jesus Christ;" and it was by this that she had become acquainted with the nature of spiritual worship. This was the case also with her two sisters, then present; the same conviction had been brought on the minds of the other pious females, through the immediate operation of the Lord's Spirit and power; they knew it to be the Spirit of Christ, the Spirit of Truth, that leads into all truth. The Georgian Princesses are in a humble and tender state; we were indeed all broken and contrited together before the Lord.

The next day the Countess Toutschkoff came to our hotel, bringing her son with her, and told me she came to request that I would take this her only child and educate him as my own, that however dear to her, and her only earthly treasure left, her love to him and her desire that he might become a child of God rendered the sacrifice of thus parting from him easy; she was so sincere and so pressing, her Christian feelings so predominated over the maternal that I felt very tenderly with and for her; she strongly reminded me of Hannah bringing her son Samuel to be offered up to the Lord's service. But I did not see how I could then undertake so important a charge; I explained to her the nature of the service I was engaged in, the different nations that I might have yet to visit, the various hardships and dangers that possibly may attend the prosecution of my service, the length of time it may take before I return to America, and when there, the great distance at which her son would be from her, and consequently the difficulty of hearing from him; besides his rank in life, the large estates to which he was the only heir, and various other apparent obstacles. The dear woman, for a length of time, could see no difficulty in all this, but

what she was very willing to submit to, being even desirous that her son should in every respect be educated as a member of our religious Society; to see him in the way to become a true Christian was far more desirable to her, she said, than to have him heir of earthly treasures, or to obtain ever so many worldly honours. Our parting was a very tendering and solemn one.

It was quite cheering to Stephen Grellet to meet with such a character, and to mingle with such a group of pious Christians in the heart of Russia. He afterwards had some correspondence with the Countess, and "her letters," he says, "displayed the same religious sensibility, and the same love for the blessed Saviour." This little fragment of her personal history and Christian experience doubtless presents some points of peculiar interest, as an instructive illustration of the variety of ways in which the Lord is pleased to deal with his children. In connection with narratives of this kind there is perhaps, in some minds, a tendency to foster an unhealthy appetite or craving for the marvellous and exciting, which is to be carefully guarded against and repressed. But, on the other hand, there is a dread of admitting what is out of the usual course of man's experience, not less morbid, and still more mischievous in its effects. The simple facts of the world's history so clearly attest the supernatural and the Divine, and certainly, the records of Christianity, both of the Old and New Testament, so abundantly assert and confirm it, that it is only "the evil heart of unbelief" which withholds the assent of the understanding and the judgment to evidence so conclusive as to the direct operations of the Divine hand. It is indeed only *in harmony* with the dispensations of Providence, and

the gracious influences of "the Spirit who leads into all *truth*," that *real* sanity of mind can be attained and preserved; and it may well be questioned whether infidelity, in some of its forms, does not indicate a diseased state of mind, arising from a wilful disregard of the gentle operations of "the Spirit that is of God"—bestowed upon the believer, "that he might know the things which are freely given to us of God," through our Lord Jesus Christ. Stephen Grellet's own experience had prepared him tenderly to sympathize with kindred spirits. His journal proceeds:

25th. First-day. We have made the acquaintance of several piously disposed merchants, who have brought us to the knowledge of others seriously inclined, with whom we had to-day a satisfactory meeting. O that all those who readily acknowledge the excellency of the Truth would also submit to its dictates.

27th. We had several other religious opportunities with the inhabitants of this city, mostly of the middle rank in life; some of them are in a seeking state of mind. We went ten versts out of town to an estate of Count Romanoff's, Chancellor of the Empire, with whom we had been at Petersburg; our chief object, at present, was to visit a Scotch family who manage the estate; we found piety among them, especially in the mistress of that large establishment. This evening we visited again at General Gourard's. The time of our departure from this place being at hand, we felt it on our minds once more to be with some of those spiritually minded persons we had met there some days since. We found among those collected on the occasion several young women, who were not present before, but who are likewise under a precious visitation of the Lord's love; we had a solemn meeting together, and, under a sensible influence of heavenly love, we took a solemn and probably a final leave of each other, with the joyful hope that

through the dear Redeemer's mercy and love we may meet before the throne of God and of the Lamb, where there shall be no more parting.

We are preparing for our departure; the snow is fast melting away; we have purchased a kind of carriage called britzka, without springs, but the most safe for the long journey we have before us. We were with the Prince Obolunsky, the Curator of ten Departments, in a religious opportunity in his family; several others were present. A portion of my religious communication to them was, to reason with them of righteousness, temperance, and judgment to come; I laid closely before them the importance of time,—the shortness of it, and the necessity rightly to improve it whilst we have it, calling upon them deeply to consider how trivial and how vain are the enjoyments that this transitory life is capable of ministering, compared with the eternal woes that will attend us, if we have neglected that great salvation that comes by our Lord Jesus Christ. As I was speaking, the Prince, inclining towards my dear friend, William Allen, whispered, "It is very seldom indeed that such plain and sound truths are proclaimed to us." Much seriousness prevailed over all. The Prince afterwards accompanied us to a school, for about three hundred men, sons of the nobility; we felt it on our minds earnestly to recommend them to apply themselves to the knowledge of the blessed and saving Truth which would enable them to become possessors of the true nobility, and if their lives are spared, prepare them to abound in works truly noble, in the sight of God and man. We visited after that about two hundred persons at the University, where we had also a religious opportunity, with them and their teachers.

28th. We called for the last time, probably, on several persons, among others, the Military Governor; his wife and family were all present; we had a serious parting time with them; other similar opportunities took place with the families of the Commandant of the place, the Civil Governor, and the General of Police. O! that the plain Gospel truths that the Lord has called us, and enabled us to deliver

among these and other great men in the world, may sink so deep, through His power, that they may bring forth fruits unto everlasting life! Some of them have appeared deeply to feel on these occasions, even like Felix to tremble under the power of the testimony of Jesus; may they not, like him, put off to another season which they may never have again. We have consolation, in that they have attended to some of our pleadings on behalf of many poor sufferers in prisons, &c., so that our visits to those afflicted fellow beings, have not been wholly in vain. Some of the persons in high life have told us, "we expect to hear the truth, plain truth, without disguise from you; we are persuaded that it is in the love of God, and love to us, that you visit us; your requests also are not for yourselves, you seek not the favour of man, but your requests are on behalf of suffering humanity, and your entreaties for our own soul's best welfare."

The police here is so strictly ordered, that transactions that appear very private, soon come to their knowledge; the day that we went to purchase the vehicle intended for our journey, there was a heavy snow storm; hardly any one was to be seen in the streets; going the next day to the Minister of Police, he at once told us, "you have then concluded to leave us, and have purchased a carriage." We asked him how he knew it, for we had not told it to anybody. "I knew it," he said, "an hour after you had purchased it, and how much you gave for it; I sent to have it examined, to see that you were not imposed upon."

29th. Amidst the necessary arrangements preparatory to our departure, we have received the visits of several persons who have come to bid us farewell; some have done so in great brokenness of spirit.

CHAPTER XXXII.

Third Visit to Europe.

Russia. Ekaterinoslav. Menonites. Malakans.—Duhobortzi. Perekop. Simferopol.

A long and arduous journey southward now lay before them. Arrested at different intervals in some of the towns on their route, they visited the German colonies of Menonites, on the left shore of the Moloshnaia, spent some time among the truly Christian Malakans, and the neighbouring settlement of the Duhobortzi, and then crossed the Steppe from Altona, the last establishment of the Menonites, to Perekop and the Crimea. The letters of introduction with which they were furnished through the kindness of the Emperor Alexander, and the various civil and ecclesiastical authorities in Petersburg, opened the way for them wherever they came, and "both in the palace and the prison" the Lord continued to prosper their labour of love.

On the 1st of Fifth month, 1819, S. G. continues his memoranda:

We left Moscow yesterday, and did not arrive at Serpoukhov till two this morning. We were several times in danger in crossing the waters that are yet high from the melting of the snow. A messenger was waiting our arrival, to accompany us to the chateau of the Count de ———, twelve versts further. He received us with much civility;

he has large establishments about him, and several schools, &c.; but our minds were clad with much sadness the whole time we were there; we did not feel ourselves in our right place, for neither the knowledge nor the love of the dear Saviour appear to be there.

We arrived at Toula on the 2nd of the month, late in the evening. Our difficulties on account of the high waters were considerable, and the road very rough besides; we are sorely bruised by it. Here we were several times with the Archbishop, whom we find, as Philaret represented him to us, a spiritually minded man; several of the monks here are the same. The Archbishop accompanied us to their seminary, and to their large school for the sons of the clergy, among whom we had an interesting religious opportunity, some of those spiritually minded monks, for whom we had letters from Philaret, interpreted for us. We endeavoured to direct the attention of those young men to the influence of the Spirit of God, who leads into all truth, by whom alone the things of God can be known, and the worship acceptable to God can be performed; much solemnity and seriousness prevailed over them before we left them. The Archbishop entreated them to attend to the gospel truths which had been delivered, saying that vain would be their improvement in scholastic knowledge if they did not learn and make advances in the school of Christ, as he instructs us by his Spirit. We had another memorable season with those at the head of this large establishment, and many of the monks who reside in the place; some of them, of the younger class, were brought into great tenderness. We returned to the Archbishop's to take tea; many priests and monks met us. The Lord proclaimed silence over us, and gave us a solemn season in his presence; Christ, the shepherd and Bishop of souls, was preached to them; it is his pererogative to feed and instruct his people; his servants, even those who are divinely anointed as his ministers, can only hand out to the flock the bread which the Lord first gives them for the purpose, and which he himself blesses; neither can any availingly instruct the people

but as the Lord himself commissions and qualifies them by his Spirit, so that they have nothing good to give but what they themselves first receive from the Divine fountain; hence the necessity to attend to the dear Master's injunction to his disciples, "Tarry ye at Jerusalem until ye be endued with power from on high." I also felt my mind engaged in the love of Christ, particularly to address the Archbishop; his Spirit was tendered; with brokenness he acknowledged the favour that the Lord had bestowed on us together this day; a day to be had in remembrance by them all; some young priests were in tears. It is very remarkable to us to find so much more vital religion among several of the high clergy or dignitaries in the Greek Church than is to be met with among the Papists, and generally also their manner of life is much more simple; those, however, with whom we have mostly been are such as were recommended to us because of their piety. It may also be observed that, as the recommendation of suitable persons to high offices is entrusted to Philaret, he nominates persons who have given sufficient evidence of their spiritual mindedness. Among the mass of the clergy, and of the monks, there is however much ignorance of real religion. This brings me the more to feel desirous, when I visit these large schools for the sons of the clergy, that those under whose tuition they are placed may rightly instruct them in the way of the Lord. Here also we visited a school for young men of the nobility, for whom we felt great interest. Our visits to the prisons, hospitals, &c., have been attended with exercises of a trying nature; our sympathetic feelings were much excited. The misery entailed on the world by sin is great indeed. O how could I forbear very earnestly to preach Christ, the only but sure Saviour from sin and its many woes! At the foundling hospital we find that out of four hundred and ninety-six infants admitted last year, twenty-three only remain alive. O what a waste of human life! We had some satisfaction in a visit made to us by some of the merchants, with whom we left religious tracts.

Orlov, 6th of Fifth month. We came here this afternoon.

We find in the Civil Governor a mild, serious man. He lost one of his limbs at the battle of Borodino. With his family, the Military Commandant, several of the officers and others we had an unexpected religious opportunity. The commandant has considerable knowledge of our Christian principles; the open door we found among them reminded me of those many seasons I had in Switzerland and Germany, years since, with the officers of the army that marched into France; surely it is the will of God that all men should be saved, and therefore, besides the operation of his good Spirit in their hearts, he commissions his servants to proclaim the Gospel of his salvation to all, to invite all to come to Christ, who has died for all; accordingly, my blessed Lord calls me, his poor servant, to proclaim his name, and his redeeming love and power to all,—in palaces and in prisons, to those secluded in monasteries, and to the soldiers. O! Lord, bless thy work, and prosper thou it!

Here also we visited their schools, hospital, and prison. We have been much delighted in being with an aged priest. He is ninety years old; his name is John, and he has spent the last fifty years of his life in acts of benevolence and charity; he is but poor himself, his income being only two hundred roubles, about forty dollars; he not only gives a part of this to the poor, but spends yearly about ten thousand roubles, that persons who know his great charity entrust him with, though he never knows whether his supplies shall continue; but he says, "he lives by faith." Besides his other claims, he has a poorhouse of his own, where he has sixty inmates; they live with him on his premises, poorly indeed, like himself, but they appear full of love and gratitude to him and to their heavenly Father. The blessing pronounced by the dear Redeemer, may very properly belong to many of these, "blessed are the poor."

Koursk, 9th. We travelled all night from Orlov, here; yet, on our arrival, we felt fresh in our bodies and in our spirits; for, on the road, our souls were prostrated before the Lord, who is a covenant keeping God; we were sensible of the fulfilment of his promise, "My presence shall go with thee,

and I will give thee rest." Under the feeling of the Lord's presence, how clear, how precious, is the sense of his watchful care and mercy over us! What refreshings also flow from his holy presence! Here is a resting place for the soul; if so sweet is a feeling of this sort, mercifully granted in this vale of tears, what will be the fulness of the fruition in the Lord's everlasting rest! My beloved Allen and I joined in praising and magnifying the Lord our Redeemer. Here we did not feel ourselves called to much service, except with a few individuals, who are in an inquiring state of mind; we distributed to them some religious tracts.

Biel Gorod, 12th. We left Koursk yesterday morning, and arrived here at midnight. This is a poor place; we are lodged in a very dirty, miserable house. The lodging places we have been at generally since we left Toula are among the Jews, which introduces us often into conversation on religious subjects; some privately inquire into the Christian religion, but they appear to be afraid that other Jews should hear them; we also find that some of them have the New Testament in Hebrew, which they keep secreted from the view of others; we have given Testaments in Hebrew to some, which they are grateful for. We had a letter from Prince Galitzin for Bishop Eugenes; we found him surrounded by many of the clergy, monks, and some of the principal inhabitants of the place. Our conversation was of a religious character. A Divine savour attended. We found the Bishop a man of a meek spirit, and acquainted with experimental religion. Wishing to have a more private opportunity with him, we visited him again in the afternoon; it was a time of mutual comfort: we had fellowship with his spirit, under a feeling of the peculiar exercise of his mind, I offered for his acceptance what I thought was the word of the Lord; he repeatedly said on our parting, "this is one of the most precious days of my life; my faith in the Lord Jesus is greatly confirmed." We had some consolation in our visit to their poorhouses; in one particularly, which is under the care of, and supported by, benevolent and pious merchants. Here is also a boarding-school for the sons of the

clergy; it contains about nine hundred pupils, all young men grown up; several of the monks and priests accompanied us. Visits of this kind introduce me into great exercise, perhaps as deeply as any service I am engaged in. O! how is my soul poured forth that the Lord's Spirit of wisdom and counsel may be with me. The Lord and his Truth were proclaimed to them; his worship and service set forth; also the nature of the priesthood under the Gospel dispensation, and what constitutes a minister of Christ; whence the qualification to exercise the solemn office, &c., &c. The Lord helped us, his poor servants, to exalt his blessed name. We found the prisons in a very miserable state, and felt much for some of the poor inmates.

13th. Kharkov. We set off very early; for which we were prepared, not having undressed these three days and nights; we did not even take off our boots; but we feel very comfortable in the Lord, who is our strength. Way being made for us by the Governor, we proceeded in the work, which, almost from place to place, is called for from us. The Governor has not only kindly accompanied us throughout our close engagements, these two days, but has also acted as a faithful and feeling interpreter; how great is the Lord's goodness in thus making a plain path for us, day after day, and in providing such as can assist us in imparting to others, whose language we understand not, our religious exercise and concern for them. Those in high rank very generally speak French, but hardly any of the mass of the people understand any other language than the Russ. My services are frequently rendered here the more laborious, because my beloved companion and fellow-labourer in the Gospel of the Lord Jesus Christ, not understanding the French language sufficiently well to convey his religious exercises, he does it in English, which I translate into French; thus a double service falls upon me; but the Lord is very good to us. It does not appear that the weight of our communications is lost by passing through these translations. Here are several schools; that for the children of the soldiers contains one thousand four hundred boys; that for the sons of the clergy, seven hundred young

men; an institute for young women of the nobility fifty-two. We had relieving religious opportunities in these various establishments; but it is a grief to us to find nearly every place destitute of schools for girls, unless it be for the daughters of the nobles. Their prisons are in a wretched state; the air is so fetid; it is enough to create putrid diseases. We found here many of the prisoners under heavy irons, yet one of them, committed to the guard of six soldiers, effected his escape a few nights since. Our visit to the establishment for the insane has left very painful feelings. They are treated with inhumanity. We were glad to have the Governor with us, that he might see all this, which he had not done before; and we are not without hopes that he will speedily have these evils remedied. We met at his house several serious persons, particularly his wife; we had a religious opportunity with them, and endeavoured to draw their attention to those parts of Scripture which describe pure and undefiled religion.

Ekaterinoslav, 18th. We had a very tedious and dangerous journey of two days and two nights, to this place; we passed through Constantine Grade, but were satisfied not to stop. One of the nights was so dark that our driver missed his way; we found ourselves among precipices, and narrowly escaped being upset; but our greatest difficulty was in cross ing the Dnieper, about three quarters of a mile wide in that place, and very rapid. The Greeks called this river Borysthenes; a heavy wind had prevailed for three days, which had rendered it impassable; it had then abated, but the water was very rough. Here we are accommodated at the house of a Jewess; there is a little more cleanliness than in most of the places we have put up at of late; generally, a variety of the most disgusting kind of vermin greatly annoy us.

Here resides Contenius, originally from Germany; he also speaks French and Russian; he is Superintendent of the Colonies of the Germans, Menonites, Duhobortzi, &c., in the Crimea, and is a valuable, serious man. Senator Hablitz had given us a letter for him; he appears very

kindly disposed to render us every assistance in his power; from religious motives he has devoted the last thirty years of his life to endeavours to promote the well-being of the several Colonies; he has been to them an instrument of much good, as Prince Alexander Galitzin told us; he does not act from motives of interest, but from principle; he is seventy years of age. On a visit to the Governor of this place, we met with the Governor of Kherson, which was a pleasant circumstance, as we have it in contemplation to be at that place. In the evening I was much gratified by the receipt of a letter from my beloved wife, giving a good account of herself and our dear daughter; it has met me here nine weeks after date, having travelled from England to Petersburg, then been forwarded to Moscow, and from thence here.

19th. Accompanied by that valuable old man, Contenius, who acts as our interpreter, we visited prisons, hospitals, and schools; we had a satisfactory visit at Count ———'s under whose superintendence are all the schools in this province. In the evening we went to the monastery to see Macarius, for whom we had a letter from Philaret; he is Rector of the seminary for the sons of the clergy; he is about my age; we found him in his cell, a very simple place indeed; one table and a few stools appeared to be the only furniture in it; he is a man of great humility and religious tenderness, and he felt his heart so open towards us, as to impart some of the exercises of his mind, and the ways in which the Lord, by his Spirit, is pleased to lead him,—paths which very few about him can understand; he has been much tried about the various ceremonies attending Divine worship in the Greek Church, and the bowing down before images; his views of baptism and the supper appear to be very similar to ours; respecting the ministry, he said that formerly he endeavoured, and that with much care and labour, to prepare his sermons, but when in the pulpit he attempted to preach them, he felt them to be so dry and lifeless that his tongue seemed to refuse to perform its office, and he was obliged to stop; when, under very deep abasement before the

Lord, he felt the quickening influences of his Spirit constraining him to speak, as he then gave him matter and utterance, now, when he ascends the pulpit, his dependence is on the Lord alone, and he has nothing prepared beforehand. We spent some time in silence together, an engagement which the dear man appears acquainted with, and during which he shed many tears.

21st. This morning we had a visit from an old man, eighty years of age, one of the people called Malakans because of some of their religious scruples; they call themselves Spiritual Christians. We had heard of that people, and hoped to meet with them, but did not know there were any of them in this place. There are about twenty families, and we appointed a meeting with them, to be held at our lodgings that evening. Macarius came in as the meeting was gathering; at first, we feared that his presence might mar the religious opportunity; for, during the reigns of Catherine and Paul, this people and the Duhobortzi suffered heavy persecution from the clergy and the government. They did not however appear to be at all disturbed by his presence. We were soon all gathered into solemn, silent waiting and prostration of soul before the Lord; this is the manner in which these people meet together for Divine worship, in silence, which is not interrupted, unless some one present apprehends, under the sensible influences of the Divine Spirit, that he is required to speak as a minister among them, or to offer vocal prayer. The meeting was a solemn season; conversation with them afterwards made us desirous to know more of their religious principles and doctrines; we therefore appointed another meeting for conference with them, to be held to-morrow morning, at one of their houses. After they had retired, Macarius remained for some time absorbed in silent meditation, then, with a flood of tears, he cried out, "In what a state of darkness and ignorance have I been? I thought I was alone in these parts endeavoring to walk in the light of the Lord, to wait for and sensibly to feel the influences of his Spirit, so as to be able to worship him in spirit and in truth; and behold,

how great has been my darkness, so that I did not discover that blaze of light here round about me, among a people poor in the world, but rich in faith in the Lord Jesus Christ." He left us much affected.

22nd. Previous to our going to the meeting with the Spiritual Christians we prepared a list of the principal subjects respecting which we wished to inquire of them. They were very free to give us every information we asked for, and they did it in few words, accompanied, generally, with some Scripture quotations as their reasons for believing or acting as they did; these were so much to the purpose that one acquainted with Friends' writings might conclude that they had selected from them the most clear and appropriate passages to support their several testimonies, &c. On all the cardinal points of the Christian religion, the fall of man, salvation by Christ through faith, the meritorious death of Christ, his resurrection, ascension, &c., their views are very clear; also respecting the influence of the Holy Spirit, worship, ministry, baptism, the supper, oaths, &c., &c., we might suppose they were thoroughly acquainted with our religious Society, but they had never heard of us, nor of any people that profess as they do; respecting war, however, their views are not entirely clear, and yet many among us may learn from them; they said, "War is a subject that we have not yet been able fully to understand, so as to reconcile Scripture with Scripture; we are commanded to obey our rulers, magistrates, &c., for conscience' sake; and again, we are enjoined to love our enemies, not to avenge ourselves, to render good for evil; therefore we cannot see fully how we can refuse obedience to the laws that require our young people to join the army; but in all matters respecting ourselves, we endeavor to act faithfully as the Gospel requires; we never have any law-suits; for if anybody smites us on the one cheek, we turn to him the other; if he takes away any part of our property, we bear it patiently; we give to him that asketh, and lend to him that borrows, not asking it back again, and in all these things the Lord blesses us; the Lord

is very good also to our young men; for, though several of them have been taken to the army, not one of them has actually borne arms; for, our principles being known, they have very soon been placed in offices of trust, such as attending to the provisions of the army, or something of that sort." Their ministers are acknowledged in much the same way as ours, and like us, they consider that their only and their best reward is the dear Saviour's approbation; therefore they receive no kind of salary. Understanding that they have some among them in the station of Elders, we queried how these were appointed, "We do not appoint them," said they, "but when any one among us grows up to the state of a father or a mother in the Church, we acknowledge them in the office for which the Lord has qualified them; they do the work of fathers and mothers; their works proclaim what the Lord has made them." They pointed out to us the great distinction there is between them and the Duhobortzi. The latter deny the authority of the Scriptures; they deny the Divinity of our Lord Jesus Christ; the offering up of himself a sacrifice for sin on Calvary, and salvation by faith in him. There is a third class, who in every respect resemble the Spiritual Christians, except that, like the Jews, they scrupulously keep the seventh day of the week, and abstain from eating swine's flesh or those animals described in Scripture as unclean. Where there are but few in a place, they join the Spiritual Christians in their worship; their number is small compared with the Malakans; the latter, it appears are scattered in various parts of Russia, from the Crimea to Siberia, and on the Caucasus mountains; they make their total number to be about one hundred thousand. Before we separated we had another religious opportunity with them; we felt them very near in spirit to us. They use the Slavonian Bible; few of them, however, can read; but those who can, read to the others, and these from memory teach the children, so that their young people are very ready in quoting the Scriptures correctly. They have some kind of discipline, and they watch over one another for good; but have not been under

the necessity of disowning any one for misconduct. We left them a few books in the German language, which some of them understand, and will read to the others.

In a visit to the sons of the Clergy, Macarius interpreted for us, in a very feeling manner. We had also a relieving opportunity in a large establishment for girls, daughters of the nobility; some tender-spirited young women are among them. Dear Contenius' heart being much drawn to us, he has concluded, notwithstanding his age and infirmities, to accompany us to some of the colonies in the Crimea. This engagement was often before my view, before I left America, as one to which the Lord would call me, though I did not know what people were there.

Accompanied by dear Contenius we left Ekaterinoslav early in the morning of the 23rd, for the colonies of the Menonites, on the Dnieper; we came sixty-five versts to the chief village of the fifteen that form this part of their settlement; they are an interesting people; much simplicity of manner, and genuine piety appear prevalent amongst them. I felt my mind so drawn towards them in the love of Christ, that I apprehended it my duty to endeavour to have a religious meeting among them; their Bishop, who resides in this village was sent for by Contenius to consult on the place and most proper time to hold the meeting; the dear man, who is very plain in his manners and way of living, was at the time in the field behind the plough; for neither he nor any of the clergy receive any salary. They maintain themselves and families by their honest industry. They are faithful also in the maintenance of their testimony against oaths, public diversions, and strong drink. The Emperor exempts them from military requisitions. The Bishop concluded that there was no better, or more suitable place than their meeting-house, which is large, and in the centre of the other villages; the time was fixed for the next day, and he undertook to have notice spread. At the time appointed, they came from all the other villages; the house was crowded with the people, and their ministers; much solidity was evinced. The people gathered at once into

such stillness and retiredness of spirit, that it seemed as if we were amidst our own friends, in their religious meetings. I was enlarged among them in the Gospel of Christ; Contenius interpreted from the French into German; dear Allen had an excellent communication to them, which I first rendered into French, and then Contenius into German; we also had access together to the place of prayer; our spirits were contrited before the Lord; the dear children, who also felt the Lord's power over them, were in tears.

We went thence about thirty-five versts to Cortitz island, in the Dnieper, where we stopped awhile with Peter Hildebrand, one of their pious ministers; we had with him and his wife and family a refreshing season before the Lord. Then they accompanied us, in small boats, about eight versts down the river, to one of their villages below Aleksandroosk, where we had that evening a large and satisfactory meeting. We felt much for concerned parents in that place; their young people are exposed by being so near a city of resort and temptations. Before we took our departure, the next morning, we had a tendering opportunity in the family, where also several others met us. Peter Hildebrand's heart was full on parting with us. We left with them, as we had done in the other villages, some of our books in German.

We then travelled sixty-five versts, over what is called a steppe, where not even a shrub grows, only coarse grass. That night we came to a village of German Lutherans, where are kept beautiful flocks of Merino sheep, for the use of thirty villages. We had some religious service, but we did not find much piety among them. Thence we went over the river called Moloshnaia, which divides the settlement of the German colonies from a settlement of the Menonites, composed of twenty villages. We stopped at their first village, where they have a large cloth manufactory; their land is in high cultivation; formerly, not a tree or shrub was to be seen on their vast steppes; now they have fine orchards of various kinds of good fruit. Travelling over these steppes, we saw, as we thought, at a distance, large groves of

beautiful trees, and to our astonishment, the scenery continually changed; at first it appeared as if the groves were in motion; on coming nearer, we found that they were flocks of cattle feeding. At other times we thought we saw large sheets of water, like lakes; but all this was an optical delusion, caused by the state of the air.

The Menonites, here, are preserved in much Christian simplicity, in their worship, manner of living, and conversation. They have also a testimony against making the Gospel chargeable, and against wars and oaths. I felt it my religious duty to have a meeting amongst them. It was agreed to be held in the evening of the next day, and the Bishop readily offered to have notice of it sent to the villages round,—ten in number.

In the forenoon we had a meeting with the children of several villages, collected on the occasion; their sobriety and religious sensibility give pleasing proofs that their parents have not attempted in vain to instruct them, by example and precept, in a Christian life. We also visited with much satisfaction several of their families. The meeting in the afternoon was largely attended. The Lord owned us by his Divine presence, and gave us an evidence that he has here a people, whom he graciously owns as members of his church. We afterwards went a few versts further, and lodged at an aged couple's; Christians, indeed, they appeared to be; we were much refreshed with them, in our bodies and spirits.

Next morning, we had another meeting with about five hundred of their young people. I have rarely met more general religious sensibility than among these. I had not spoken many sentences, when a great brokenness and many tears gave evidence of their religious feelings. In the afternoon we had a meeting with the people at large; a very satisfactory season. Dear Contenius is a faithful helper to us; he is so feeling in his manner of interpreting. After visiting many of these people in their families, we went to another village, where we had a very large meeting. Many of these dear people came to it from fifteen different villages round, their meeting house being large. It may be said to have been a

holy solemnity; the Lord's baptizing power was felt to be over us.

We then went to Altona, their most distant village, which stands pretty near the colonies at the Duhobortzi. We put up at the house of a Menonite, a young man, who is a minister among them. The order of his family and children is most gratifying; piety seems to prevail over them all; the simplicity and neatness of the house are beautiful. Much quietness and simplicity is also apparent in the religious meetings of this people. They are very regular and punctual to the hour at which their meetings for worship are held. When gathered, they all kneel. They continue so in total silence, in secret meditation or prayer, about half an hour. After resuming their seats, their minister is engaged either in preaching or in prayer; both extempore. Before they separate they kneel down again, and continue for some time in silent prayer. The Emperor grants them every privilege, and liberty of a civil and religious nature. They choose their own magistrates, and are not under the authority of the police of the Empire. This is exercised by themselves. They are exempt from military requisitions, and have no taxes, except those requisite among themselves, for their own government, and they are placed under the superintendence of those persons who preside over the colonies in the Crimea generally. Contenius is the chief person on whom that care now devolves.

29th of Fifth month. This afternoon we went to the principal village of the Duhobortzi; they inhabit several others near. We went to the abode of the chief man among them. He is ninety years old, nearly blind, but very active in body and mind. He appears to be a robust, strong man. Fourteen others of their elders or chief men were with him. We had a long conference with them. He was the chief speaker. We found him very evasive in several of his answers to our inquiries. They however stated unequivocally, that they do not believe in the authority of the Scriptures. They look upon Jesus Christ in no other light than that of a good man. They therefore have no confidence in him as

a Saviour from sin. They say that they believe that there is a spirit in man, to teach and lead him in the right way, and in support of this they were fluent in the quotation of Scripture texts, which they teach to their children; but they will not allow any of their people to have a Bible among them. We inquired about their mode of worship. They said they met together to sing some of the Psalms of David. Respecting their manner of solemnizing their marriages, they declined giving an answer; but a very favourite reply to some of our questions, was, "the letter killeth, but the Spirit giveth life." We found however that they have no stated times for their meetings for worship; but that to-morrow, which is First-day, they intend to have one, and this, they said we might attend, and see for ourselves. We left them with heavy hearts and returned to Altona.

First-day, 30th. I had a sleepless night; my mind being under great weight of exercise for the Duhobortzi. I felt much for these people, thus darkened by their leaders, and I did not apprehend that I should stand acquitted in the Divine sight, without seeking for an opportunity to expostulate with them, and to proclaim that salvation which comes by Jesus Christ. It appeared best to go back to their village, and see what opportunity the Lord would open for it, after their meeting, whilst they are all congregated. My dear Allen and Contenius felt very tenderly with me on the occasion. We rode again to their village in the morning; having previously appointed a meeting here among the Menonites to be held in the afternoon. The Duhobortzi collected, at about ten o'clock, on a spacious spot of ground out of doors; they all stood, forming a large circle; all the men on the left hand of the old man, and the women on his right; the children of both sexes formed the opposite side of the circle; they were all cleanly dressed; an old woman was next to the old man; she began by singing what they call a Psalm; the other women joined in it; then the man next the old man, taking him by the hand, stepped in front of him, each bowed down very low to one another three times and then twice to the women, who returned the salute; that

man resuming his place, the one next to him performed the same ceremony to the old man, and to the women; then, by turns, all the others, even the boys, came and kissed three times the one in the circle above him, instead of bowing. When the men and boys had accomplished this, the women did the same to each other; then the girls; the singing continuing the whole time. It took them nearly an hour to perform this round of bowing and kissing; then the old woman, in a fluent manner, uttered what they called a prayer, and their worship concluded; but no seriousness appeared over them at any time. O how was my soul bowed before the Lord, earnestly craving that he would touch their hearts by his power and love! I felt also much towards the young people. I embraced the opportunity to preach the Lord Jesus Christ, and that salvation which is through faith in him; "If ye believe not that I am He, (the Christ the Son of God,) ye shall die in your sins." I entreated them to try what manner of spirit they are of; for many spirits are gone out into the world; and "hereby know we the Spirit of God; every spirit that confesseth not that Jesus Christ has come in the flesh, is not of God; but this is that spirit of Antichrist," &c. Whilst I was speaking, the old men appeared restless; they invited me several times to retire to the house, but I could not do so till I had endeavoured to relieve my mind of the great concern I felt for them; many of the people were very attentive, and the Truth appeared to reach their hearts. We then went into the house with the old men; they had a few things to say, but not to any more satisfaction than yesterday. We left them with heavy hearts, and returned to Altona.

At five o'clock the meeting with the Mennonites began; it was very numerously attended; the people came from several other villages. O! what a difference in our feelings with this people and those we were with in the morning; then darkness encompassed us, but here was light, as in Goshen; the Lord's presence was over us; the stream of the Gospel of life and salvation freely flowed towards the various ranks in life; many in the assembly were contrited before the

Lord, and under a sense of his redeeming love and presence we took a solemn leave of each other.

There are no post-horses to be had in these parts; we therefore hired one of the Mennonites to take us with his horses to Perekop. Early in the morning of the 31st, after a solemn and tendering opportunity in the family where we had been so kindly entertained, several others coming in also, we set off for a long journey through the wilderness. Contenius, who had become increasingly endeared to us, and whose services have been so valuable, accompanied us about ten versts on our way. At the entrance of the desert we took a solemn leave of each other, under feelings of Christian love. This desert or steppe extends all the way to Perekop, and a great distance beyond, and to the right and left; the water is bad and brackish. Several lakes of salt water occur. Large herds of cattle, flocks of sheep, and many wild horses are met with on these steppes. Nature has bountifully provided for these animals; for, though fresh water is scarce, the dews are heavy in the night, so that the grass grows up to a considerable height; but not a shrub is to be seen. Water-melons of an excellent kind grow spontaneously, in great abundance, during the summer; man and beast find them a great luxury. We now and then passed near some villages of the Tartars, but our carriage was our habitation night and day. We sometimes obtained a little milk, in addition to the provisions we had brought with us. One night we stopped near a small Tartar hut, at which other travellers rested. We found our company consisted of Tartars, Turks, Greeks, Russians, our attendant and interpreter who is a Pole, my companion an Englishman, and I a Frenchman. A Mennonite, from Altona, overtook us in this wilderness; he was the bearer of letters for us, which had arrived after our departure. One was from America, from my beloved wife; in ten weeks it had travelled from America to England, whence it was sent to Petersburg, then to Moscow, to Ekaterinoslav, then to several of the colonies on the Moloshnaia, and finally it came to hand in this desert.

Passing one day through a large village of the Tartars,

where we stopped to try to purchase some refreshments, the Chief among them, who spoke Russ, pressingly invited us to his habitation; he gave us a cup of tea, and said that, if we would stay the night, he would have a sheep killed,—a great treat among them. We could not, however, accept his kind invitation. He then took us to a school where we met a large number of boys. Their master is a Mahometan priest. The boys sat cross-legged after the Eastern fashion. They were writing with reeds instead of pens, from right to left. Others were reading in the Alcoran. We felt constrained to speak to them of the great love of God to man, "for God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life," &c., &c. Our Pole interpreted what we said into Russ, and the person who attended us into Tartar. The young men and their master were serious, and repeatedly expressed their approbation, by putting their hand on their breast, with eyes lifted up; they manifested their love towards us on our going away, and our kind host kissed our hands three times, and then laid them on his forehead.

Our road led us afterwards frequently in sight of the Putrid Sea. We met several herds of camels, flocks of large birds and some large eagles. Wolves are very common on these steppes, and they are so bold that they sometimes attack travellers. We passed by a large one lying on the ground with an eagle, which had probably attacked him, by his side, its talons were nearly buried in his back; in the struggle both had died.

After a tedious journey over "the great steppe," they reached Perekop on the second of Sixth month, and once more had "the luxury of a good wash in pure, fresh water, which they had not enjoyed for some days;" but, "finding very little to detain them there," they continued their journey the next day, "still travelling over the steppe." They arrived at Simferopol about noon on the fourth of

Sixth month, and it was not till that day that they saw, for the first time since leaving Abo, a distance of nearly two thousand miles, "the horizon bounded by a range of high hills, or mountains." The face of the country had now changed; they were in the midst of the beautiful scenery of the Crimea.

CHAPTER XXXIII.

Third visit to Europe.

The Crimea.—Karaite Jews.—German and Swiss Colonies.—Return to Perekop.—Kherson.—Nikolaiev.—Odessa.

Arrived at the chief scene of attraction in the Crimea, Stephen Grellet and his companion at once resumed their accustomed work. In the spirit of the Apostle, who—without giving up any Christian principle, or lowering the standard of Gospel requirements,—was "made all things to all men that by all means he might save some," they freely mingled in religious intercourse with all classes and denominations that came in their way, both among the rich and the poor, "ready, as much as was in them, to preach the Gospel" to all. Of their interesting labours in those parts, and the conclusion of their visit in Russia, at Odessa, S. G. gives the following description:

Simferopol, 5th of Sixth month. This place contains four thousand inhabitants, who are mostly Tartars and Turks; they have four mosques. We find here some of the Spiritual Christians, here called Malakans. One of them, a nice and intelligent young man, speaks some French. They have Bibles and Testaments in some of the Eastern languages, but they find very few of the Mahometans willing to read them; they will read written, but not printed books.

One of the Malakans saying that he was formerly among the Duhobortzi, I inquired of him how he had become convinced of his errors; he answered with great energy, "I had the Bible put into my hands; I read it, and is it possible to read the Bible, and not be convinced of the great errors under which I was?" We have had several very interesting religious opportunities with this people; they give us the same answers to the questions we put to them which their brethren at Ekaterinoslav did; they have also given us much information relative to the great persecutions they endured previous to the Emperor Alexander's interfering on their behalf; in some distant governments, his benevolent views towards them and his orders in their favour have been evaded, so that some of their families are yet separated by banishment. We have several copies of the New Testament in Russ just printed; they were sent to us at Ekaterinoslav. These people are delighted with them; one of them read to the others in the Gospel of John. This place, formerly called Akmetchet, is situated at the entrance of the narrow neck of the Crimea. Till the days of Catherine, the Tartars were numerous in all these parts, and were once a powerful people. As we have to pass through it again, we feel most easy, for the present, to go to the further end of the Peninsula. The Secretary of the Governor kindly takes charge of the greater part of our baggage, which we need not carry with us.

We set off early in the morning of the 6th of Sixth month, for Baktchiserai. The country is beautiful, rich and fertile, and well cultivated; there are very fine vineyards, and lofty trees on the high ground. This town is very ancient; it was the capital of old Tartary, where their Khans used to reside; it is peculiarly situated, lying in a deep and narrow valley, between two high hills; one is composed of rocks of a soft nature, which the rain has worn into a variety of fanciful shapes; in some places the rocks project from twenty to thirty feet over the houses that are built below; others rise perpendicularly, and houses of three stories with apartments are cut into them. No women are seen in the streets

without being covered with thick veils, and these are of the poorer class; the men are busily engaged in their shops, sitting cross-legged on pieces of matting or carpet; their principal business appears to be the manufacturing of a variety of morocco leather, and making slippers of it, which everybody here wears instead of shoes. We took a police officer, a Tartar who speaks the Russian language, which very few here do, to accompany us to "the Fortress." It is a place inhabited by Karaite Jews. We went on foot, for a carriage could not travel that road. The narrow valley between the two high hills continues about two versts beyond the town; on getting out of it, we came among a large company of gipsies; they had their tents pitched, covered with skins; they are much the same people as those I have seen in England, Sweden and Russia, except that some of them appear nearly black; but this is said to be owing to their exposure to the weather and the hot sun, as the children, generally, are nearly naked; they are, like other gipsies, very fond of music. Going still further, our way became narrower, and the rocky hill on our right higher, and rather projecting over us than perpendicular. Here there is a large Greek monastery cut in the rock; the only door of entrance is about thirty feet above the ground; the approach to it is difficult, so that two or three men could defend it against a large body; there is no access to the door but by a rope-ladder, let down for the purpose; to attempt it by ropes from the top of the hill is not possible, as these would hang perhaps twenty feet from the sides of the hill; formerly many monks resided here, but now there are only three. The country near is perforated by deep winding caves. Some of them extend for miles underground. It would be very unsafe for any one to enter unless he was well acquainted with their various windings. It is supposed that in times of persecution, and also of civil wars, they were formerly used as places of resort. Further on is seen, what is called "the Fortress." The path to it is steep and narrow, among the rocks; indeed it is so narrow, that only one mule or horse

carrying their leather bottles of water, can pass it. We walked it in "*Indian file.*" It has the appearance of a strong wall from sixty to eighty feet high; but it is a solid, hard rock. The entrance is through an iron door, leading to a narrow winding way, cut out to the top of the rock, upon which stands the town. It is inhabited by Karaite Jews. The surface extends some distance. The houses are two, three, and four stories high. The windows have blinds or bars, so that none of the inmates can be seen. We did not see a woman out of doors. Arrived in the town, we sat down in the market-place, for we were much fatigued by the walk and the powerful sun. Some men, after a while, came to look at us, and soon after their High Priest approached, and invited us to go into the synagogue, speaking to us through the medium of our Tartar, who translated again to our Pole, and he to us. His name is Isaac Covish. We were soon joined by other Rabbis and Jews. They have another synagogue near, one not being sufficient to contain them all. They are about one thousand men, besides women and children. They tell us that they have evidences, from their Records, that their ancestors have been on this rock for more than nine hundred years; but, by their traditions, they trace their coming here to the time when Titus came against Jerusalem. They differ much from other Jews. Like that people *formerly*, they till the ground. They have gardens, vineyards, ploughed fields, &c. They take great care in the religious and moral education of their children. Besides having the Law written on parchment, kept in the ark, which they showed us, they have the Old Testament printed in books, and each of their children has a copy of it. It contains nothing but the simple Scriptures: none of the Rabbinical additions, with which they do not unite. They told me that our own Bibles are a very faithful version of theirs. We have been told by the Governor and Police officers at Perekop and other places, that these Jews are very exemplary in every part of their conduct; they know of no instance of any of them being ever brought before them for misdemeanour of any kind. A very similar testimony is

given of the Malakans wherever they reside, so far as we have been able to hear.* A large number of the Jews collected about us, and our conversation became of a more serious nature, chiefly with the High Priest; he fully believes, he said, in the operations of the Divine Spirit, and that the Lord, by the prophets, bears a clear testimony to it; among other prophecies he mentioned that of Joel; he also holds the sentiment that if all men were obedient to the teachings and guidance of the Holy Spirit, there would be no difference between Jews and Gentiles, for all would bring forth the same fruits, all would bring the same acceptable offering unto the Lord. He was told that he must then believe that the prophecy of Joel was now fulfilled, "It shall come to pass in the last days, saith the Lord, that I will pour out of my Spirit upon all flesh," &c., &c., for we are now living in these latter days; this led us to speak of the coming of our Lord Jesus Christ, and the prophecies respecting him, the manner of his coming, the end for which he came, &c., &c. Among others, reference was made to this Scripture testimony: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." — *Gen.* 49, 10. He well knew that the sceptre had departed from Judah some time before the destruction of Jerusalem by Titus, that Christ had then come on the earth, and in him was so literally accomplished all that the prophets had written of him, that it might appear as if they had given a description of what had already come to pass, rather than of what was not fulfilled till many centuries afterwards. He remained silent and pensive for a length of time, then said, "I know not what to say." We had some further serious conversation, and on parting he desired that we might not forget to visit some of his people further on in the Crimea, expressing his satisfaction with our visit here; others did the same.

* According to Oliphant, the Karaite Jews "are remarkably and honourably distinguished by their probity, and enjoy everywhere so high a reputation, that throughout the Crimea the word of the Karaite merchant is considered equal to his bond."

We parted in much affection, greatly regretting that we could not have an easier way to communicate with this interesting people, what we said to one another having to pass through several interpreters; yet from their answers we could judge that they had understood us.

On our way back we had some religious conversation with our Tartar; he had been brought under some sensibility by what had transpired during our intercourse with the Jews, and he made some inquiries relating to our Lord Jesus Christ. In Baktchiserai they have many mosques; some are small, but two especially are very large; formerly they were very strict in the regular attendance at all the stated hours of prayer, five times a day; and those who did not conform, unless prevented by sickness or very good reasons, were beaten with rods; but now, since they are under the Russian dominion, they have their liberty.

7th. We came yesterday evening to Sebastopol; the road is through a beautiful valley; we had a ferry to cross before entering the town, — a most convenient sea-port on the Black Sea. It contains twenty-five thousand inhabitants, but the greater part belong to the navy; there are two thousand merchants, most of whom are Jews. We had a letter for the Admiral who commands the place; he received us with kindness, and gave us free access to such places as we felt it our duty to visit; a serious person, who speaks the French language well, accompanied us as interpreter. We visited their large hospital for sailors, and three prisons; we had several religious opportunities with the inmates; and a particularly satisfactory one at the Admiral's house in the evening, after tea; a number of persons had collected on the occasion, among them were some Greeks; several were in a tender state of mind. We had also satisfaction in a visit to the children of the soldiers and sailors; we feel much interest in the rising generation, and great is our desire that these young men may have virtuous principles inculcated, and that they may come to the saving knowledge of the Truth, as it is in Jesus Christ our Lord.

9th. We returned to Simferopol, where also we visited

the prisons, schools, and hospital. We had a very interesting time with the Malakans; it is surprising how well they are acquainted with the things of the kingdom of God, and to notice the propriety of their quotations from the Scriptures, in support of their various Christian testimonies. They have given us, in writing, a short account of their principles, as well as copies of letters they have received from their brethren in distant parts, in which genuine piety and great religious sensibility are exhibited. We had a solemn meeting among them; the Lord owned us by his presence. We were also with the Vice-Governor and his wife, who are serious young persons.

Theodosia, 11th. On our way here we stopped a short time at Karasu Bazar, a Tartar village, built in the Asiatic style; it contains ten thousand inhabitants, three thousand of whom are Greeks and Armenians, with some Jews. We visited their schools and poor-houses. Many of the Tartars and Jews met us at the former. We embraced the opportunity to preach the Lord Jesus Christ, and to direct them to that grace and truth which came by him. Among the Armenians we had a solemn season; their Bishop met us; he is a pious, sensible man; he was brought into much tenderness, and parted from us with great affection. Thus, in a few hours, we had an opportunity of proclaiming the salvation that comes by Jesus Christ to Tartars, Mahometans, Jews, Greeks and Armenians! may the Lord bless his own work among them all! We arrived at Theodosia in the evening. Governor Engel, a valuable man, gave his assistance in our various religious engagements, acting as a faithful interpreter. O how graciously the Lord provides for us qualified persons without whose kind aid we could not have any religious intercourse with those we visit. We went first to the prison and hospital; then to a school for the children of Karaite Jews, where we also met their parents; we had a satisfactory interview with them, and another with the Tartars; this was held in their mosque, a very plain house inside; it has no images, only a few words on the wall, proclaiming that "God is great and good;" they were

attentive to what we communicated to them, and gratefully received some books of a religious character. The Jews did the same. The Governor gave us the same good account of these Jews that we had before received; their moral character stands high in this neighbourhood. In the evening we had a time of religious retirement with the Governor and his family; he appeared to feel what we had to impart on the occasion, and gratefully accepted some of our books; we frequently place some of these in their public libraries, in Latin, German, and French; we also gave the Testament in Hebrew to the Jews, and in Greek to the Greeks and Armenians.

12th. This morning early we set off for the German and Swiss colonies. Governor Engel kindly gave us a Greek and a Tartar to accompany us, and to interpret. These colonies lie out of the public road. Heilbrunn, the first we came to, thirty-six versts from Theodosia, is settled by emigrants from Wirtemberg. The people were at work in the fields, but as soon as they heard that we wished to see them, they repaired to the school-house, used also for a place of worship. They have no minister among them at present, but they nevertheless attend their meetings for Divine worship with great regularity. We understand that the other German colonists hereaway are similarly circumstanced. Our silent sitting together was very precious. They are acquainted with spiritual worship. We had but little to communicate in the way of ministry, but we were edified and comforted together. They were very urgent that we should stay the night with them, but we wished to go on to the Swiss. Some of them accompanied us to Zurichthal. We were a motley group; the German, the Russian, the Greek, the Tartar, the Pole, the English and the French,—all going the same way, for the same object. O that people of all nations and languages may thus become banded together, and harmoniously travel with each other in the one way to everlasting life!

The colonists here came from the canton of Zurich. Our meeting for Divine worship with them on First-day morning was precious and solemn. We sat a considerable time in

silence together. Worship in spirit and in truth was performed. In the afternoon we passed through Rosenthal, a large village of Roman catholics, on our way to Neusatz, another village of Lutherans, who came from about Stutgard. We lodged that night among them, and appointed a meeting for the ensuing morning, an invitation which was extended to another settlement of the same people. Next morning a deputation came from the Roman catholic village to request that we would not pass them by without having a meeting with them also. As we passed through their village, my soul was strongly drawn towards them, but I apprehended they might not be willing to attend a meeting appointed by us; now we felt prepared to accede to their request. Like their Protestant neighbours, they have no priest among them. One comes once a year only. The meeting in the forenoon was fully attended by the people of both villages. A Swiss, who speaks French, was our interpreter. It was a good meeting. We felt much for these people. Their care and concern for the religious education of their children appear to be great. Their want of a settled minister among them is richly made up, for in their coming together for Divine worship, their dependence is not on man, but on the Lord, the true minister of the sanctuary, and they have evidently made some progress in the Divine life, under the ministration of his blessed Spirit.

At the time appointed we arrived at the Roman catholic village. As we entered it, the steeple bell began to ring. We expected that the meeting would be held in a private house, but they told us that no place was more suitable, or better able to accommodate the people, than their church. On entering it we found a numerous company already gathered, for it is a large village. They had lighted their wax candles on the altar, after their usual manner, though the sun shone very bright. I did not think much of this. My mind was under much exercise for the people, with earnest desire that they might come to the light of the Lord, and be gathered to the brightness of his arising. We took seats, facing the people, with our backs to the altar. After

we had sat a while in silence, we were several times a little disturbed by a man coming near us to ring again and again the bell of the steeple. I could not think what the man meant, but at last he told me in Dutch, "I do not think, sir, that anybody else will come, for the whole village is here." I was then about rising from my seat; the interpreter stood by me. The Lord enlarged me in his Gospel. The people were directed to Christ the Shepherd and Bishop of souls, the High Priest of our Christian profession, who is very nigh every one of us, and ready to minister in the temple of the heart to every one that waits upon him. My beloved friend William Allen had something very precious to communicate in these two meetings, in both of which the people were brought into great tenderness of spirit. On returning to Simferopol, our hearts overflowed with gratitude to the Lord, who had enabled us to visit this portion of a seed which he waters from his holy habitation.

15th. This is the third time we have come to Simferopol. We found here five of the Malakans who have waited several days for our return. They are a deputation from their brethren, who reside at a considerable distance in the Government of Tambov, where there are upwards of two hundred families who profess with them, and about as many more who are serfs, and meet with them when they can. They came to these parts to look at the land, and to see if they could remove to it with their families. We hope that, by an application to the Emperor, they, and many others of the same people, will be permitted to enjoy privileges similar to those of the Mennonites. We believe they might be a great blessing to the benighted Duhobortzi. They tell us that many among them formerly belonged to that class, but that the Scriptures being placed in their hands, they have been fully convinced of their errors. They say that the name of Malakan is given them because they abstain from the various observances of days, fasts, and ceremonies of the Greek church. Their answers to our inquiries into their religious principles, entirely coincide with those heretofore given us. They inform us that most of them can read, and are in the daily practice of

reading the Scriptures in their families. They confirm the account given us of their great numbers in several Governments, especially in Astrakhan, the Caucasus, Saratov, &c.

We went fifteen versts to the Vice Governor's, accompanied by his secretary; we had a pleasant visit to his family; his wife extends a pious care over their very interesting young people. On our way we visited the widow of a celebrated natural historian; she continues to feel her great bereavement. In the evening we had a solemn religious meeting with the Malakans; to become acquainted and mingle with these dear people would alone well repay all our toil in coming to this nation.

16th. We left very early this morning for Perekop; but some of the Malakans were at our door before daylight, waiting to bid us farewell once more; they also brought us bread for our journey; this is a very general practice in the Crimea, when departing to go into the desert; to decline it would give great offence to the givers; we had procured some ourselves before, but when we saw their sadness at our refusal, we accepted their free-will offering. One of their old people, a venerable looking man, with his long beard and sheepskin covering, appeared very desirous to go with us a little way; he got in and sat between us; we could not converse with one another; but there is a language more forcible than words; he held each of us by the hand; big tears rolled down on his venerable beard; we rode on several versts in solemn and contriting silence, till we came to a water which we had to pass, when he took us into his arms with the greatest affection, kissed us, and got out of the carriage; on looking back we saw him prostrated on the ground, in the act of worship or prayer to God; and, after he rose, as long as we could discern him, he stood with his face towards us, his hands lifted up; we felt it, as he did, a solemn separation. May the Lord bless and protect that portion of his heritage, a people whom he has raised by his own power, and instructed by his own free Spirit. We visited at Perekop the prison in the fortress, and the hospital, and set off at noon, on the 17th, for

Berislav, where we did not arrive till midnight. We crossed the Dnieper for the third time at dark; the only accommodation we could obtain was a dirty yard, where we spent the rest of the night in our vehicle.

18th. We visited a small prison, in bad condition, and a hospital, and travelled again over the wilderness to Kherson, where Count de St. Priest, whom we saw at Ekaterinoslav, at the Governor's, gave us an invitation to make our home at his house; he is the Governor of this part of the country. He kindly gave us his horses and carriage to take us to several places we wished to visit. The Mayor of this city, a valuable man, and a Frenchman too, accompanied us, as our interpreter. We visited their several prisons. That in the fortress, especially, is in a most affecting state; the poor prisoners are crowded in small rooms, loaded with heavy chains; the ceiling is not high enough to allow them to stand upright; many of them have been confined three years; their meagre and ghastly countenances proclaim their sufferings; they have not even a few feet of room to walk in, and are not allowed to go out into the yard; the air is very corrupt, so that we could hardly breathe it. They have a large body of soldiers on guard about them. I have endeavoured to reason with the Commandant of the fortress on the inhumanity of keeping fellow-beings under such suffering; if he has not the authority to lessen the weight of the irons on the prisoners, he might at least place fewer of them in a room, and, under the strict guard of the soldiers, allow them to breathe fresh air, during part of the day. The weather is now very warm and these prisons feel like ovens. They are now preparing to erect here a monument to the memory of Howard; this is the place where he caught the prison fever, and where he died of it; what better monument could they erect for him, than a prison conducted after the plans he has given. We intend to represent the whole of this to the Emperor. We returned to dine at the Governor's, and went afterwards to the Seminary for the sons of the clergy. The Director and Rector of it are both pious men. The latter kindly acted as our interpreter to the pupils.

The next day we had an interesting opportunity with about one thousand five hundred of the children of the soldiers. They receive a good education, and some of them become qualified to occupy stations in the civil department. We thought that religious sensibility was apparent in some of them. The system of mutual instruction has been introduced among the juniors. We presented them with fifteen sheets of the "Scripture Lessons," sent to us at this place from Petersburg, by order of the Emperor. We then paid a satisfactory visit to the Mayor, who had been our kind and useful attendant. He has a numerous family, in whom the parents have the satisfaction of seeing the fruits of their Christian care. We had a precious religious opportunity with them, and then set off for Nikolaiev. As we were leaving Kherson, two of the Greek priests, whom we had seen at the seminary, came to bid us farewell, and to bring us five loaves of bread for our use in the wilderness, to evince their love and good-will to us. With much kindness and tenderness they desired that the Lord's blessing might be on our labours of love, and bring us safe back to our respective families.

22nd. Nikolaiev. Admiral Greig, Commandant in Chief of the Black Sea and of this place, received us with kindness. We had frequently been with his sister at Petersburg. We met at his house a pretty large company, with whom we had a religious opportunity. Several of those present were seriously disposed, particularly a young couple: the husband is a Chamberlain of the Emperor. We visited several schools, poor-houses, and prisons. They are in a better condition than those at Kherson. By the kindness of Admiral Greig, we are provided with two young men to accompany us as interpreters. They appear to enter into our religious feelings, and their spirits are tendered whilst they interpret our communications.

We have met a number of the Duhobortzi in this place. They have read the Scriptures, they say, and have seen the gross errors under which they had been; we find, however, that their eyes are only partially opened, but as they appear

desirous to obtain the knowledge of the Truth, we are encouraged respecting them. They tell us that they know that several of those we visited on the Moloshnaia now desire to read the Scriptures, and they think that they see further than their old men and elders. We had a religious meeting with them, and hope that we had suitable counsel to hand them. They bear a good character in this place for uprightness. Our inn here is kept by Jews. They have a New Testament in Hebrew, which they value much. We had a good opportunity to preach Christ to them. They have compared the fifty-third chapter of Isaiah with several portions of the New Testament, and are forcibly struck with the minute correctness of the prophet's description of the sufferings, &c., of Christ.

Leaving Nikolaiev on the evening of the 22nd, they reached Odessa the next day. Here they were detained by various engagements, and finally closed their religious labours in Russia. S. G. continues:—

Odessa, 28th. We have been occupied these last days in writing several letters; one to the Emperor, to give him an account of the miserable condition of several of the prisons we have visited since we left Moscow. We have also made a particular statement of our visit to the Mennonites, and the Malakans. We have sent him an account of the religious principles of the latter, and a representation of the sufferings to which a few of them continue to be exposed, in some of the governments. We have also requested, on their behalf, that he would allow them lands to settle upon, near the Moloshnaia, or in that district, and that the same civil and religious privileges should be extended to them which he has granted to the Mennonites. As they had hitherto been confounded with the Duhobortzi, we have pointed out the distinction between them. We have also once more conveyed to the dear Emperor, before leaving his dominions, our souls' solicitude that, by the grace of our Lord Jesus Christ

and faithfulness to the dictates of the Holy Spirit, he may walk in the Divine fear and counsel, and so fulfil the great and important stewardship given him as Emperor over this vast nation, that he may promote the honour and glory of God and the happiness of his subjects, and finally obtain, through the redeeming love and mercy of God in Christ Jesus, the salvation of his soul, and exchange his earthly for a heavenly crown. We have also written to the Empress-Dowager, and sent her a statement of the great mortality in the foundling hospitals, and our painful concern at finding that throughout, where we have travelled, the education of the girls among the mass of the population is totally neglected. The only places where we found a little attention paid to the girls, were some of the Tartar towns, and there they only learned to read. We have also addressed the Mennonites and the "Spiritual Christians." Our epistle to these will, we hope, circulate extensively among this interesting class of people.

A letter received from the Danish Ambassador at Petersburg, informs us that his King and Queen had directed him to let us know that our epistles to them, and the books we sent, were gratefully received. Our time has been taken up in writing several other letters to Sweden, Norway, &c. We cannot depart from this deeply interesting field of Gospel labour, where many, among various ranks in life, are rendered very dear to us in the love of Christ, without communicating once more with them in writing. May the Lord bless them, and carry on to perfection the work of his Divine grace!

Count Langeron, a Frenchman, Governor-General in these parts, appears well disposed to afford us all the assistance in his power; two years since he succeeded here the Duke de Richelieu, now Prime Minister at Paris, who was much beloved by the people generally; he stood as a father to the colonists. This town contains forty thousand inhabitants, and looks much like an English city; the streets are like those in Philadelphia, and have many good houses; people of various nations are to be met with here. It is a place of great commerce; the chief export is wheat.

The arrival yesterday of a French ship that touched at Constantinople, where the plague prevails, has spread an alarm here. A man on board the ship died of this contagious disease since her arrival; another is not expected to live, and several others are sick. We are thus brought under very serious considerations, for Constantinople is the place to which we had intended to proceed from here; earnest is our cry to the Lord that, as he has thus far led us by his counsel in the way that he would have us to go, he would direct all our future steps.

We have visited here three prisons, hospitals, and some schools; one of the latter is for girls, and was founded by the Duke de Richelieu: it is now under the care of the Abbé Nichols. My mind was under much distress during some of these visits, the last particularly; though I felt much openness toward the young women there in directing them to Christ and to his Spirit, I cannot divest myself of the apprehension that the Jesuits have taken a strong footing here, and that the good intended by this establishment may be marred through them.

2nd of Seventh month. Such is, we find, the Popish influence in these parts, that in some colonies of Germans professing Popery, at no great distance from here, the priests have obliged such of the people as had Bibles, to deliver them up, and they, the priests, have burned them. We have thought it proper to give information of this to the Emperor. They had also a Bible Society in this place, but by the priests' influence it has discontinued its useful proceedings. Notwithstanding these great discouragements, a few individuals are endeavouring to form themselves again into a Society, and to resume their labours; what, above all, must be considered the Lord's work, is that about one hundred of the youths, aged from thirteen to seventeen years, have of their own accord, formed a Society to distribute the Scriptures, and subscribed their pocket money for the purpose, which offering they make with cheerfulness. Several other boys at the Lyceum would gladly have joined them, but the Abbé Nichols, who has the direction of it, will not

allow it; yet such at least as have not been prevented by their parents have sent their pocket money to the Juvenile Society. Thus children are raised up to promote, by their efforts to distribute the Scriptures, what the Jesuits are endeavouring to destroy.

5th. We had a very interesting religious opportunity with the dear boys; some of the parents attended; it was a precious season; the Lord by his Spirit has visited these children, and the love of Christ contrites many of them. We had also a meeting with some of the pious inhabitants; it was mostly composed of those who belong to the Greek Church, but Papists were also present; Theophilus, the Archimandrite, with whom we have been several times, and for whom we had a letter from Philaret, was also present. The Lord's name and power and his redeeming love was exalted among them; many hearts were contrited. In the evening Theophilus came to see us; he is a spiritually-minded man, and our intercourse has been to edification.

After carefully weighing the subject before the Lord, craving his direction, we have felt it to be our right way to proceed, as before contemplated, over the Black Sea to Constantinople, believing that the Lord can protect us from the noisome pestilence, as he has done from many other imminent dangers. After thus concluding we felt sweet peace, and have engaged our passage on board a large British ship, the *Lord Cathcart*, loaded with wheat, going by Constantinople to Malta. This evening we hear that three more deaths, by the plague, have occurred among the crew of the French ship, and that several others are attacked with it.

6th. We met here a young Englishman convinced of our principles, but not a member of our Society; he appears to have a tender conscience; we have had several opportunities with him, endeavouring to encourage him to walk uprightly in the sight of God and man. This is a country where men ought to be particularly watchful to avoid giving any offence; for the police very narrowly watch their every action, though they know it not; perhaps in no country are the police more vigilant; but he who endeavours to walk in the sight of God need not fear the eye of man.

7th. We visited General Ingoff, who has all the Colonies under his superintendence; he was absent when we arrived here; we are much pleased with him; he is a mild, serious man. We afterwards went on board the ship, to have our baggage stowed away; she is a large, fine vessel, lately returned from the East Indies. This is a commodious port; many vessels from various nations are here at present

The next day they set sail for Constantinople. "I am under no apprehension," says Stephen Grellet, "that I have left Russia before the right time; I feel great peace in looking back upon my various religious labours in that Empire."

END OF THE FIRST VOLUME.

DRAWN & ENGRAVED BY JOHN . ARTAEN – PHILA

THE RESIDENCE OF STEPHEN GRELLET, BURLINGTON, NEW JERSEY

MEMOIRS

OF THE

LIFE AND GOSPEL LABOURS

OF

STEPHEN GRELLET,

EDITED BY

BENJAMIN SEEBOHM.

THE FIELDS IN MANY PARTS I HAVE VISITED ARE WHITE UNTO HARVEST, SO THAT SOMETIMES I HAVE WISHED THAT I MIGHT HAVE THE LIFE OF METHUSELAH, OR THAT THE SUN MIGHT NEVER GO DOWN, THAT I MIGHT DO MY SHARE OF THAT GREAT WORK WHICH IS TO BE DONE IN THESE NATIONS.—*S. Grellet's Letter to Sarah Hustler*, Vol. i., p. 289.

IN TWO VOLUMES.

VOL. II.

PHILADELPHIA:
HENRY LONGSTRETH,
No. 1336 CHESTNUT STREET.
1864.

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LIFE

OF

STEPHEN GRELLET.

CHAPTER XXXIV.

Third Visit to Europe.

Constantinople.—Dardanelles.—Smyrna.

Stephen Grellet had been permitted to leave Russia under very peaceful feelings. These continued to cheer him on his passage over the Black Sea, though, notwithstanding the fine weather, he was suffering from "very distressing sickness." The ground of his rejoicing was not that, through the Divine power, "the spirits had been made subject," but rather that, through the Redeemer's love, "his name was written in heaven." He felt himself "an unprofitable servant," yet, in looking *back* upon the scenes of his past labours, he had the reward of grace—the "answer of peace."

In looking *forward*, however, to what yet awaited him, he was brought very low "under great pressure of exercise." It was "not the fear of going into the midst of the plague that distressed him:"—

"I feel confidence," he writes on board the *Lord Cathcart*, "that my life is in the hands of my Almighty Father and Protector, so that, in quietness and peace, I can resign myself into his Divine hands and keeping;" "but," he adds, "I have a baptism to pass through, under a sense of the further service prepared for me in the nations to which I am going. I feel that I am but a worm. O Lord! direct and assist by thy Spirit thy very poor and unworthy servant!"

On the 11th of Seventh month, being still very poorly, and unable to move about, he writes:

This day, being First-day, my beloved companion inclined to have the seamen called together, to read the Bible to them. I encouraged him to do so. He afterwards spoke to them very suitably. As for me, silent prostration of soul before the Lord is my proper allotment.

His memoranda then proceed:

12th. I spent a night of watchfulness unto prayer, like Jacob, wrestling the whole night for the Lord's blessing, and towards morning, the light of his countenance has very graciously arisen upon me. My trust and confidence is renewed in him,—blessed and praised be his adorable name!

At seven, a.m., we discovered the entrance to the Bosphorus. We came down very rapidly, keeping close to the Asiatic side, and by six o'clock p.m., we anchored near the Seraglio. Constantinople, from our ship, appears a very beautiful city, with her many and large mosques, and their towering minarets; the many grave-yards, with upright gravestones, and tall green aloe trees: the stones for the women are all of white marble, shaped to a point; the top of those for the men are shaped like the head of a man, painted according to the kind and colour of the turban that the individual wore. The streets are like an amphitheatre, one above another. The Asiatic part, on the opposite side, is beautiful also. This is the time when the Turks keep their Lent,

or Great Ramazan, and now during the night all their minarets are illuminated; some of them appear to have thousands of lights of various colours, according to the glasses in which they are fancifully placed; these make a grand display, particularly on the minarets near the Seraglio.

Constantinople, Seventh month, 13th. We landed at ten, a.m. Thomas Nixon Black, a merchant here for whom we had letters, kindly came on board to welcome us. He accompanied us up to Pera, where Sir Robert Liston, the British Ambassador resides. He had heard from London that we proposed to come to Constantinople, and expected us. Both he and his lady, who looks like a serious, motherly woman, very kindly pressed us to make our home in their palace, which stands in a very airy situation; but we declined their invitation, for we had previously accepted that of Nixon Black. We found that it would be unsafe to put up at any of the Turkish hotels, in most of which there are, or have been, some cases of the plague. Nixon Black resides very near to Sir Robert Liston's. The latter has had the kindness to send his Dragoman and a Janizary to bring our baggage from the ship. They put it in large bags made of horse-hair, which though handled by persons who have the plague, is not liable to communicate it, whereas woollen, cotton, &c., are conductors of it. They passed it through the custom-house without having it at all examined, not even opening the bags. When walking up the street from the ship, we tried to keep at a respectful distance from the Turks, so as not to touch their long flowing robes. We find the interior of this city very different from what i appeared from the ship. The streets are narrow, very steep and dirty. Some have loose rolling stones in them, which appear very unsafe footing for horses, yet we saw Turks going up or down with rapidity,—so sure-footed are their horses; but there is no way for carriages. We dined with the Ambassador. He stood for some years in that character in Philadelphia, before Washington was built, so that both he and his wife are well acquainted with several of our friends

in that city, where they frequently attended our meetings; they are therefore not strangers to our religious principles. Among other persons we met there, is his chief Dragoman, an old Turk of good information. He communicates nearly daily with the Sultan. Most of the business of Ambassadors here is transacted through such a medium, so that their Dragoman may be considered as their Prime Minister. He speaks good English and French, and evinces great liberality of sentiment. Several letters from America and England, of late dates, were waiting our arrival. One from dear William Forster, inclosing minutes of both the men's and women's Yearly Meetings, signed by their clerks, in which they convey their near and tender feeling of sympathy and unity with us under our various exercises and religious engagements in these distant nations, desiring our encouragement to proceed with faithfulness in the work whereto the Lord has sent us. O! how sweet it is, thus to have the unity and sympathy of the church! This is indeed a word of comfort and encouragement, that the Lord sends us in time of need. We received here a large supply of books of a religious character, and also some treating of our principles, in different languages, and a pretty good supply of New Testaments, sent us from Malta, in Greek, Latin, and Italian. Some of the Testaments are in modern Greek.

15th. Among the serious persons that we met with, are Greeks, Armenians, Italians, some from Ragusa, also the old Dragoman—a Turk, and his son-in-law. Seriousness appears in some of them. They generally manifest a great desire to become informed of our Christian testimonies; the Ragusans especially. They told us that some of their friends in their country had heard of our Society, and had often expressed desires to know more of us. We have supplied them with appropriate books,—all in French. We had religious opportunities with these persons to some satisfaction. We do not expect to have much to do among the Turks; my chief concern is for the Armenians and Greeks.

16th. We had felt our minds drawn towards their great prison, called the Bagnio, and, through the Dragoman, per-

mission to visit it was obtained. It has now only five hundred prisoners, but in time of war, especially, it is very crowded. Several thousands of poor fellow-beings are then immured in it. They are all mingled together, criminals, and prisoners of war. All those that are able to labour, are put to work in the ship-yards, arsenals, &c., contiguous to the prison. The latter is spacious and pretty airy during the summer, but very uncomfortable in rainy seasons, or cold weather. The prisoners are mostly chained two and two; no meat is given them; the ration of bread allowed by the Government would be sufficient if they received it, but the various hands through which it has to pass before it comes to them retain a great part of it, so that in the end the poor prisoners receive not one half of their allotted portion, and they have in consequence emaciated looks; some are so feeble that they can hardly drag themselves along. We had several opportunities with them, through our Dragoman. The Turkish officers who accompanied us did not appear to make any objection to it. We found but few attacked with the plague in the prison, at which we were surprised, for many parts of it are very filthy. It is thought to be owing to the free circulation of air. Whilst at work, which is from daylight to sunset, except a quarter of an hour at noon to eat their morsel of bread, an officer has the oversight of ten prisoners, and with a stick, which he applies pretty freely, urges them on to their work. These poor prisoners have indeed a miserable life, in consequence of which, many of them die. We visited other prisons, which are like the Segees in Russia; but here, as justice is quickly administered, they do not remain long. It frequently occurs that the police-officers, without taking the trouble to carry the offender to prison, give him the bastinado on the spot where they take him, or, if carried to prison, they administer it there on the soles of the feet. It is so severe, in some cases, that the sufferer dies in consequence of it.

The Captain Pasha wished to see us. We found with him the Captain of the Port. His Dragoman, who is a Greek Prince, interpreted for us. The Pasha wished to inquire

into the object of our visit here, what other nations we had visited, &c. It opened the way for our pleading on behalf of the suffering prisoners. We told him it was the love of God and man that prompted us, not to see the country, or the curiosities of it, but to endeavour to press upon all men to live virtuous and pious lives. If they did so, they would love God and man, and desire to promote the good of all men. As we parted, the Captain of the Port invited us to go and see the launch of a man of war. We told him that the most desirable sight he could give us would be that of a man of peace. These have been very painful engagements to us.

In the evening we visited a Greek merchant, who has large possessions on one of the islands in the Archipelago, where he has introduced several schools for the children of the poor. Other Greeks met us here, with whom we had a religious opportunity; these have generally received a good education.

The next morning, Sir Robert Liston and his valuable wife accompanied us some distance up the Bosphorus to see the Russian Ambassador, for whom we had a letter from Prince Alexander Galitzin; we went in his barge, which had eight rowers, all fine young Turks; each man handles two oars, and they manage them with great dexterity. We kept near the European side, on which are many handsome palaces; some of these are the residences of the Sultan's relatives. Some of the European Ambassadors also reside there. Sir R. Liston took us first to the Spanish Ambassador's, a particular friend of his; he sent him word yesterday that we should take a late breakfast with him. On account of the great heat of the weather we left Constantinople very early, but there having been a fine rain during the night, it was cool and very refreshing. On our entering the apartment of the Spanish Ambassador's wife, we were greatly surprised. It seemed from her dress and manners, as if we were with one of our women Friends; the Ambassador himself is a grave man, and simple in his dress and manners. She told us that from a child she was brought up in simplicity of dress, which she likes; it was, said she, her

valued mother's maxim and practice to endeavour to adorn the mind with Christian virtues, and not the body with vain apparel, which disfigures rather than embellishes it. "I have frequently thought," she said, "that could I have been in one of those nations where your Friends reside, I should have been one of your Society, for what I have heard of your religious principles has greatly endeared your Friends to me; you are, however, the first that I have ever seen. My mother often spoke of your Society and religious principles; she had read some of your books, but never saw any of your members; she dressed as plainly as I do." We found, on conversing with her on her religious views, that she has a claim to our Christian affection; the tenderness of her heart rendered her very near to us; she is acquainted with the sensible influences of the Divine Spirit. We were soon met by some of the other Ambassadors and their wives, —the Austrian, the Neapolitan, and the French. It was pleasant to see the harmony that appeared to be maintained among these representatives of different nations; had I anticipated such a meeting, I should probably have passed under much exercise, but being thus brought about without any agency of ours, I felt it my place to yield to whatever service might be designed by my dear Master on such an occasion; all speak French well; it was therefore easy to communicate to them what, in the love of the dear Redeemer, we apprehended ourselves required to do. We then went to the Russian Ambassador, who kindly offered to serve us in all things that he can.

On our return to Constantinople, we kept on the Asiatic side of the Bosphorus; we went on shore a short time, to see the beauty of the country and the prodigious size of the trees growing there. I felt much for our rowers, for they worked very hard, and being very strict observers of the fast, during Ramazan, they do not eat or drink from sunrise to sunset; they were very thirsty under the burning sun, yet they would not touch a drop of water. Amidst such observances of man's invention, what a great departure there is from the law of God! My heart is made very sad

at the voice of the criers from the tops of their minarets, that the hour of prayer has come; those who cannot go to the mosques, fall down on their knees in the street, their heads to the ground, and there remain for some time, regardless of the passengers around them; and yet, during these last nights, many murders have taken place; by order of the Government many of the Janizaries and others have been beheaded, and the bodies thrown into the Bosphorus; it is said, that last night two hundred had heavy irons put on them, and then were thrown into the river, at the point of the Seraglio. Sometimes I feel myself encompassed about with horrible darkness and distress.

21st. We have had several religious meetings in the palace of the British Ambassador, held in the large audience chamber; and some others at our own lodgings, where our generous host treats us with great kindness. We met with some valuable persons among the Armenians; they told us of some pious people at Tiflis and that neighborhood. We have sent them some books that treat on our Christian doctrines. We also find great openness among the Greeks. We do not go to see the Greek Patriarch, as there are some cases of the plague in his palace. We often see in the streets persons attacked with this disease, and it is not unfrequent that we meet the bodies of such as have died with it carried to the grave; they are laid upon a plank, which the bearers carry on their shoulders, and walk very fast, the body shaking so as almost to roll off; it is a very affecting sight. The mortality increases rapidly, and has now risen to about eight hundred per day.

We were to-day with several strangers,—Prussians, Swedes, Spaniards, &c. We directed them to the peaceable spirit of Christ. We had also another satisfactory meeting at the palace of the British Ambassador; among many others, the various Ambassadors and their wives were present; as we proposed soon to leave the city, this was a parting opportunity. Our taking leave of the wife of the Spanish Ambassador was in great Christian nearness; we leave with her some Friends' books, which she appears

much to value. Sir Robert Liston and wife have acted towards us the part of dear friends, and greatly facilitated our religious services, when opportunity for such has presented.

Having taken their departure from the Crescent City, S. G., goes on to say:

Dardanelles, 25th of Seventh month. Feeling ourselves at liberty to leave Constantinople, we took our passage for Smyrna, on the British brig *Whiting*. My mind had been under great oppression whilst in that city; great darkness prevails there; the poor Jews are under heavy suffering; the children of the Turks cast stones and dirt at them as they pass in the streets, and they dare not give a sign of displeasure, lest the parents of these children should inflict worse punishment on them, even to the cutting off their heads. The Greeks are but little better treated. The Franks, however, (persons of other European nations) are treated civilly, they being under the protection of their several Ambassadors. Dogs are seen in great numbers throughout that city; if a Jew or a Greek tries, with his stick or foot, to clear his way among them, and a Turk happens to see it, he does not escape a severe punishment.

In our visit to those oppressed Greeks and Armenians, we obtained the names of several valuable persons, who reside in parts of Greece where we may come. The account we have from Smyrna is gloomy, the plague has greatly prevailed there. We are at anchor here, waiting for a pass from the castle to allow our vessel to proceed on her voyage. We are in sight of those enormous guns whereby stones of great size are intended to be thrown at the vessels that attempt to pass up or down the Dardanelles without a permit, or in time of war.

26th. Smyrna. We came down here with great rapidity, the current being very strong. We had the island of Tenedos on our right, and the spot on which ancient Troy was seated on our left, in Asia Minor. Then, passing by Mytilene, we arrived here this afternoon, where we have taken up

our quarters at an inn, kept by a Swiss. Here resides David Offley, son of our late much valued friend Daniel Offley. I knew David in Philadelphia when he was a youth; he has given us a hearty reception. During the prevalence of the plague, all intercourse between the Franks and other inhabitants was interrupted, but now it is restored again. The day before yesterday there was but one new case of that disease, and no other has appeared to-day.

29th. Our minds are here greatly relieved from the load of oppression and distress under which we were at Constantinople. We meet with a number of Greeks who are serious persons, and religiously disposed. We have had some private and more public religious opportunities among them. A Dragoman kindly undertakes to be our interpreter, both among the Greeks and such of the Turks as we visit. One of these in particular has much interested us. He is the Bey Effendi, Director of the custom-house. He sent us an invitation by our Dragoman to visit him. He is a mild, good-looking man. When we came to his spacious apartment, he was sitting after the Turkish fashion in his divan on a rich carpet, cross-legged, with several pillows under and near him. There were about twenty Turks with him, who all kept silence. The Bey had his own Dragoman in attendance, so ours gave way to him. He first introduced coffee,—a sign that the visitor is welcome; then sherbet, a cooling, very pleasant drink,—a further evidence that he is superlatively welcome; soon after which a conversation began between the Bey and us. His Dragoman interpreted, but it went on very heavily. Our minds were strongly attracted towards the Bey, but there was something which we could not understand. It was even distressing to our feelings. On our withdrawing the Bey took leave of us in a most kind manner, as if he had a sense of the state of our minds. He called our Dragoman near, and whispered to him, "I cannot confide in these men (the Turks,) about me, but very soon I will send another request to these friends to come here." We were sent for again the next day. We felt at first much disappointed on finding the Bey surrounded by many

more Turks than there were on the preceding day; but the Bey now told us through our own Dragoman, "you may now speak freely; *all* these are my friends, in whom I have all confidence." He evinced great liberality of sentiment; said that he lamented the benighted state of his nation; inquired into the nature of our religious principles, and both he and the other Turks appeared much pleased with our answers. He said, that if all men were attentive and obedient to the Spirit of God in their hearts, peace, harmony and happiness would prevail over the whole world; for all the woe and misery that attend man in this life, are the consequence of his departure from this blessed and Divine principle. He made no objection to the testimony we bore to that redemption from sin that comes by the Lord Jesus Christ, and to the nature of that kingdom of blessedness and glory which he has prepared for those, who, believing in him, love and obey him. Being told that we proposed to go from Smyrna to Scio, he called for his secretary to write some lines recommending us to the Turkish Governor there, his particular friend, and son of the Captain Pasha, at Constantinople. The secretary wrote on his knees, with a reed. Instead of signing it, the Bey, after their manner, sealed it with his signet, which he carries at his wrist.

We had several religious opportunities with the Armenians and others; also with many of the Europeans of several nations. Besides merchants, almost every nation has a Consul here. Those attached to them and their families make them pretty numerous. We had a long visit from a Popish priest, who said much in support of their mass, confession, penance, purgatory, &c,—but he got into such a passion, that we tried to get rid of him as soon as we could. We visited their prisons. In one of these we were much interested in a young Greek whose offence was, that he was found in the night without a light. We succeeded in having him released, by paying to the keepers of the prison twenty piasters, about two dollars. In another prison we found many confined for small debts, mostly Greeks. Several of them claimed much of our tender feeling and sympathy. By

paying one hundred and fifty piasters, we had most of them released from their confinement. We could but smile at ourselves, being among Turks, and bargaining with them for the liberty of those poor Greeks and Armenians, which we obtained for about two-thirds, or three-fourths less than at first asked. We also visited the Greek and Armenian hospitals, for some of whose inmates we felt very tenderly. We had much satisfaction in a visit to a school for about three hundred Greek children.

31st. Paid another satisfactory visit to the Bey Effendi; we gave him "Penn's Maxims," "Rise and Progress," "No Cross, No Crown," &c. He desired Regio, our Dragoman, to come and read these to him.

Previous to our departure, we had a satisfactory meeting in the house of David Offley, whose wife is a Greek; many of the Greeks and persons who inhabit the quarter of the Franks attended. By the British Consul from Adrianople, who came with us from Constantinople, we had a good opportunity of sending to that place, and parts adjacent, a selection of books treating on our religious principles, as we heard that there are pious persons there who inquire into the Christian testimonies of our Society. Their desire to know more of them appears to have arisen from the circumstance, that a Greek Bishop, at Janina, by some means came into possession, a few years ago, of a copy of Barclay's Apology, in Latin, from Malta. The reading of it pleased him so much, that he made a translation of it into Greek, and took the pains to have two or more copies transcribed. One of these was sent to Tiflis, where again the bishops had some portions translated into Arabic, particularly those on Divine worship and the ministry. Some of these were circulated both in Egypt and Armenia.

By the advice of our friends here we have procured a person to act as interpreter for us, and to provide for us in our future journeyings; without such an attendant, they say we could not get along; for here, as in Russia and particularly among the Tartars, we have to buy our food and cook it ourselves. Sobiesky, our Pole, had been very serviceable

to us in these respects. The person we have engaged here is well recommended; he is a Greek, and speaks the Turkish, Italian, and French languages.

Having made these arrangements they left Smyrna, and went on board the boat for Scio, about half past ten at night.

CHAPTER XXXV

Third Visit to Europe.

Scio.—Islands of the Archipelago.—Athens.

Nearly a month was now occupied by a visit to Scio and Athens, and some of the intermediate islands. Of this, and the perilous incidents connected with it, Stephen Grellet gives the following graphic details:

We left Smyrna on the 31st of the Seventh month. The boat on which we embarked is of the shape of a canoe, with two men to row it. With ourselves and Martini, our Greek, we made five altogether, and with our baggage, the boat was almost filled. As it was fine weather it was expected that we should reach Scio in about twenty-four hours; a small quantity of provisions was therefore thought sufficient to take with us; we went on very nicely for a few hours, when the wind began to blow heavily, and the waves washed over us, to our no small danger; each of us having a large camlet cloak, we spread them over us and the boat, making a kind of deck; at the same time we were busy baling out the water that washed in with every wave; our rowers meanwhile made great efforts to reach an uninhabited barren spot, called English Island, which is however pretty large. We did not discover on it a single shrub or any thing green; perhaps there might have been some grass before the great heat of the summer, but now every thing is parched by the scorching sun. We were thankful in being able to make a safe landing, for, very soon after we had done so, the wind increased furiously, and had we been still at sea, we could

not have escaped a watery grave. We tried to erect a kind of tent with the oars and the sail of our boat, to protect us from the burning sun. Very near the place where we were encamped are extensive ruins, of which very little more than the foundation remains; it appears there was once a large city on this island; in the centre of it are the remains of large colonnades, that supported a great extent of vaults. The day after our coming to this island, two boats with Turks in them also came to it, landing at the same place we had done. My dear companion and the rest of the company had taken a walk to seek for water, and I was left alone in the tent. Some of the Turks came and sat down at the entrance of it, having with them fire-arms, their large swords and poignards; they began to fire their guns and pistols at blank-marks, and by their signs urged me to show my fire-arms; they were beginning to be rude, when my company, attracted by the firing, returned; they at first thought I had been murdered; the Turks then retired to their boats, where they continued during the night—which we passed in some anxiety, watching their movements; but to our relief, towards morning, they rowed away to another part of the island. Our stock of provisions being very small, we had to limit ourselves to a scanty allowance; our greatest difficulty was the want of water; we in vain sought for some; neither could we discover any fish near the island, nor birds on it; scorpions are very numerous, several of these were under nearly every stone that we turned over, and many were seen in our tent. In our rambles in search of water we discovered some species of dwarf myrtles.

Our minds are preserved in calmness, staid on the Lord; we have the confidence that he can open the way for our release from this state of danger and suffering. In his will we feel resigned; with reverent gratitude we can also say, that if our mouth is dried for want of water, our minds are refreshed by his Divine presence; for truly we feel that our springs are in him, as David said, "All my springs are in thee, O Lord." Our bathing often in the sea is refreshing.

Eighth month, 3rd. Last evening, we saw another boat

landing at some distance from us. The men appeared very wet by the waves of the sea. In the dark, Martini, our Greek, went towards them to try and find out who they were. He discovered them to be coiners of false money. He says that this island is much resorted to by that class of men, and by pirates. These men it appears discovered us also. We being five in number, they did not like to begin their operations so near us, and early this morning they went to another part of the island.

Scio, 4th. The wind abated last night so as to encourage us to put to sea again early this morning. It was hard and dangerous work, till we had succeeded in doubling the Cape, and were well drenched by the waves. We reached this island early this afternoon, with hearts prepared to ascribe thanksgiving and praise to the Lord, who has sustained us under hunger and thirst, and delivered us from imminent danger. Blessed for ever and ever be his holy name! Amen and amen!

5th. Accompanied by the British Consul, who is an Italian, we went to see the Turkish Governor, and gave him the letter we had from Ali Bey. He received us with affability, and kindly offered to assist us in whatever way he can, whilst we continue on this island. We find here a Greek Neophyte, named Bambass, a very interesting, sensible, and pious man, of Christian liberality. He takes great interest in the education of the children of his nation, particularly of the girls. That sex has been so neglected in this particular, that there are but few women, even among the wives of wealthy Greeks, who can read. Many of the men have received a good education in several parts of Europe. Bambass is at the head of the schools here. With much labour he has compiled a book of ethics from the ancient Greek philosophers. His extracts contain the best sentiments out of their works. He has a printing-press, and he intends this work for the use of the schools. It has brought us under much concern that the minds of the youth should be thus early directed to heathen writers, instead of having instilled into them the pure principles of Christianity. Where can

we find any so pure, and so excellent as in the Holy Scriptures? We visited also the five Ephori. These are chosen yearly by the inhabitants of the island, from among the first rank and the most worthy of their citizens; though at the time of their nomination they may reside in other places, or be engaged in their mercantile pursuits in various parts of Europe, the Levant, &c.—yet on being nominated to the office, they immediately repair here. The internal government of the island devolves upon them. They purchase this privilege from the Turks, whose Governor has the citadel in his possession.

8th. Feeling deeply the vital importance that an education given to young people should be grounded on Christian principles, we have prepared in the Greek language the same Scripture Lessons we had compiled in Russia. We have spent nearly the whole of these last few nights in completing them. We have presented them to Bambass, telling him also of our first inducement for preparing them in Russia. He examined them with much attention, then said, "This is the very thing that is wanted,—surely Divine Providence has sent you here." Then, in the most noble manner, he concluded to lay aside his own work, compiled with so much labour, and immediately to print the Lessons instead. We have visited several Greeks, who reside in the country. Some of them are men of religious feelings.

This is a beautiful island. By means of irrigation they render it literally a watered garden. The water is drawn night and day out of wells, by mules, horses or oxen, which they change every three or four hours. From the height to which it is raised it falls into reservoirs, thence it comes down in a variety of fanciful forms, like cascades. These are shaded by orange trees, lemon trees, grape vines, &c.;—and under these they have delightful arbours, amidst grounds on which a variety of excellent fruits, vegetables, &c., grow luxuriantly. It is thought that Scio contains more than fifty thousand Greeks, beside nearly the same number of Turks. Twenty thousand of these are Roman Catholics. Beautiful and refreshing as is the country, the town is dirty

and disagreeable. The place we lodge at is filthy. Bugs abound, and musquitoes, fleas, &c., are so troublesome that we cannot rest at night.

We made the acquaintance of Petro Corpy. He resides in Egypt, at Grand Cairo. He is a tender-spirited man, acquainted with vital religion. He tells us of several persons at Cairo and thereabouts, who are like-minded with him, and who would appreciate such books as we had presented him with. He has taken some in charge for the purpose; and as he is frequently with Ali Pasha, we have given him some suitable ones which he will hand to him. In various ways a little seed may be sown which may produce a little fruit to the Lord's glory. As the Pasha takes an interest in schools, we send him also a manual of the system of schools on the plan of mutual instruction.

We went, this afternoon, four miles out of town on mules, to visit some of the schools of Bambass. Here we met with several of the chief Greeks of the island, with one of whom we and some of the company took a late dinner. The way opened for a religious opportunity with them. The more we are with Bambass, the greater esteem we have for him. He has at heart the best welfare of the people.

9th. Went out into the country to see Rodocanaki, the primate of the five Ephori who govern the island this year. He had kindly sent us mules for the purpose. Both he and his family are religiously disposed. He took us to see an Armenian who is banker to the Sultan. He had heard of us and wished to see us. We took the opportunity, whilst giving him some books of a religious character, to request him to present to the Sultan some that we thought suitable to draw his attention to the peaceable kingdom of Christ. We were in the evening with the Greek Archbishop, Plato. Here, as in Russia, we find spiritual-mindedness in the Greek upper clergy; but their monks are generally, with some exceptions, in much ignorance. Some of them are men who, to flee from the hand of justice, have retired into monasteries; but their putting on the monk's attire changes not their depraved hearts.

In the afternoon we went to the country seat of Peole Mavrocordati, a very beautiful place; it was a treat to pass the night in a clean and cool lodging, and to sleep on a bed, which we have very seldom done since we left Petersburg; yet even here, as the man was arranging the bed-clothes, a scorpion, near the pillow, bit him so severely that his hand swelled considerably up to the arm, attended with much pain; dressed with some alkali it was, however, nearly well by morning. Scorpions are numerous in all these parts. Professor Bambass joined us at this house; we had a satisfactory religious meeting with them; the purity and simplicity of the Christian religion, as set forth in the Gospel by the Apostles, was unfolded to them, and contrasted with the many ceremonies, Jewish and idolatrous practices, that have been devised and introduced into the nominal church by Christian professors under various names. Bambass said, after the meeting concluded, "I fully unite with the testimony borne this evening among us; I am in the monastic order; I was introduced into it when very young, before my judgment was formed, or I was even of an age to form one. Monks have done much harm to the church, and they bear some of the strong marks the Apostles gave of the apostacy." He highly approved of our views of Divine worship, and of the ministry.

Bishop Plato came here in the morning; we had a full opportunity with him and others; as some of them do not understand French, the Archbishop acted as interpreter. The particular subjects treated of were, redemption by our Lord Jesus Christ, his saving baptism, Divine worship, the influences of the holy Spirit, the cause of the great declension in the Church, and the way whereby man can rise again from his fallen estate, all of which he rendered with much precision, as some competent judges told us afterwards.

13th. Petro Corpy has paid us another visit; he appears anxious to obtain more information, and the knowledge of the saving Truth; he also wished to know how he and his friends in Egypt should conduct their meetings for Divine worship. We directed him to a close attention to the

guidance of the Divine Spirit, for which we must wait, that we may be led into all Truth; under its influence pure and acceptable worship is to be performed. He is in a very tender state of mind; he accompanied us in a visit to the prisons for criminals and debtors; there is also a prison for females, entirely separated from that of the men; they have women for their keepers. The Vice-Governor, a humane man, a Turk, has these prisons under his care; we had some serious conversation with him.

We are made very sad by the account we hear of the peculiar suffering which many families, among the Greeks here and in other places, are brought under by the machinations of some Popish priests and monks, who came into these parts some time since from Rome as missionaries. The greater part of the Greeks are of the Greek Church, but others are Roman Catholics; many marriages have taken place between persons of these two denominations; the missionaries now go about proclaiming excommunication and damnation upon all those who have taken wives or husbands out of the pale of the church of Rome. Many of these poor benighted people have been so frightened, that they have actually been divorced; some of them had lived very happily together twenty or forty years, and have children and grandchildren; thus families are involved in serious difficulties. Oh how dark! how mischievous is this anti-christian spirit! I feel much sympathy for these poor sufferers.

Apprehending that the time of our departure from Scio is near, we have hired a boat of about five tons, to take us to several other islands, and thence to the Morea. This evening we went out into the country to John Rodocanaki's, the primate, to have one more religious meeting with the people in his neighbourhood. Bambass was there. The banker of the Sultan also, and several of the Ephori. The minds of many were solemnized, and appeared tender under the Lord's power manifested over us. The banker was much affected.

By accounts received from Constantinople, it appears that the mortality, caused by the plague, increased considerably

after our departure from that city. A very few days after we left Smyrna, great commotions took place there. The Turkish populace rose *en masse*, and threatened a general massacre of the Christians. French and English frigates being then in port, the Consuls of these two nations sent word to the Turks, that if they proceeded to take the life of a single Christian, the frigates should immediately destroy the whole of that part of the city which they inhabit. The Turks were so intimidated, that they did not proceed to further extremities. The cause of all this is thought to be the discovery of the bodies of six Turks, beheaded by the Turkish authorities, whom the people supposed to have been killed by some of the Christians.

Having completed their services in Scio, they crossed the Archipelago to Athens.—

14th. As we were entering our boat this morning, we met with some Greeks landing from Smyrna, who confirmed the above account. One of them had a letter for me from my beloved wife, committed to his charge at Smyrna. This letter has reached me in the very short space of ten weeks from America. One of these men resides at Tiflis. He confirms the account that they have there a translation of parts of Barclay's Apology, and some other books, which he says will be much valued by many in that country.

We took our departure from Scio, accompanied by our Greek interpreter, with peaceful minds, and grateful hearts, for the Lord's help extended to us on this island, where we leave many who have been much endeared to us, in the love of the Gospel of Christ, our Redeemer. We proceeded only ten miles on our way, for our boat is a dull sailor, unless the wind is very fair. Our two men and a boy who manage her, have not much energy. We have now anchored for the night, at the south end of the island. We went on shore to visit a monastery in ruins, on the top of a high hill, and found in it a few individuals who live like hermits. We had conversation with one who appears sincere in his religious

profession. He has withdrawn from the world, to spend his time in retirement. In our walk, we came among their mastic plantations. It is an excellent aromatic gum, and is kept exclusively for the use of the seraglio of the Sultan, unless clandestinely disposed of otherwise. They chew it, mix it with bread or sweet-meats, and with their drink also. There are twenty-one villages here, where it is cultivated. It is not known to grow in any other part.

15th. Having passed last night in our boat, the starry heavens for our canopy, we proceeded on our voyage, but had come fifteen miles only, when our captain cast anchor again. This is a very rocky coast. We went on shore and found a beautiful grotto, where, sheltered from the sun, we two sat down together in this solitary retreat, and held our little meeting. The Lord contrited our spirits by his good presence; truly he draws near to the two only, who are met in his name. Though solitary, we feel at seasons as if we were encircled by many of our beloved friends in England and America, and some of those precious ones whom we have visited in several places. We unite with them in our spirits in proclaiming the love, mercy, goodness and power of a gracious God and Redeemer.

17th. We were intending for Caristo; but a strong contrary wind brought us to the island of Andros. We visited their village, and had a religious opportunity with the people and their priest. We encouraged them to a pious and virtuous life, and to give a religious and guarded education to their children, instructing them, by their example, to live in the fear of God, and in obedience to his commandments. We left with them several New Testaments in Greek.

19th. Came to Tinos this afternoon. We had proceeded only a few hours towards that island, when we met a vessel, the crew of which told us that last night they were chased by pirates, in two large row-boats, full of men. They had fired several times at them, but their vessel sailing well had enabled them to escape. This was unpleasant information; but as it was now noon, we hoped to escape them. As we were going between the two islands, Andros and Tinos, we

discovered at a distance a row-boat, which we thought might be a fisherman, and we kept on our course; but the wind dying away we saw two other boats join it and come towards us. Our captain soon knew them to be pirates of the worst kind, who destroy lives, sink the vessel, and carry away only the plunder. We were very near an inlet on Tinos, but there was no wind, and the boat too clumsy to be acted upon by our oars. Meanwhile the pirates had come very near us. It did not appear that we could escape their merciless hands, when He who commandeth the wind and the sea, and they obey him, caused the wind to blow from the very direction, which took our boat, fast as the flight of a bird, right into the inlet of the island,—where the pirates dared not venture. Had not the Lord thus in mercy interposed, a few minutes more would probably have ended our mortal lives. Surely we have cause to bless and to magnify his adorable name! Our Greeks appeared to be sensible of the wonderful escape.

We visited the inhabitants in their little town; had some religious service among them, and distributed some New Testaments and tracts. We left them early this morning; we were nearly out of sight when we saw a boat coming from the island towards us; they were men who were absent from the town last night; on their return, seeing the New Testaments and tracts, they were desirous that we should give some to them also, which we did. The wind was fresh and fair, so that we swiftly passed the place where the piratical boats had been lurking among the rocks; but we saw nothing more of them. We proceeded towards the island of Zea; but the wind rose to a heavy gale, and towards evening the waves broke in upon us in a fearful manner; our prospect was the more gloomy as the night was very dark, and the coast of that island rocky. Our Captain supposed he must be opposite the narrow entrance into the small harbour, and he concluded to make the attempt to run in. Through the goodness of Him whose ways are in the clouds and in the sea, we were favoured to get in safely about midnight. Refreshed with a little bread and cheese we had with us, we passed the

rest of the night in the boat. In the morning we hired mules to ride up to the town, which is situated at the top of the island. Their towns or villages are generally on the highest ground; it enables them to see from a distance the coming of an enemy. The ascent to this town is very steep, up a narrow stony path, six miles distant from the place where we landed. We purchased some provisions, and through the assistance of the English Consul, an Italian, and the schoolmaster, who both spoke French, we had a religious opportunity with the inhabitants who collected on the occasion. We had another satisfactory one with the children in the schoolhouse. On our return we both had a narrow escape of our lives. My mule made a false step among the rocks in a very steep place; she fell upon her head with such force as to turn over, and come upon me, thrown forward as I was to some distance down the hill; my beloved companion seeing me thus fall, and the mule upon me, made haste to dismount to come to my assistance; but in his hurry his feet got entangled in the loops of a rope that served for stirrups, and he also fell down under his mule; our Greek coming to our help, neither of us received any material injury, though I was much bruised.

Leaving that island, we doubled Cape Colonna, at the point of which stand many large columns, monuments of Grecian antiquity. The evening of the 23rd the wind so increased that our Captain sought for shelter in a bay; we could not find any inhabitants, though we ascended a high hill to look out for them; we passed the night again in the boat. The scorpions on shore are so numerous, and a small red ant, whose bite is like fire, so abundant, and the danger from robbers so great, that we are told it is safer to be in our boat, at some distance from the land.

Athens, 24th of Eighth month. Early this afternoon we landed on the Piræeus; we met with Pinkerton, just as he was getting on board a vessel bound for Constantinople; we had been several times with his wife at Petersburg. We saw on the quay a large quantity of goat-skins filled with oil; they have a curious appearance; the head of the

animal is taken off, the neck and the legs above the first joint remaining; it is in this way that oil is shipped from various parts of Greece. We procured asses to carry us to Athens; two wooden slabs, on which we spread our overcoats, were our saddles; loops at the end of a rope our stirrups; another rope served for a bridle: thus we made our entrance into that ancient city. It was a two hours' ride; the road passes through ruins of old buildings, which extend from the Piræeus to Mars' Hill, and far beyond; the ground to a great distance is covered with broken pieces of earthen vessels, and the remains of large columns are prostrated here and there; some are still standing round about or supporting their ancient temples.

25th. On our way to several persons, for whom we had letters, we passed a number of ruins, among others, those of several temples; our attention was particularly directed to those of Jupiter and Minerva; though these buildings were erected above two thousand years ago, parts of them are nearly entire, many of the carvings appear as if they were but a few years old, some of their ancient idols are still standing, and the places where many more once stood still remain; it gives one an idea to what extent idolatry prevailed in these parts, where ignorance and darkness now reign extensively. The generality of the Greeks here are in a debased state; my spirits are greatly depressed, and my heart is sorrowful at what is now to be seen, heard, and felt, and at the picture exhibited of ancient vice and darkness. The only person we have as yet met with who manifests religious sensibility, is a Greek, on his way back to Adrianople.

27th. A Capuchin friar has called several times at our lodgings to see us, and we were told manifested great disappointment at not meeting with us; he left a message pressingly requesting that we would call upon him; a similar message was sent us also by Gropius, the Austrian Consul. I was at first unwilling to go, not expecting to meet in him anything calculated to minister comfort to my soul's distress; but I felt it right, however reluctantly, to call upon

him; he resides at a place called the Lantern of Diogenes; on seeing him at a distance, in the rough garb of the true Capuchin with a long beard, I was the more prepossessed against him, but I had hardly exchanged a word with him when my feelings were totally changed; I saw in him the humble Christian, the spiritually-minded man; I felt I could salute him as the disciple of the Lord Jesus Christ; his name is Paul. We had much freedom in religious and edifying conversation; he is very industrious in distributing the Holy Scriptures among the people generally, and he has given or sold many copies of the New Testament to the Turks, who come privately to him to obtain it; some of them have told him that they read it with great delight, for they are convinced that the doctrine it contains has come from heaven. He told us how greatly he was tried with the missionaries, who have come from the Propaganda at Rome, and are the evil instruments of destroying much domestic happiness among the Greeks, who have intermarried with the Roman Catholics; he said that he had strongly endeavoured to dissuade them from such conduct, urging them to return home, and that he had written to Rome to represent the mischief they are doing. He spends much of his time in religious retirement, for he knows that it is in the temple of the heart that the Lord is to be found, worshipped and honoured; that *there* is the altar on which acceptable sacrifice is to be brought to the Lord, and there also is the light of Truth to be seen burning continually,—a light never to go out,—not like those wax-lights that they have on their outward altars. We encouraged him to keep this light that the Lord has lighted in his heart, bright and burning, to direct the attention of the people to it,—to be an instrument to gather them to Christ and to his Spirit, that they may know him as their Teacher and Almighty Redeemer. He came to our lodgings in the evening to spend a couple of hours, when we waited together on the Lord, and felt the refreshings from his Divine presence. He told us that he had disposed of all his New Testaments, and could not supply the present demand from persons who

appeared desirous to possess the inspired volume. We placed several in his hands for this purpose; also religious tracts in several languages, which he is delighted to have.

I heard of a converted Jew who was travelling in Arabia, and had a number of New Testaments in that language, which he distributed on his journey; he was also in the practice of frequently reading it to the people in the market-places. On one of these occasions he was sent for by the Pasha, who in a rough manner inquired of him, "What is this that I hear of you? it is said that you read in a book that declaims against Mahomet and our holy religion, and which is calculated to cause the people to revolt against the Sultan, &c." The Jew replied, "You have been greatly misinformed; for the book I read in has not the name of Mahomet in it; it was even written before Mahomet was born; and, so far is the doctrine it contains from exciting the people to revolt, that if they were obedient to it, the Grand Sultan could not have a more peaceful and upright people in all his dominions. To convince yourself of it, please to accept this one copy of it," on which he presented him with a New Testament, in Arabic, very nicely bound. The Pasha took it, examined it, and said, "It is a very pretty book."—Books in those parts are rare. A few days after, the Jew had occasion to go to the palace of the Pasha; when at the door, he heard the Pasha reading in the Testament to many of his people who stood about him; he was then reading some of the miracles recorded by the Evangelists, and now and then made his own remarks to his attendants. Observing the Jew at the door, he called out to him, "Come in, come in; I am reading out of your book to my people; Christ was indeed a great one; I also observe that all his miracles were made publicly among the people, whereas all those of Mahomet were in private."

We found a few serious persons among the Greeks, with whom, as well as in the families of several of the Consuls, we had some religious service.

Meeting in the streets some black people who appeared to enjoy themselves, and were dressed very clean, I asked them

if they were slaves. They said they had been such, but they were now free. I queried how they had obtained their freedom. They answered, that it was very common among the Turks, when slaves have served them a sufficient number of years, to compensate them for the price paid for them, and, if they have behaved well, to give them their liberty. Among these were several men and women under thirty years of age. They appeared well-behaved persons. What an example is here given to Christian professors, by Turks! Such actions are very rare in our southern states. I had an opportunity of seeing, at Smyrna, a considerable number of slaves, lately come from the interior of Africa. They were left at liberty to go about in the streets or in the market-place. Some of them were even asking persons if they would not purchase them. They are not treated as on the American shores, when landing from slave-ships, or when marched from one state to another, chained together, or shut up in jails at night.

Before leaving Athens, Stephen Grellet was again brought into much thoughtfulness on account of the time drawing near, when his dear friend William Allen anticipated he might be released from his present religious engagement, and feel at liberty to return home. He thus alludes to it in his last record at Athens:—

My beloved companion has it under his serious consideration to leave me, after we have visited some of the Ionian Isles, and to return to England. I feel heavy at the prospect; especially as I have a weighty service before me; particularly in Italy. To thy guidance, O Lord! and thy Almighty protection, I submit myself. Thou hast hitherto led about thy servant, and instructed and preserved him in the way that thou hast sent him;—in the continuance of thy goodness, mercy and saving strength, O! be thou pleased to increase my confidence! Thou knowest how weak, and how

poor I am, and what proneness also there is in me to be of a doubtful spirit!

"My mind is frequently brought," he continues, "under deep feelings for Italy,—Rome, &c. It is now upon me by night and by day. The time appears to have nearly come for me to go there. Heavy are my gospel bonds."

CHAPTER XXXVI.

Third Visit to Europe.

Corinth.—Patras.—Zante.—Corfu.

They now "departed from Athens and came to Corinth." This place so closely connected with the life and labours of the great Apostle of the Gentiles, and the early progress of Christianity, they found almost crushed under the influence of Mahometan oppression. The city where Paul was once so much "pressed in spirit, and testified that Jesus was Christ;" where he commenced his Christian correspondence with the primitive churches,—from which, or to which, he wrote some of his most important Epistles,—and which has so many interesting claims upon the attention of the Christian student,* did not afford much scope for their Gospel labours. They soon left it, and passed on to Patras. Thence they sailed to Zante, among the Ionian Isles. Here they were detained by the serious illness of William Allen. After his partial recovery they proceeded to Corfu, where, having "partaken together of the consolations of the Gospel," their *joint* labours came to a close. With deepened feelings of Christian fellowship they took leave of each other. William Allen went to Malta, on his homeward course; and Stephen Grellet

* See the "Life and Epistles of St. Paul," by Conybeare and Howson.

embarked for Italy. Pursuing his narrative he says:—

Eighth month, 28th. We left Athens early this morning on horseback. The roads were hilly and stony, and the sun very hot. The country is beautiful, and some of the views are grand. We came about twelve miles to a village which was formerly a considerable town, called Lefsina. From the many ruins scattered about, we judge that it had once large and stately buildings The marble columns that sustained some edifices are beautifully carved and fluted. Many of them are more than three feet in diameter. The miserable house at which we stopped, and in which we were glad to have a shelter from the scorching sun, has an earthen floor. Our horses were admitted as well as ourselves; but on the place which we occupied there were some mats to sit upon. I felt so weary and spent by the heat of the sun, that I would gladly have laid down to take some rest: but we had hardly come in, when about twenty of the villagers came to gaze at us. More of them followed soon after, and their priest among them. I felt the love of Christ towards them. I wished to communicate something to them, but our interpreter was not there. He had gone into the village to buy some provisions. Another way however seemed to open for conveying my religious impressions. I opened the Greek Testament on those parts which contained what I wished to bring before them. These passages I got the priest to read to them. So forcible is the plain truth, in the simple language of Scripture, that, on hearing it read, several of these people were much affected, and broken into tears, so that when our interpreter returned, their hearts were prepared to receive what we had further to impart. We found that they had never heard the Scriptures read. The priest himself had not a copy of them. He entreated us to give him one, saying, he would keep it very carefully locked up in the church. We told him, before all the people, that we would give them a few copies, on condition that they would not keep them locked up, but that frequently during the week, and especially

on First-days, they would meet together, and that the priest or such of them as are able, would read them audibly to all the others. They promised they would do so, and parted from us in great tenderness.

We rode then about fifteen miles further to Megara, an ancient town of the Athenians; it was formerly a very populous place, now it contains about two thousand inhabitants; their houses are poor, and so is also their land about them, for want of cultivation; it was once very fertile; the mountains round are beautiful. We found much openness among the people, and distributed several New Testaments and tracts. I felt very unwell during the night; the heat of the sun having affected my head, and the bugs, &c., not allowing us to keep in doors, we passed the night on the house top, a flat roof as is usual here; but there the red ants greatly annoyed us; they are very venomous.

Next morning we rode twenty miles to a large shady tree, near which there is water,—two very desirable objects under such a warm sun; we needed them both very much, especially as we had just come down a steep, rocky mountain, in doing which, some dangers attended by the falling down of our horses and mules; here we made our meal on a piece of bread, and drank some of the water; it so refreshed us, that we thought the best served table could not have proved a better treat to us. The whole of our ride to-day has been mostly through a rocky and barren land. The first signs of inhabitants we met were four large dogs that came furiously at us; we were in a strait for awhile, but some Turks appeared at their barking, and we found ourselves at a military post of Turks placed there a few months since. The part of the country we have travelled was infested with robbers, especially near the water where we had refreshed ourselves; we did not see any, though travellers are still frequently molested by them, sometimes to the loss of their lives. The Lord, under the shadow of whose wings we have trusted, is mercifully pleased to be our shield and deliverer, day after day; blessed and holy is his name! We reached Corinth at night. We took up our quarters at a kind of inn kept by an Italian.

Corinth, 30th. We spent some very interesting hours with the Primate of the Greeks in these parts; he is in a feeble state of health, and is a thoughtful serious man; he feels deeply for the degraded and oppressed state in which the people of his nation are kept by the Turkish authorities; the iron yoke being heavier on them here than in any parts where we have been. The Turks in their sports, or to try the edge of their sabres, cut off a man's head, as he passes them in the street or highway; or, to show what good marksmen they are, they fire at him with their guns; and no public notice is taken of it. The Primate appears to have his heart turned towards a better life, which he hopes to enter through faith in the redeeming mercy and free love of Christ. We gave him Penn's "No Cross, No Crown," and some religious tracts. We shall long remember the sweetness and tenderness of his spirit.

Finding no object to detain us here, we hired a fishing boat to take us, by the Gulf of Lepanto, to Patras. The description given us of the road across the country induced us to try to proceed in this way. We left Corinth in the evening, and greatly enjoyed the air, the night, and the fine views on this beautiful gulf, the sea being very calm.

The next day the wind blew hard, and so contrary, that our boatman was obliged to seek for a place of shelter, by going back some distance; here we passed a second night in our small boat, which did not protect us from the rain, accompanied by thunder and lightning. The wind having abated in the morning, we moved on again, by rowing for some hours; but at last, the sea got so high that we could not safely proceed further; we therefore turned back towards a village, where we landed. We were also in want of provisions; the bread we had taken with us was wet by the waves and the rain of the preceding night. In the village we met a number of the Albanian soldiers; we had some religious service with them and the Greeks, and gave them some tracts and copies of the New Testament; they had not seen the latter before; they said they would have them safely deposited in their church; we dissuaded them from that,

and they promised to collect together and read it, especially on First-days. We passed the night again in our boat, though it is too small for any of us to attempt to lie down. Next morning, the wind continuing high and stormy, we endeavoured to hire mules to take us by land the remainder of the journey to Patras.

Through much difficulty and fatigue they reached that place on the 3rd of Ninth month. They found the people on the road in a state of great ignorance, and "a truly affecting degree of insensibility, many of the monks not appearing to understand that they had a soul to save, or even that there is a God."

"We found very little in Patras," S. G. continues, "to comfort our spirits, except a few individuals who manifested some religious tenderness. How deeply do I deplore the conduct of some of the monks here. By their evil example they entice many of the poor ignorant people into vice. Our way appears now pretty clear to leave the Morea for some of the Ionian Isles."

They left Patras the next day, and, after a good passage, arrived at Zante. There they had to perform quarantine, on account of the plague which prevailed in Turkey and Greece.

Zante, 5th of Ninth Month. Through the kindness of Colonel Ross, Commandant of this island, and of Doctor Thomas, who has the charge of the quarantine, quarters are assigned us in an old monastery, instead of the lazaretto, which is crowded. Here we have the privilege of a garden to walk in.

10th. I enjoy these days of retirement, though clothed with great poverty. The Lord is also graciously pleased to settle my mind in much calmness and resignation in the prospect of being left by my beloved companion and co-worker.

He continues to believe that the time has nearly come for his return to London. To the Lord's guidance I must resign him. Great has been His goodness to me in granting me such a beloved one as fellow-helper through the various countries we have visited since leaving England. Now instead of repining at the prospect of a separation, my soul blesses the Lord for favours received, and is permitted also to hope for more; though which way they will come I do not know; but they all proceed from Him who is the God of all our sure mercies. Through the favour of Colonel Ross, the time of our quarantine is shortened; we are told that we shall be liberated this afternoon.

12th. We have visited several Greeks seriously disposed, and been also in their prisons, poorhouse, and hospital. Here we are among so many English people, that we find no difficulty in obtaining interpreters. Many of the Greeks of the higher class also understand French. A monk of the Greek church came to see us yesterday. He was inquisitive after the Truth, and the doctrines of it; yet I thought he resembled Pilate, who inquired "what is Truth?" but had no disposition to walk in it.

13th. Accompanied by Doctor Thomas, we rode some distance in the island to visit the inhabitants of some of their villages, among whom we had several religious opportunities; in one particularly, many of the people were gathered, and manifested much soberness. In every place they gratefully received the Greek Testaments and religious tracts we handed to them. In one of these villages we met with the Governor, Colonel Ross, and many of his officers. The country is nicely cultivated with vineyards, and the currant vines. We passed near a spring from whence a substance like tar is continually oozing. It is used on timber for the same purpose as tar. We returned in time for a late dinner with the Governor. His wife is a very interesting woman. The modesty and good behaviour of her daughters shew forth the fruits of her pious example and instructions.

14th. We had this morning a visit from Prince Cornuto, with whom we had been before. He is a serious, aged man.

He went with us to a meeting held at the Protopapa's, which was largely attended by the Greeks and English. Many of the clergy, and military and civil officers were also present. There appeared to be an open door with them to receive what, in the love of Christ, we felt it our place to proclaim to them.

16th. I spend many hours in retirement, pouring forth my heart and tears before the Lord. My poverty is very great. I am humbled to the dust. No past favour, nor experience of the Lord's power and mercy can, even by a lively remembrance of them, minister to the soul's present wants; its supplies must flow fresh from the Divine fountain. In this state of deep abasement, ability is given to enter the house of prayer, and with supplication to make our wants known to Him who alone can minister to us.

18th. Yesterday morning the Protopapa with six of his clergy came to see us. He was serious. He gives a deplorable account of the ignorance and morals of many of the monks. A Capuchin friar, a Roman Catholic, has also come. He was at first full of words, and queried of us in a dogmatical manner, why we do not use the church ceremonies, sacraments, &c. We told him that if he had come to enter into religious dispute or controversy we must decline it, for we never saw these tend to edification; but if, from religious motives, he was desirous to converse on things pertaining to the salvation of the soul, through our Lord Jesus Christ, we would endeavour in the simplicity of our hearts to answer him. He then inquired into our opinions respecting the true church, water baptism, their mass, purgatory, &c. We endeavoured to give him our views on these subjects; he was moderate, but with him Scripture authority did not avail. The Pope's decrees and their church's traditions are his strong-holds: he appeared to have a very imperfect knowledge of the Scriptures. We had a precious religious season at the Governor's house, and another at Doctor Thomas's, with his family and others. This evening, dear Allen and I had a sweet refreshing season in the Lord's presence, favoured to resign one another to his will: W. A., to

return home, and I to proceed, single-handed, in the further service my blessed Master has for me in other nations, not only to go to Rome, but to die there also, should he order that my life be like a seal to the Gospel service required of me there.

For some days William Allen had occasionally suffered from headache. Soon after the preceding record he was obliged to "give up entirely to nursing," and became very seriously ill. S. G. continues:—

19th. My beloved companion has a high fever. I also receive heavy tidings from some of my relatives in France; and of my beloved wife in America, who was sick. Thus are the troubles of my heart enlarged; in the Lord alone is my refuge; He can support under every tribulation, and sanctify them all.

24th. The illness of dear William Allen continues to increase. I have accepted the kind invitation of the Governor to have him removed to his palace, to airy apartments fronting the sea. The rooms we occupied in the town were in a confined place. I had him carried in a sedan chair.

26th. I had a distressing night; my beloved friend appeared gradually sinking away; all the skill of Doctor Thomas, who is an experienced physician in this climate, is exerted on his behalf; my solicitude on account of my dear wife is great also; but the Lord who gave me, when resigning my all into his hands, to feel a peaceful calm in the assurance that by his love and power all will be well, can restore the health of dear Allen, if so be his good pleasure.

27th. My dear friend consented last evening to my calling in two other physicians, to consult with Doctor Thomas; they agree with him in his course of treatment of the dear patient.

30th. W. A. is a little better. We had last night an earthquake; the second since we came on this island, where they are frequent; last year several houses were thrown down by them.

8th of Tenth month. My beloved companion gains a little strength, though still feeble. These days past I have had some satisfactory religious meetings. I also receive frequent visits from persons piously disposed, who have inquiring minds; there are among these, Greeks from several other islands, and also from the Morea.

11th. I had a letter this day from America; my beloved wife's health is better; dear W. A. also. My soul blesses the Lord for these favours!

12th. A small vessel came in last night from Corfu, and is to go back this evening; dear Allen has thought that if there was a vessel here to take him there, the sea air would do him good, and might accelerate his recovery; his physicians think it would be of use to him, and I also feel ready to go hence; I have therefore industriously prepared every thing for our departure this evening; dear William proposes, as soon as he is able and a suitable vessel presents, to go to Malta, thence by France to London; my line of duty appears to be to proceed from Corfu to Italy.

13th. Cephalonia. I had wished to come on this island but did not see how it could be effected in the feeble state of my dear companion; at four p. m., yesterday, he was carried on board the cutter *Diana;* the weather was fine and serene; after we put out to sea he felt much refreshed; it acted on his feeble frame as it did on me when I left the island of Hayti. But our fair prospect soon changed, a violent storm arose, accompanied with torrents of rain, thunder and lightning; the sea broke in over us, and dashed into the cabin, so that dear William was completely drenched. The Captain succeeded in getting into a harbour on this island called Fitscardy; but even here the vessel tossed greatly, so high were the waves. It would not have been prudent to remove dear W. A. from the vessel, as the village stands at a distance on a high hill. I went there and had a religious opportunity with the inhabitants; they appear generally to be in profound ignorance, much unacquainted with things pertaining to salvation; a few of them, however, gave some signs of tenderness, whilst I reasoned with them of righteousness, temperance, and judgment to come. The islands of Santa Maura and

Ithaca are in full view from the top of the hill. Santa Maura is at present in a state of insurrection, so that British troops are sent there from the other Ionian islands; Ithaca is small, and resembles the hull of a ship. From what I could discover here, Cephalonia is ripe for an insurrection also. A short distance from our vessel is a beautiful grotto; the only entrance is from the sea, and so small that I had to crouch down in the boat in passing into it; after getting in, we are under a fine spacious vault of solid rock, from forty to fifty feet in height, from whence hangs down in festoons a very delicate fern of a fine texture. The cave is one hundred and ten yards in length, sixty in diameter, and the water is of great depth; at the further end, close to the smooth side of the rock, is a natural seat that extends the whole breadth of the cave, having a small place between it and the water quite dry; it is a beautiful, cool retreat.

Corfu, 17th. We left Cephalonia on the 15th; but contrary winds and a high sea prevented us from progressing, except slowly; I was very sea-sick; neither I nor our Greek attendant was able to minister to dear W. A.; but he, amidst these difficulties, continued to gain strength, so that on our arrival he seems like a new man; and here, to our great comfort, we met with Doctor Skey, an old acquaintance of William Allen's. On hearing of our arrival, he came immediately to meet us on board the vessel, and in the most hospitable manner has taken us to his house, where dear William has many of the comfortable accommodations of an English home; he felt so refreshed every way after getting here, that to our great surprise, he sat with us at the dinner-table; I could hardly believe my own eyes.

18th. Last night we had a storm, attended with an earthquake; the rain fell as if the flood-gates of the sky had been opened; truly thankful we were not to be on the unstable element. My dear Allen continues to improve, and has come to the peaceful conclusion to go from here to Malta by the packet which is expected two weeks hence, and to take with him there our faithful Greek attendant; my own way opens with brightness to go from here to

Barletta; there is a vessel in port bound for that place. I have visited some pious individuals to satisfaction, also their hospital.

19th. Sir Thomas Maitland, Governor of the Ionian Isles, and Commandant of the British forces in the Mediterranean, arrived here last night; we had a letter for him from the British Ambassador at Constantinople, which it was proper I should deliver to him early, as I had taken my passage for Barletta, and dear William was not able to go. I was brought into trial; for after coming to the palace, it appeared that the General had come from Malta in consequence of the insurrection at Santa Maura, and the threatening of the same in others of the Ionian Isles. I sent the letter to him, but he was then in close conference with the chief men among the Greeks in several of the islands, who had come to meet him; he sent me word to wait a short time for him; from the apartment in which I was, I heard him speak to the Greeks under much excitement; gladly would I have retired, had I not been requested to wait, for I thought he would not be in a state of mind in which I could have much satisfaction in seeing him. Their conference broke up at last, and I was introduced. The General had received letters from England, by which we were both recommended to his kind attention; he soon assumed a mild and placid countenance and made many inquiries respecting the places we had visited, and the nature of our engagements; he knows dear William by character, and feels for him in his present feeble state of health. Understanding that I proposed to go to Naples, he said, "Why then will you go by Barletta, when from thence you will have a rough and dangerous journey to Naples? my frigate has nothing to do; it will be ready at any hour you please, to carry you to Malta, where you will have a very short quarantine to perform; whereas you will have a long one at Barletta." I excused myself from accepting his kind offer by saying that I might meet with some detention in Malta, if there was no vessel ready to go to Naples. "You need have no fear on that account," he answered, "for

I will send orders, and one of my ships shall be ready to take you at any time." Then I told him plainly on what ground I could not go by a ship of war; that I was on an errand of peace; that besides, I wished to visit some parts of Italy between Barletta and Naples. "Well," said he, "as you may perhaps meet with some difficulties among those bigoted Papists, at Naples and at Rome, I will have letters ready for our Ambassadors there, also for the Chevalier de Medici, Prime Minister of the King at Naples, and also for the Cardinal Consalvi, Prime Minister of the Pope; he is my particular friend, and I shall have him apprised of your coming, before your arrival there." I stated to the General the deplorable ignorance of the mass of the people in these islands, and the necessity of endeavouring to raise them from their degraded and demoralized condition by establishing schools, where the children might be educated in the principles of morality, virtue and religion. The General appears disposed to take steps towards this, and have qualified and pious teachers from England for the purpose.

Occupied to the last with the objects of his mission and cheered by seeing his beloved companion so much improved in health, Stephen Grellet was now brought to the parting hour. It was an interesting and a solemn one; it is thus alluded to on board the vessel that was to take him to Barletta.

20th. At sea, on the Adriatic. This morning, previous to our separation, dear Allen and I had a very solemn and precious season before the Lord; we felt the bond of gospel love uniting us closely, and perhaps more powerfully felt than at any time before; but believing that our separation is in the counsel of Him who, in his love and mercy, had banded us together, we resigned one another to His will, and we commit ourselves to His guidance and protection. I leave him peacefully, under the care of Doctor Skey, a very kind friend to him. The Doctor accompanied me on board the vessel at two, p. m.

CHAPTER XXXVII.

Third Visit to Europe.

Barletta.—Naples.

Stephen Grellet had now arrived at a peculiarly interesting, if not a critical period of his mission. In company with a beloved brother and fellow-labourer in the Gospel of Christ, he had visited the Lutheran land of Gustavus Adolphus,—he had traversed the regions of the Greek Church, in the dominions of the *Christian* Alexander,—he had been in the Crescent City, and had seen something of Mahometan rule;—he had mingled with the discordant elements of the motley group of believers and unbelievers, in some of the islands of the Archipelago, and in the Ionian sea, and at Athens and Corinth. He had left his beloved companion at Corfu, and now, a solitary pilgrim,—"alone, and yet not alone"—he had set his face towards the land of Popes and Cardinals. Himself, at one time, a child of Rome,—then an infidel,—now a Christian believer, and a minister of Christ in the religious Society of Friends—a Protestant of Protestants, he was about to enter the precincts of the city of Leo and of Hildebrand. It required a very close and humble walk with God,—a very chaste adherence to the cause of Christ,—a very prayerful attention to the leadings of the Holy Spirit,—and a very firm reliance upon "the word of the Truth of the Gospel,"

based upon the inspired records of the Bible, to come out unscathed from the ordeal that awaited him;—meekly bold, he had to "speak the truth in love," on all occasions and to all,—without pusillanimously renouncing the simplicity and integrity of his own character,—determined to know nothing save Jesus Christ, and him crucified,—seeking nothing, pleading for nothing save the Truth, as it is in Him. The sequel will show how he sustained the trial, and stood faithful to his God and Saviour.

On his lonely voyage he resumes his narrative:—

At sea, on the Adriatic. The men on our small vessel are all Italians, among whom I am an entire stranger; very solitary indeed, in every respect, not knowing one inch of the way in which I am going, save only that my conviction becomes stronger and stronger, that bonds and afflictions await me. Through his grace assisting me,—even me, the poorest of his servants, and often one of the most fearful, the Lord enables me to offer up afresh my life, or my liberty, persuaded that he is able to deliver me from all evil, to his own praise and glory. After going about twenty miles, contrary winds obliged us to put into a small port in this island, (Corfu.) Next morning I went on shore with the captain. The chief officer at the quarantine ground speaks French; by his assistance I had a short religious opportunity with some there.

About nine a.m. we proceeded on our voyage, but on the following day high winds and a rough sea obliged us to seek again for a port. We came to Brindisi on the Italian coast, where, by the aid of the mate of our cutter, who is a Corsican and speaks French, I was enabled to have some religious communication with the people. The Commandant of the place came on board to see me. He appears to be a serious man. By means of the telegraph he had conveyed to General Church, twenty miles further, information that I was there. Church has the command of that part of the

country called La Pouille, anciently the granary of Rome. I had known his mother and near relatives in England and Ireland, who were Friends. Probably he also remembered me, though he is now a very different character to what he was then. He sent me by the telegraph a kind message. The part of the Grecian coast that we have on our right exhibits great desolation. The Turkish Pasha has acted with much cruelty towards the Greeks. He has had many inhumanly put to death, burnt their habitations, plundered the people, and now he obliges those that remain to flee where they can. My soul is overwhelmed with distress for the poor surviving inhabitants. I cannot obtain any information respecting the pious Bishop of Janina, who translated Barclay's Apology into Greek. It is much to be feared that he has lost his life with many others.

On his arrival at Barletta he had to perform quarantine, before he was allowed to go to an inn, and mingle with the inhabitants.

Barletta, 25th of Tenth month, 1819. The part of Italy that we have sailed by is beautiful, very fertile and populous. The towns are numerous, and many fine country seats are seen on the sea-shore between them. The chief commerce is in wheat.

An English merchant who arrived here when I did, is placed in the same apartments with me, in the lazaretto, though in a separate chamber. It is by the kind attention of General Maitland, who wrote, it appears, on purpose, that they have given me these separate rooms; a very great accommodation; for in the other parts of the lazaretto they are much crowded,—men, women, and children of various colours and nations; many of them are poor Greeks who come to seek refuge in Italy.

26th. My dress has already attracted the curiosity of some of the inhabitants; six of the principal men in the town have come to see me this afternoon; they are allowed to do so, provided they neither touch me nor anything

belonging to me; or they would become subjected to the same quarantine that I have to perform. Another great advantage that we have by being in separate apartments is, that we are not liable to have our quarantine lengthened like those who are in numbers together; if one of them becomes sick, when their time is nearly expired, they have all to wait till it is ascertained what kind of disease he has; should it prove to be the plague, the quarantine of all begins again. The persons who came to see me were very civil; they inquired into some of our principles and practices. Taylor, the Englishman who is with me, speaks Italian well, and interpreted for me.

1st of Eleventh month. Ten persons came together to see me; two are Popish priests, but they appear to have liberal minds; I had a religious opportunity with that company directing them not to the knowledge only of the Truth, but to a consistent walking in that religion which is pure and undefiled.

7th. Almost every day some persons come to see me; some are well disposed and religious inquirers, but others have nothing but curiosity to bring them here; I am thereby frequently brought under much exercise; it was particularly so on account of several priests; they appeared very destitute of religion, and were inquisitive to know if I am not what they call here one of the Illuminati, by which they mean such as are endeavouring to create a revolution in Italy. Their spirits were a great burden to me. This afternoon about thirty of the principal men of this town came in; also seven priests with them; some of them had been present at religious opportunities on preceding occasions; now all sat together in silence, and I preached to them the Lord Jesus Christ, the head of the Church, and only Saviour of men; none of the priests opposed.

I received a letter from General Church, who apologizes for his not being able to come to see me; he expresses his friendship, and sends me an order on all the military commanders between here and Naples, to furnish me with bands of soldiers, "to protect me," as he says from the

numerous highway robbers who daily attack travellers. I have written to him, acknowledging his civility, but reminding him that he must have forgotten the nature of the peaceable principles in which he had his early education, and that I placed my confidence in the saving power of Him in whose service I am, who is the Captain of salvation to all those who trust in Him; but, should He permit me to fall a prey to the hands of unrighteous men, I submit to His sovereign will. A large band of these robbers is headed by a woman; it is said that she has about two hundred of them under her command; the largest body lurks mostly near Marphonia, but they spread to a considerable distance, to the terror of travellers, and of the inhabitants also, whom they plunder when other supplies fail them. It is in vain to have an escort of soldiers on the road, for this only the more excites the cupidity of the robbers, who have their spies about, and come in greater numbers, according to the strength of the escort.

8th. I was liberated from the lazaretto this morning; also Taylor, my companion in confinement. Before I left it, I had a short religious interview with the Greeks who have fled for their lives; I could not well have access to them before; I feel much for them; many were sitting cross-legged on the floor, in a very dejected state; some were serious and tender. Soon after I came to the inn, several of the most serious persons who visited me in the lazaretto, came to see me; one priest among them; he is much pleased with the "Importance of Religion," in Italian, that I gave him. I visited an institution for orphan girls; some of the managers, who had visited me before, interpreted for me. It is a comfort to see the young females in an asylum where pious men and women appear to extend a tender care over them; this is the more grateful, as the state of morals here, generally, is very low.

Among the persons who came to my inn this evening were some priests; I had a more satisfactory meeting than on some previous occasions. Afterwards some inquired into many of our religious principles, how they might become members of our Society, and how we could judge of

their fitness to become such. I told them that, as the tree is known by its fruits, so their lives and conversation would proclaim what they really are, "Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father," saith Christ.

I had been so long detained in the lazaretto that I felt pressed in my mind to proceed as early as I could for Naples; Taylor intending also for that place, we concluded to hire a carriage for the purpose. He is a serious young man, well acquainted with many of our friends at Manchester. It is rather desirable to have a person with me who speaks Italian. Our first day's journey was through a rich, flat, well cultivated country; but the habitations are most wretched, resembling the Irish cabins, except that the latter having no fire places, the smoke escapes from the roof or the door. We stopped for the night at a village, but kept in the carriage the whole of it. The next day we ascended the Apennine mountains, and arrived late at a village. We had set off three hours before daylight. We had done so the preceding morning. Here we heard much of the robbers. Several persons had been plundered that day, both on the way we had come, and also forward; but we saw nothing to disturb us. On these mountains, where they cannot cultivate grain, they have the grape vine, filberts, &c.; and in the most inaccessible places, chestnuts of the best kind. The people appear generally to be very ignorant and superstitious; their morals also stand very low, so that my mind is greatly oppressed; neither the fine air nor the beauties of the landscape can cheer my spirits.

11th. We were favoured this day also not to meet with robbers. Some of the people where we stopped to refresh our horses seemed to marvel how we had escaped them, but I knew to whom I am indebted; the Lord is the Almighty protector of those who put their trust in him, blessed for ever and ever be his holy name! When we drew towards Naples, in the evening, we passed near Vesuvius; columns of smoke issued from it, and we travelled a long distance over

solid rocks of lava, that had flowed down during former eruptions of this volcano. We were stopped five times by Custom-house officers, to have our baggage examined, so that it was late when we reached the *Golden Eagle* Inn at Naples.

Naples, 13th. Went to the police to present my passports. They were much offended at my hat; neither could they for some time understand the reasons I gave them for keeping it on. Finally they asked what I should do if I met what they call "Saint Sacrament," in the street, when carriages stop and every body uncovers himself, whatever be the state of the weather; many even falling down on their knees. I explained to them why I could not even then uncover my head, as a mark of veneration or religious worship to this, or to any kind of imagery. "Then," said they, "you must abide by the consequences." I have in vain sought for piously disposed persons of whom I had heard. I have however met with a young man, a partner in the house of Rogers and Brothers, who is a serious person. His name is Miles. He kindly accompanied me as interpreter. Calling on Routh and Valentine, I found a letter from my beloved friend, William Allen, waiting my arrival. His health was nearly restored to its former standard. Sir William A. Court, British Ambassador here, receives me kindly. This is very particularly the case with Henry Lushington, who with his wife, appear to be persons of piety.

14th. Angelo Nobite came to see me this morning. He greatly deplores the very low state of religion in this place; superstition, he says, abounds, also vice and immorality: from what I see and hear, I can readily believe him. Bibles are prohibited to be printed or imported. Some weeks since four hundred Bibles were brought in. They were seized, and the Bishop, numerously attended by his clergy, had them burnt publicly in an open square. The priests say, that to allow the people to have the Scriptures in their possession would endanger the safety of their church. They also carefully try to prevent the introduction of religious books or tracts; and yet, though my baggage was several times inspected, my books were hardly noticed.

15th. Had a refreshing religious opportunity at Henry Lushington's, with his family. They have ten nice, well-behaved children. He accompanied me to Capo-de-monte, to see L'Abbé Campbell, a liberal-minded man. He has established a school for poor children, where he introduces the system of mutual instruction. I met at Henry Valentine's a pious young nobleman. He deeply deplores the darkness and irreligion which, amidst so much superstition, prevail over the land. His name is Don L. Bonaprianola. He has a knowledge of vital Christianity, and is acquainted with the sensible influence of the Spirit of Truth. Some religious tracts I have given him were gratefully received. Everett, our American Consul, appears to understand the nature of my religious exercises, and to feel for me. He and Lushington accompanied me on a visit to the "Albergo de' Poveri," which is a large establishment, and contains two thousand four hundred and twenty-eight persons, about nine hundred of whom are girls, and more than that number boys. The principal director is an interesting and sensible man. He had been educated for a monk, but preferred a life devoted to benevolent pursuits to the idleness of the monastery. He extends a watchful care over the moral instruction of the young people, and appears divested of the narrow and superstitious views of the clergy. He was very ready in making way for me to have some religious communications in this establishment. The children are taught several trades, such as spinning, weaving, tailoring, shoemaking, printing, locksmith's work, turning, &c. Some also are engaged in polishing coral, so that the place looks like a manufactory.

In the evening, accompanied by Bonaprianola, I visited the Prince Cardito. Some other noblemen were present. The Prince is a serious man. He occupies the important station of Minister of public instruction in the kingdom. He appears to feel the importance of the subject, and wishes that such an education might be extended to the people at large, as would tend to spread amongst them sound principles of morality and virtue. He has very lately presented to the King a memorial on the subject. The Prince made

various inquiries on this important point. The superstition, into which the young people are introduced by the education which the priests give, tends greatly to corrupt their morals; indeed the greater part of the clergy are so corrupt themselves, that thoughtful parents have great objection to have their daughters under their care. Some of the company present have been to England, and are acquainted with several Friends.

17th. The Russian Ambassador here is Count Stackelberg, a near relation of the valuable Baron of the same name, whom I met with in Petersburg; he also is a conscientious man; like his relative, he has set free the people on his estates in Livonia. I made a satisfactory visit to his family. A pious priest came to see me; he laments the general ignorance of real religion that prevails among people and priests; gross superstition is substituted; he said, that very little liberality towards the relief of the indigent is to be met with; but gifts for the liberation of souls out of purgatory abound. This is a very favorite topic for priests and monks to preach upon; in Naples only, he says, above forty thousand dollars are annually given by beggars in half cent pieces, for that purpose; all this goes to the priests to say mass. At nearly every door of their places of worship I see notifications posted, that indulgences and pardons for sins will be obtained by entering the church, performing certain ceremonies, or paying so much money. Their funerals are in many instances very gaudy; some have passed before the windows of my chamber, that looked more like a masquerade than a funeral. In some of these the corpse, richly dressed, was in a sitting posture, on a kind of throne.

18th. Accompanied by the Abbé Mastroti, I have visited a school for girls; the mistress appears to have charge of that establishment from religious duty, and endeavours to instil into the minds of the young people sound morality and virtue; she appears to be a pious woman; the Abbé interpreted what I had to communicate to the girls.

19th. In the morning I received a visit from an aged

man, once in high life, but now much reduced in his circumstances; a condition in which he has found a blessing wholly unknown before. The fear of God and the love of Christ have taken possession of his heart, and he now enjoys consolations to which he was totally a stranger, in the days of worldly prosperity; he has very gratefully received some religious tracts. My discouragements are often great; there are nevertheless some comforts here, in meeting with a few souls to whom the Lord Jesus Christ is precious. This evening I met at Abbé Mastroti's, two young noblemen; one of them is a prince; their minds were tendered under what I felt it in my heart to impart to them, in the love of the dear Redeemer.

20th. By appointment of the Prime Minister, the Chevalier de Medici, to whom I had sent the letter given me by General Maitland, I went to his hotel; I found in the antechamber a great number of persons of all ranks, waiting to have an audience with him; they surveyed me closely, whispering to one another what kind of a being I might be, thus to appear with my hat on. I was not left long among them; for it appears that the Chevalier had given orders to his attendants to admit me into his private cabinet as soon as I came; he made me sit by him, and proceeded to inquire into the nature of the engagements I had had in the different nations where I had travelled; then he was very particular in his inquiries into various of our Christian principles and practices. The reading of my certificates, the short account I gave of the order maintained in our Society, as exhibited in our discipline, the manner in which our meetings, both for worship and discipline, are held, &c., &c., pleased him much. I proposed to send him some of our books treating on these subjects, which, he said, it would be agreeable to him to have. He offered to give me orders for admittance to all their prisons, or any other place I might wish to visit, requesting only that I would impart to him what I might see, to which he could possibly apply some remedy. I made several attempts to withdraw, knowing that many persons were in waiting; but he was not ready to

let me go, till we had been above an hour together, and then he accompanied me through the ante-chamber, where so many were waiting, to the further door; they gazed at me, whilst they bowed very low to the Chevalier, as we passed on.

In the afternoon I was with the Abbé Mastroti again; several noblemen were present, also the young prince whom I saw yesterday. I felt for awhile much dejected; a heavy weight was upon my mind, and I did not see how I could throw it off before such a company, who appeared to be of the great and wise of this world; but I thought that if I truly wished to be myself one of the wise in the Divine sight, I must first become a fool, yea, be willing to be accounted so by others. I proclaimed to them the day of the Lord, which shall burn as an oven, &c., &c.; I entreated them to receive him in the way of his coming, and be of those whose sins go before-hand to judgment, and not of those whose sins follow after; not to trust in the doctrine of a purgatory, but rather deeply to consider the description given by our Lord Jesus Christ himself of what follows after death, as set forth in the parable of Dives and Lazarus; the rich man, not in purgatory—but in hell—lifted up his eyes and saw Lazarus in Abraham's bosom, &c., &c. The Lord's truth was exalted among them, and his power had the dominion.

In the evening I went to the Prince Cardito's. I feel deeply with him, in his desire for the moral and virtuous education of the youth among the mass of the people; I placed in his hands a copy of the "Scripture Lessons," which dear Allen and I prepared in Russia. I found with the Prince eight other noblemen, who also manifested great interest in the subject; they were inquisitive as to several branches of our Christian principles and testimonies; this gave me an opportunity to set before them what the Church of Christ is; the worship which his servants are to offer to Him who is the Head of his Church, which is a pure church; this I contrasted with the church of Rome, the worship of images introduced therein, the great impurity of so many of its members, particularly of the priests and monks.

They acknowledged the correctness of these representations. On returning to my lodgings I found a letter from the Chevalier de Medici, inclosing orders for my admittance to the various prisons, &c.

21st. Accompanied by Bonaprianola, I began the very painful work of visiting the receptacles of vice and crime. I went to-day through the two prisons for women, a large one for men, and a hospital for their sick. This service took me from nine a.m. till four p.m. But my bodily fatigue is small compared to the anguish of mind I have endured. I do not remember that, in any day of my life, I have been with so many fellow-beings so totally depraved and hardened. Cages of very unclean birds, indeed, I have been in. Many of the inmates of both sexes, and even children, have committed atrocious crimes. I saw fifteen in one cell who are condemned to death. Their crimes are of the deepest dye, and they do not show the least sense of their situation. My attempt to represent to them the awful doom that awaits them shortly, unless by sincere repentance they seek for mercy and forgiveness through Him who is the only Saviour of sinners, appeared to have no more effect than the dropping of water on the flinty rock. Some boys who are there, at the early age of eleven years, have perpetrated *several* murders. I endeavoured to turn the inmates of these prisons "from darkness to light, and from sin and Satan to God;" but I do not know that a single individual, out of several thousands I have been with this day, has given the least sign of sorrow for his evil deeds.

22nd. To-day I visited the foundling hospital, which is a very large establishment. The mortality among the children admitted here is not as great as in similar places in Russia. About eighty nuns have the principal charge of it. In one part there are about four hundred girls, most of whom have attained the age of young women. It is a kind of convent. As I was going through a long corridor, accompanied by several of the nuns and priests attached to this extensive institution, we passed the door of their chapel, which was open. I saw the girls, with several nuns,

on their knees before a large Madonna, or representation of the Virgin Mary, very richly and finely dressed. Wax candles were burning before it. They were singing to the image, but at the same time their faces were towards us, laughing. My soul was sorrowful on beholding them, and their superstition and idolatry. The chief of the priests who were with me asked if I did not wish to go into the church to see the girls at their devotions. I told him I should like to do so if it were proper. I felt a strong inclination to go in, but, as from religious principle I do not uncover my head in any place as if it was holy ground, I was unwilling to give offence to any one by going in. The nuns said, nobody here would be offended at it. The priests also said, "we have on our heads our cassocks; your hat is to you no more than these are to us, especially as it is from religious principle that you act." Then I told them I would go in, on condition, that, if I apprehended it was required of me by the Lord to communicate anything to the young women thus assembled, he, the chief priest, who spoke good French, would interpret for me. He very readily agreed to do so. We all went in. Besides the girls, most of the nuns were in the church, about their great Madonna. When they had concluded singing their hymn, I told them how greatly my heart had been pained, as I passed by, on seeing the lightness of their conduct whilst engaged in what they call a devotional act; that I could not however be surprised at it, if they truly looked on that image before them as what it really is,—nothing but a piece of wood, carved by man's device, which can neither hear, nor see, neither do good nor evil to any; our devotion, I said, is to be to Him who sees the secret of our hearts, hears not our words only, but knoweth our every thought; from Him we have everything to fear if we do not serve, obey, and honour Him; and the richest blessings to hope for if we love, fear, and serve Him: the worship acceptable to Him is to be performed in spirit and in truth, from the very heart; this is the Temple in which He is to be found, and in which He revealeth himself. Here, at noon-day, they have lighted tapers, which cannot enable them to discover the sinfulness of the heart,

but the light of Christ, which enlightens every man that cometh into the world, and by which everything with which He has a controversy is made manifest, showeth us our sins, that we may look upon Him whom, by our sins, we have pierced: He is the Saviour of all those that come to Him in faith and true repentance. Then I proceeded to proclaim to them the Lord Jesus Christ as the only Saviour of sinners, the only hope of salvation, the way, the truth, and the life, without whom no man can come to God the Father; all that pretend to enter by any other way than by him, the door, are accounted as thieves and robbers. The priest interpreted faithfully into Italian, of which I could judge. The nuns and the other priests said several times, "this is the truth," or "it is so." The countenances of the girls had much altered; they hung down their heads, and tears flowed from some of their eyes. Thus did my blessed Master enable his poor servant in a Popish church, assisted by priests, to bear testimony to his blessed truth, and against the superstitious worship that those poor girls were offering to a carved piece of wood. After we came out, some more of the nuns collected about us, and, in answering some of their questions, I further unfolded to them what acceptable worship to God consists in, and also what is the only hope of salvation. No man can save his brother, or give to God a ransom for his soul; that, therefore, it is great presumption for any to attempt to take upon themselves to pronounce absolution from sin on a sinner. After opportunities of this sort I sometimes marvel that they do not lay their hands upon me; but here, on the contrary, they parted from me in tenderness, and with expressions of their satisfaction with my visit. Surely this is the Lord's doing; blessed and reverend is his name.

In the afternoon I went to the prisons of the Gallerians. They are dismal places indeed. The stone arches and the walls are black and sooty; for they have sometimes a little fire in the prison, which is very damp, and as there is no chimney, the walls that have not been swept for many years, have a dismal appearance. The water they drink is drawn from a well in the prison. What they spill of it, and the rain

that comes in through the iron gratings, causes the mud to be shoe-deep. They are so crowded that when they lie down on the planes placed over their benches, they completely cover the whole surface; and all cannot be accommodated. Many are obliged to place their planes on the mud, under the others. They are chained by the leg, two and two, so that their position is very uncomfortable. Many of them have thus been confined several years. Some young men, chained to older ones, were brought to that prison when they were only twelve years of age! In no country have I seen so many youthful criminals. The only yard to which some of them may resort for a few moments, is but twenty feet square. I found some tenderness of spirit among a few of the prisoners. There are about six thousand. My feelings were overpowered. The foulness of the air greatly affected me also. But if, by my suffering, I can open a way for some relief to them, it will administer consolation to my sorrow. Some of these poor people seemed as if they could not believe their own ears, when I imparted to them the encouragements which the Gospel holds out to penitent sinners; that although their sins were as scarlet, or of a crimson dye, yet the Lord, in his love and mercy, could make them as snow or wool.

I met at the Count Stackelberg's the Russian Minister, and several Prussian and Russian noblemen; some of these I had been with in Russia; the Lord made way once more to proclaim among them the unsearchable riches of his love through Jesus Christ, and to entreat them not to be hearers only of the glad tidings of the Gospel, but so to believe as to obey.

Since I came to Naples, I am frequently much annoyed by friars, who introduce themselves into my chamber, and are sturdy beggars; they beg for masses to be said, and prayers to be made, as they say, for souls in purgatory; they beg also for their own convents, for tapers to burn before the images of their saints and of the virgin Mary, to adorn their altars, &c. They have their indulgences for sale, various relics, little images, &c., to all which they attribute great efficacy, such as to preserve the wearers of them

from the hands of robbers, from sickness, from evil spirits, and many other things. I find it difficult to get rid of them, and some, finding they cannot obtain their purpose, become very passionate; and yet a willingness has appeared in others to hear what I had to say against their superstitious and idolatrous practices.

23rd. I was a third time with the Chevalier de Medici. I had sent him a statement of some of my observations, particularly among the insane, and in some of the prisons; and I have now laid before him the situation of the Gallerians. He took such an interest in what I stated in my former report, and his feelings were so touched, that attention was immediately given to it; some places have already been cleansed, ventilators are opened, boys are removed from the other prisoners, their irons are changed for lighter ones, &c., &c. And now he appears disposed, with equal promptitude, to have a complete change made in the prisons of the Gallerians, and at once to have the boys removed elsewhere. Should my deep sufferings in these visits have no other effect than thus to mitigate the bodily tortures under which some of these, my fellow-beings, have suffered for years, I am richly repaid; may it not be for one of these ends that the Lord is opening a door of access for me to plead with men in authority? or that whilst the hearts of some of these are tendered, under a sense of the Lord's mercies towards them, they may become disposed to acts of mercy towards others? I hope also that some of the poor prisoners will find consolation in the Lord Jesus, whose mercies have been proclaimed to them. Bonaprianola, Prince Cardito, and a number of others, appear so to feel for that class of men as to be willing to visit the prisoners henceforth, and to impart to them moral and religious instruction. I particularly recommended to them the juvenile offenders. I had a precious meeting with these benevolent persons, together with a large company of those with whom I had been previously in more select or public religious opportunities; it was a solemn parting meeting.

I feel now as if I must hasten to Rome; various objects,

under other circumstances, might claim a few days of my time; Vesuvius displays a grand sight; in the day, thick columns of smoke rise up to a considerable height; at night, they are blazing pillars; at a short distance from here are excavations made into the streets of Herculaneum and Pompeii, long buried under beds of lava, on which vineyards are now planted; but, though as a man I should be greatly interested in visiting them, they are not the objects for which my great and blessed Master has sent me to these nations. With singleness of heart I must prosecute the business to which he has called me. My bonds for Rome also feel so heavy, that I could not have any pleasure in those things, which, were I differently circumstanced, would interest me so much. It has indeed been so with me for years past; though in the course of my travels I am among, or pass near, objects of great curiosity, and I have from early life taken great interest in such things, yet the discipline under which the Lord has kept me, and the weight of the religious service to which he has called me, have been such that I have not felt at liberty to turn out of my way in travelling, or to tarry longer in any place, merely to gratify myself.

This afternoon the Chevalier de Medici, in a kind and polite note, incloses me an order, to enable me to pass through and out of the kingdom without being subject to the detention of having my luggage examined; he also sends me a letter for the Cardinal Consalvi at Rome, who is his particular friend. How great is the Lord's goodness in thus opening a door for me, his poor servant, from place to place! He it is who has the key! If he opens, who can shut? But when he shuts, none can open! Medici, in his note, states that measures are already taken to ameliorate the condition of the Gallerians, agreeably to the representations that I made.

Stephen Grellet was now ready to depart. Six years ago, it will be remembered, during his great conflict at Genoa, he had received an intimation that

"to Naples and Rome he should go," but "the time was not yet." Then "the trumpet of retreat gave a clear and certain sound." In the simplicity of faith he obeyed it, and found safety and peace. Now to Naples he *had* been, and to Rome he was bent. He followed no uncertain guide.

CHAPTER XXXVIII.

Third Visit to Europe.

Rome.

Pius VII was in the last years of his Pontificate. He had lived in eventful times. Raised to the Papal chair in the early days of the French revolutionary wars, he had crowned Napoleon at Paris, in 1804; but was, nevertheless, seized by him in 1809, and kept a prisoner at Fontainebleau till, almost entirely by the intervention of Non-Catholic powers, he regained possession of his states, at the downfall of his oppressor, in 1814. Though one of the first acts, by which he distinguished his return to the administration of his office, was the restoration of the Jesuits, there seemed to be evidence, during his latter days, that "the conflict respecting creeds had been nearly set at rest in political circles, and was gradually losing its violence in civil life."* He had nearly reached the advanced age of eighty, when Stephen Grellet visited Rome, and was admitted to a personal interview with him.

During the fortnight which S. G. spent in the Papal city, his Christian labours were varied, and almost incessant. Interesting particulars are preserved in his Diary.

* Ranke's "*History of the Popes.*"

Rome, 25th of Eleventh month, 1819. I left Naples on the 23rd, in the evening. Travelling two nights and one day, I arrived here early this morning. Through the Lord's merciful preservation, I have again escaped falling into the hands of banditti, which abound on this road, notwithstanding the severity of the laws against them. Every few miles I beheld the horrible sight of human flesh, hanging on posts by the sides of the road, near the places where murders have been committed, giving evidence that they have been many. Some of these appeared to have been quartered only a few days before; but notwithstanding all this, robberies and murders are no less frequent, especially on the Pope's territory. How often, in these my journeyings, do I feel as if my life was offered up; day after day, and night after night, I know not but that I may fall a prey to the hands of unrighteous and wicked men; but very good and gracious is my blessed Lord: how precious is the sense of his Divine presence! David said, "Thou art continually with me." Truly I may say so likewise; the fear of offending so good and gracious a Master, was, during these nights, or under such circumstances, greater than any apprehension of what may be suffered to befal my outward man.

On my arrival here, this morning, I found that this is the day on which the Cardinal Consalvi, Prime Minister of the Pope, gives his public audiences, when all who have petitions or wish to have a private interview present themselves. It seemed as if I could do nothing in this great and ancient city till I had been with him. I had been two nights and one day on the road, but the great weight of exercise on my mind prevented my feeling much weariness. I was now in the place for which I had deeply felt for years; my rest was to see what my great Master had for me to do, and to endeavour to engage in it, though it might be to enter into bonds and sufferings; for truly, like Paul, I do not know what things are to befal me here, only the persuasion arises that sufferings await me. I changed my travelling garments, took some refreshment, and by eight o'clock, I was at the Quirinal, the Pope's palace. I did not know how to act, or

what to do; I was alone; I knew nobody; but I thought I would take notice of what others did. I first came into a spacious hall, near the foot of the stairs that lead up to the Pope's apartments; here was collected a large company of priests, monks, military, private citizens, strangers from sev eral nations; many of them had papers, or rolls of paper in their hands, which I considered might be their petitions, &c. so I had my letters from Maitland and Medici ready. We waited nearly an hour, during which I plainly saw that my dress and hat attracted general observation; whispering, querying who I could be. They all were uncovered. After a while there was a general bustle among the company. They went out into a large corridor, extending from the stair-case, and stood in rows on each side, with papers in their hands. I took my station with them in the ranks. As the Cardinal came on, each, as he passed, presented his papers, which were placed in the hands of his attendants. Some tried to kiss his hand, others his feet. As he came towards me, by my dress he probably recognized who I was, so that before I could hand him the letters, he politely asked, "Are you not Mr. Grellet?" to which answering in the affirmative he said. "Please to call on me at my own palace, to-morrow morning;" and I gave him the letters I had for him.

I now wait to see what may be unfolded for me to do here. Great is the travail of my soul, that I may be preserved watchful unto prayer, and enabled with singleness of heart and faithfulness, to attend to all my Lord's requirings.

26th. I went this morning to the Cardinal's palace; in the ante-chamber I had some satisfaction in conversing with two young priests, his secretaries; they evince more liberality of mind than is generally found among that class of men; there were many in waiting to have an audience with the Cardinal, but as soon as he found I had come, he came out from his cabinet, called me in, and made me sit down on a sofa by him; from the nature of his inquiries it would appear that General Maitland had given him a particular account of my late travels and religious engagements through Russia, Greece, &c.; but he was particularly desirous

to know more of our religious Society, its principles, doctrines, discipline, &c. On some such occasions I find it proper to give the perusal of my certificates. The religious care of our Society towards their ministers, before liberating them for the work of the Gospel, to which they apprehend they are called of the Lord, is much commended by the Cardinal. As there were so many persons in waiting in the ante-chamber, I made several attempts to withdraw; but he had more inquiries to make, which detained me altogether about an hour and a half with him; he was not in anywise offended when, in answer to some of his inquiries, I had to expose pretty fully some of the superstitions of the Romish Church, and to make my confession that the Lord Jesus Christ is the only Head of his Church, and the Saviour of men. I also gave him a full statement of the conduct of their missionaries in Greece, the mischief they are doing there, and what seeds of distress and unhappiness in families they are sowing; I represented to him also the very unchristian and unbecoming conduct of those who, in the south of Russia, did hang and then burn the Scriptures, and of the public burning of the Bible, at Naples, by the Bishop and his clergy; all of which the Cardinal reprobates, and properly says, "It militates against religion." Finally, before we parted, he wished to know in what he could serve me; I told him I should like to visit some of their prisons and public establishments, and that I should be obliged to him if he would procure me admittance to them; he then took me by the hand, and accompanied me, through those waiting in the ante-chamber, to the door into the court. Surely it is the Lord's doing, in the very centre of Popery, even among the heads of it, to make way for one, who holds testimonies so contrary to them, to proclaim the Lord Jesus as the sole Head of the church, and the author of eternal salvation to all that believe in him. Under the concern that I have in visiting the abodes of human misery and woe, I find that, besides feelings of near sympathy for the sufferings of so many of my fellow-men, it is in some of those places that I am often in the way of meeting with benevolent and pious

persons; for in places of public concourse these are not to be found.

In the evening the Cardinal sent me a letter, inclosing orders for my admittance into the various places that I wish to visit, with his instructions to go first to the Governor, Pacca, who would provide a suitable person to accompany me, and to interpret for me.

27th. This morning, about nine, I went to the Government house. At first, under the garb of a priest, I could not recognize the Governor; he, seeing my embarrassment, said, "You must know that here, at Rome, the clerical garb is that of the court." I am told that their General is a Cardinal; thus, those who profess to be ministers of the Prince of Peace are ministers of war, and generals of armies! O the inconsistency! Many persons were with the Governor all dressed like priests; I could not find out what they were; one of them was Olgiati, President of St. Michael's Castle, for whom I had a letter from the Cardinal Consalvi, which I handed to him. I was myself an object of curiosity to them, for it is a very novel thing for them to see a Quaker; they had much to inquire after, but were all very civil, and my blessed Lord strengthened me to proclaim his holy name, without equivocation, in simplicity and truth. He performs his gracious promise, "I will make thee as an iron wall, and a brazen pillar before them." The Governor sent for a young man, one of his secretaries, to accompany me. Whilst I was waiting for him, in another apartment, the Assessor came in, who, on seeing me with my hat on, was much offended, so that, for a while, there was no room to enter into any explanation; he had never heard of the Quakers, nor of their principles; after a while his clerks came in, for it appears I was in his apartment; by degrees his countenance altered, and in the presence of a number of others that came, he entered into many inquiries respecting our principles, and what constitutes true Christianity; he was much brought down and treated me with great civility. By that time the young man sent for by the Governor came in; I felt from the first my heart inclined

towards him; he is a serious young man, and his mind is made soft and chastened by the loss of his wife within a few weeks, who, I am told, was a beautiful and virtuous young woman; he speaks good French. He went with me to several prisons for the Gallerians, and to the secret prison; here they have a complete system of espionage; the cells are so constructed that they succeed in becoming acquainted with what the prisoners say to one another. They have very high ceilings, in which there is an opening, which appears to be intended only for a ventilator, but here a man is stationed who can hear nearly every word spoken in the cell. They place in the same cell such as have been connected together in crimes, that they may be encouraged to converse with each other. The person whose business it is to hearken to what the prisoners say, is particularly attentive to be at his station before the prisoners are taken out to be interrogated, and on their return also; on which occasions they are often heard to agree on what they shall say, and to talk on what occurred during the interrogation, and thus they commit themselves. But the listener may often hear indistinctly, and by misrepresentation, though without evil intention, cause these men to be condemned on the plea that they have avowed their guilt. By their laws no man is condemned unless he confesses himself guilty, and by this plan they think they obtain such an acknowledgment; some years past a confession was extorted by the cruelty of torture. I saw some prisoners confined there on account of religion, but could not understand for what particulars; my kind attendant is, however, very ready in interpreting for me whenever I request him, and during some communications I made through him in several cells, some of the prisoners were tender.

28th. I visited two large hospitals called St. Spirito and St. Charles; and a large poorhouse, where, besides aged people there are four hundred boys and five hundred girls. I had several religious opportunities, in some of which sensibility was apparent. I was also in a prison where about one hundred and twenty brigands are confined. They, and

their wives and children, were routed out of their habitations, and are intended to be settled in distant places. Some of them may be innocent. The tenderness manifested during the religious opportunity I had with them, may perhaps induce me to entertain such a sentiment. I was pleased with a retreat for convalescent persons. They are sent here from the hospitals, where, for about two weeks previous to their final discharge, they have good, nourishing food given them, that they may get strength to proceed in the necessary business of life. The meeting I had among them was a peculiarly tendering season. Adjoining to this is a spacious place for the reception of pilgrims, travelling to various parts, even such as go to Jerusalem. Here they remain a longer or shorter time to rest, according to the length of the journey they have come, or have to go. The apartments for men and women, are entirely separate. In each place are large marble basins, some for washing the feet only,—for the pilgrims travel barefoot,—others for baths, into which warm and cold water may be let in, to the liking of the pilgrim. They have also good beds and food provided for them. It is very common for men and women of rank, priests, bishops, or cardinals, at least once a year, to repair here and wash the feet of the travellers; also to serve them during their meals. They consider such acts as very meritorious. The eating room is large and lofty.

This has been another day of very close engagement and mental suffering. I visited a prison, said to be a place of correction for boys; very imposing was the sight on my first entering, accompanied by several priests belonging to this establishment, and others connected with it, as they were giving a glowing description of the great reform that they were instrumental in effecting. The lofty apartment I was in, is about two hundred feet in length, and forty in height. On both sides of this room were small chambers; opposite to each door was a boy, cleanly dressed, with a spinning wheel: all seemed industrious, and profound silence prevailed amongst them. It seemed to be a pleasant sight; but, casting my eyes downward, I observed that every

boy had a chain at his ancle, allowing him to go only from his cell to his wheel! Then I beheld several inclined blocks, with stocks to confine hands and feet, and knotted cords and whips, near them. Inquiring the meaning of all this; "O," said the priests, "these are the places where they receive their correction morning and evening, on their bare backs." "Is this," I queried, "the method whereby you bring about such great reform among these boys? You may indeed excite the angry passions in them, by such doings, but you will never change their evil heart." In another part I was with women and girls, towards whom similar treatment is used, to reform them from their vicious habits. My endeavours to plead with these priests, and to set before them the ways that a Christian spirit would dictate, and which, through the Lord's blessing, might prove efficacious to the recovery of these young persons, have, I fear, had very little place with them.

29th. I had a suffering night, my mind was under great distress; I feel at times as if I was among lions and serpents, and as if I was treading over scorpions, and yet, amidst these feelings, it is laid upon me to try to visit the Inquisition; thus to go into the lion's den.

This afternoon I visited the foundling-hospital, and large schools for boys. In the first I met many of the nuns; some appeared to have ears to hear, and hearts to feel. I had also an interesting season with a large number of the foundlings, grown up to young women's estate. Some of the priests interpreted for me to them, to the nuns, and to the boys. Priests are often the instruments that the Lord provides for me, to convey to others the things pertaining to his glorious kingdom, and the nature of that religion, pure and undefiled, so contrary to those pollutions that men's devices have introduced into the Church of Christ, and into his worship. This evening I am told that there is a great outcry raised by some of the Cardinals and others, at the liberty granted me to pry into their secret things. Some also say that my appearing, as I have done, with my head covered before a Cardinal, is a thing never before known. I see no

other way for me, but, in simplicity and singleness, to go on in the way that my blessed Master directs me. To him I leave all the result. My liberty, and even my life, is in his hand. I miss very much the company of my beloved friend, William Allen. He was such a faithful fellow-helper, under preceding deep conflicts; but now I am left a poor solitary one; and yet not alone, for I am very sensible that the Lord fulfils his very gracious promise to his poor servant, "verily, my presence shall go with thee."

30th. I went this morning to the Quirinal, and spent some time with Consalvi; he wishes me to send him an account of my observations, in the visits I make to their prisons, &c., &c. I told him of my wish to visit the Inquisition; he said he could not himself grant such a permission, but he would endeavour to obtain it from Father Miranda, who is the head of the inquisitors. I had a private satisfactory time with the Abbé Capacini, Secretary of the Cardinal; he is a feeling, liberally-minded young man. My visits this day to some hospitals and poorhouses have administered more consolation than on preceding days; I found much religious sensibility with several, also among some monks and nuns. I preached to them the Lord Jesus Christ the only hope of salvation, and described to them what the christian cross is, and where it is to be borne. One of these hospitals for men only is attended altogether by monks; I thought some of them evinced genuine piety: their great kindness in waiting on the sick is striking. The dear young man, my faithful attendant, is very useful in interpreting when he has not to give way to the priests; but even then he is a witness that they perform their task with faithfulness.

1st of Twelfth month. I visited this day a large college, formerly kept by the Jesuits, now banished from here; there are about six hundred students in it. There I was among many priests also; when I began to speak some of the young men were somewhat rude; but very soon, silence and seriousness spread over them. The Lord helped me to

proclaim the everlasting Truth among them. Then I went to another school for four hundred boys, where their teacher, a very feeling man, a priest, acted as my interpreter. My next visit was to a nunnery, which has a school for girls, where the Lord was also near, in enabling me to proclaim his holy name; the Superior of the nuns has felt the Lord's power; she has a pious mind. It is marvellous that, though these religious services bring me into contact with so many priests, monks and nuns, when they hear doctrines so new to them, which also strike at the root of Popery, no one has yet made an objection; but, on my taking leave of them, they treat me with kindness; some even say that they are persuaded that it is the love of Christ that constrains me to visit them. I had a satisfactory visit from a young priest, a Prince of Rome and Austria, his name is Charles Odescarchi; his uncle is Nuncio in Spain. I thought, on seeing this young man, that there was something lovely in him; his mind was brought into great tenderness; I can but have good hope of him. Three pious persons came in also to see me; two of them are of the monks that I was with yesterday; one is a young man. I had a full opportunity with them; I directed them to Christ, and to his Spirit. The young monk was broken into tears. In many of these opportunities I have to set before them in what true religion consists, and that it is not by works of righteousness that we may perform that we can be saved, but by faith only, in the free grace of God, through our Lord Jesus Christ, who is the only Saviour of men.

2d. I was occupied very late last night in preparing the documents that Cardinal Consalvi wishes to have, relative to my visits to their public establishments. I apprehend it my duty to expose the various abuses that I have observed, and in several instances, misapplication of money designed for acts of benevolence; I represent also the sufferings of many of the prisoners in small, dark, crowded rooms, and the heavy chains on them, which are not removed from some of them till after death; I saw some greatly reduced by long illness, who, nevertheless, wore their heavy chains. I

met this day, at the Russian Ambassador's, some persons whom I visited in Russia; we had a season of edification together; I had another with the Prussian Consul who came to see me; he and some others appear to enter into sympathy with me in my religious movements in this city. This evening I had a letter from L'Abbé Capacini, inclosing a letter from the Cardinal for Miranda, the inquisitor; the Cardinal also wishes to see me in the morning.

3d. I went to the Quirinal this morning; the Cardinal wished to make some arrangement for me to visit the Pope; I had given him some hints of my apprehension that I should not be acquitted in the Divine sight, without attempting such a visit, if it could be granted. The Cardinal wished to know if I would not be satisfied by being introduced to the Pope, at Court. I told him that I was no courtier, nor desired to visit such places, but that my wish was to be with the Pope privately; yet I should be much pleased if he, the Cardinal, would accompany me, and be the interpreter for me. He, having told me that though the Pope understands French well, yet he was unwilling to speak it in public, said that in his capacity of Prime Minister, it would not do for him to go in with me, as the other Cardinals might take offence at it. Then I requested that, if the Pope admitted me, he would endeavour to make choice of such a person to be present as he could confide in to make a faithful report of what should then transpire. This appeared the more necessary, as the jealousy of several of the Cardinals against me is greatly excited. I did not know what, under such circumstances, would befal me in the Inquisition; but I committed myself to the Lord, and, accompanied by my interpreter, we went to the convent of the Dominicans, to Father Miranda, who is a monk of the order, and the chief inquisitor. I gave him the letter of the Cardinal; he could not read it, his eyes having been lately operated upon for cataracts; he requested my young attendant to read it to him. It was a request from the Cardinal to him, to give me every information I might wish to have respecting the manner in which

the Inquisition was conducted in former years, and is now managed, and likewise to show me every part of it. Miranda said that he had not been able to go out since the operation on his eyes had been performed, but that he would send for the Secretary and keeper of the archives, who was better able than himself to give me every information; and thereupon a messenger was dispatched for him; till he came I improved the opportunity to inquire of Miranda how the Inquisition is now conducted; when the Secretary came in, he had the letter of the Cardinal read aloud to him. He was then told to give me every information, and to show me everything in it. On our way I made the same inquiries of him that I had put to Miranda, to which he gave similar answers. The accounts given me by several persons in Rome of the Inquisition, were very contradictory. Some represented it as being in full force, only conducted with more secrecy; but these stated that it had been totally abolished for some years; that when any foreigners at Rome, or in Italy, advance sentiments considered heretical or scandalous to their religion, they come under the cognizance of the civil officers, and are mostly banished from the country; but that when such is the conduct of citizens of Rome, or subjects of the Pope, they are sent to certain convents, where their most severe punishment is to be kept in solitude on low diet, whilst efforts are being made to reclaim them. The Inquisition stands very near the church of St. Peter. The entrance is into a spacious yard, in which nothing is in view but extensive and sumptuous buildings, containing their very large library, paintings, &c. On the left hand is a door, hardly to be noticed, which opens, through a very thick wall, into an open place, round which are buildings of three stories, with many cells; the doors of all these open into passages fronting the yard. These cells, or small prisons, are very strongly built; the walls are of great thickness, all arched over. Some were appropriated to men, others to women. There was no possibility for any of the inmates to see or communicate with each other. The prison where Molinos was confined, was particularly pointed

out. I visited also the prisons, or cellars underground, and was in the place where the Inquisitors sat, and where tortures were inflicted on the poor sufferer; but everything bore marks that, for many years, these abodes of misery had not been at all frequented. As we went on, I heard the Secretary say something to my interpreter about the *Secret Library.* I therefore asked him to take me there. He took me to the large *Public Library.* I told him this was not what I wished to see, but the *Secret one;* he hesitated, stating that it was a secret place, where there could be no admittance; that the priests themselves were not allowed to enter there. I told him that the orders that had been read to him were to show me everything, that, if he declined to shew me this, I might also conclude that he kept other places concealed from me; that therefore I could not contradict the reports I had heard, even in Rome, that the Inquisition was secretly conducted with the ancient rigour. On which he brought me into the *Secret Library.* It is a spacious place, shelved round up to the ceiling, and contains books, manuscripts and papers, condemned by the Inquisitors, after they have read them. In the fore part of each book the objections to it are stated in general terms, or a particular page, and even a line is referred to; dated and signed by the Inquisitor; so that I could at once know the nature of the objection to any book on which I laid my hands. The greater number of manuscripts appear to have been written in Ireland. Some of them contain very interesting matter, and evince that the writers were, in many particulars, learned in the school of Christ. I could have spent days in that place. There are writings in all the various modern and ancient languages, European, Asiatic, Arabic, Grecian, &c., &c., all arranged separately, in order. I carefully looked for Friends' books, but found none: there are many Bibles in the several languages; whole editions of some thousand volumes of the writings of Molinos. After spending a long time in this place of much interest, the Secretary said, "you must now come and see my own habitation." I thought he meant the chamber that he occupies;

but he brought me to spacious apartments where the archives of the Inquisition are kept, and where is the *Secretairerie.* Here are the records of the Inquisition for many centuries, to the present time. I looked in some of their books from the fifteenth century. They are kept as the books of a merchant's journal and ledger, so that looking in the ledger for any name, and turning thence to the various entries in the journal, a full statement is found, from the entrance of the poor sufferer into the Inquisition to the time of his release or death, and in what way it took place, by fire or other tortures, or by natural death. The kind of tortures he underwent at each examination is described, and also what confessions were extorted from him. All these books are alphabetically arranged. By examining those of late date to the present day, I find that the statement given me by Father Miranda of the manner in which the Inquisition is now conducted, is entirely correct. I could have spent days in this place also; but the examination of some of the books of several centuries, gave a pretty full view of the whole subject. This is an examination that probably very few have made, or are allowed to make. Here also I saw many of the bulls of the Popes, relating to the conduct of the Inquisition.

4th. I spent my time in writing, except that several piously minded persons and religious inquirers called upon me; some appear awakened to see the emptiness of their confidence in priests and outward observances; "What shall we do to be saved?" is their inquiry.

5th. I had an interesting and solemn meeting with several persons of the above description. Accompanied by the Prince Charles Odescarchi, I visited a large establishment placed under his charge; it is a night retreat for every one who chooses to come in the evening; no question is asked who the individual is, where he comes from, nor if he was there before. There are separate buildings for the accommodation of men and women; in each place are spacious baths; provision is also made for those who have cutaneous diseases to be fumigated. They all repair to

a place of worship, where the Prince addresses them on subjects calculated to impress sentiments of morality and virtue. Those present, he says, are generally well known to be immoral and vicious characters; preaching to them was not customary, till lately introduced by the Prince, who appears to feel deeply for this poor and wretched class of the community. They all come afterwards to the refectory, where supper is given them, and beds are provided for all. In the morning they have water to wash, and their breakfast before they disperse. Many of them return again in the evening, especially when the weather is stormy, or they have not been successful in begging to obtain sufficient to eat. Sometimes this establishment has four thousand inmates during the night. It was a well-meant institution, but the good intention has been much perverted; yet the pious labours of the young Prince may prove a blessing to some.

6th. By appointment* of the Cardinal Consalvi, I went

* It may be interesting to some readers to see copies of some of the notes addressed to S. G. on different occasions like the present, by the Cardinal's Secretary.

MONSIEUR,

Recevez ces trois billets avec lesquels vous pourrez observer tous les hopitaux, toutes les prisons, et le Conservatoire des enfans abandonnés et des vieillards. Je vous conseille de vous addresser avant tout au Gouverneur de Rome, Mgr. Pacca, qui chargera quelque personne ensuite pour vous accompagner aux prisons, et profiter de vos lumières pour le bien de l'humanité. Je viens d'avoir parlé á Mgr. le Gouverneur et de lui avoir dit combien vous êtes respectable. Je vous prie d'agréer les assurances de ma parfaite estime ainsi que de mon sincère attachement.

Votre ami,

De la Secretairerie d'Etat, FRANCOIS CAPACINI.
26, *Novembre*, 1819.

MONSIEUR,

Voici une lettre de son Eminence pour voir la maison de l'Inquisition. Vous pourrez envoyer á la *Minerva* la personne qui vour accompagne pour présenter cette lettre au Père *Miranda* qui est le Supérieur de cette Maison. J'ai parlé avec lui afin qu'il donne les ordres

to the palace of the Quirinal this morning. The antechamber and parlour were crowded with people and priests; in the latter were several Bishops, among whom I remained a short time. I kept my mind retired to the Lord; for in him alone is my help and my strength. The Cardinal at last had me invited to his private cabinet. I had a full opportunity with him, to the relief of my mind in various respects. He told me that he had read my reports respecting the different institutions, prisons, &c. I had visited, that the subjects I had noticed as needing help, relief to the afflicted, &c., were put in a way to be speedily attended to. He has shown the whole to the Pope, and has had my observations on the various institutions copied separately, so as to be sent to those who have the particular management of each,

pour vous faire voir tout, et pour que vous soyez accompagné de personnes qui puissent répondre à toutes les questions que vous leur ferez. La Maison de l'Inquisition est près de l'Eglise de St. Pierre. Le Père Miranda vous donnera l'addresse convenable.

Mes occupations continuelles ne me permettent pas de venir chez vous, mais si vous avez quelque moment de loisir pour vous rendre à la Secrétairerie d'Etat je serai bien content de vous communiquer quelque chose que j'ai à vous dire.

Je vous remets votre écrit sur l'importance de la Religion. Je l'ai lu avec attention et je me propose de vous en parler quand j'aurai le bonheur de vous voir.

En attendant je reste avec le plus sincère sentiment d'estime et d'amitié.

Votre ami,

Au Quirinal, FRANCOIS CAPACINI.

Ce 2 *Decembre,* 1819.

MON AMI,

Je vous préviens que son Eminence vous recevra avec plaisir demain matin entre les dix heures et le midi, dans le temps qui vous sera plus commode.

Vous pourrez parler avec son Eminence pour concerter l'heure dans laquelle vous pourrez vous rendre chez sa Sainteté.

Je me propose de lire cette nuit l'écrit que vous avez envoyé à son Eminence et profiter de vos lumières.

Je suis, avec les sentiments les plus sincères de respect et d'amitié,

Votre ami,

Ce 5 *Decembre,* 1819. FRANCOIS CAPACINI.

and he hopes that thereby greater care may be had to the right application of the funds that belong to the respective places. I told him that I had lately heard that the Bishop in Bavaria had hanged and burned the New Testament, printed at Munich by Gossner, after the example of the Bishop of Naples, and how greatly this militates against Christianity. He said, that for his part, he should not object to every individual having a copy of the Scriptures in his own hands, only he should wish that care might be rightly extended to prevent the spurious translations from being circulated, as has lately been done by the Socinians in Geneva and some other places; the Bishop Tartini, of Florence, has lately published a Bible which is sanctioned by the Pope, which he should like to see widely spread. He said also, that the Pope would be pleased to see me; that owing to various engagements, he could not fix a time till now, but that to-morrow evening he would admit me.

7th. I was to-day with the Governor Pacca, and several others. He is well-disposed to relieve the prisoners from some of the sufferings which I have represented to him. This evening I went to the Quirinal as appointed yesterday by Consalvi. I expected to find L'Abbé Capacini in waiting for me, to take me to the Pope; but no one was there who knew anything about my coming. There is something in this I cannot understand, unless it be that the priests and others are much displeased, as I hear, at my having visited their holy things, as they call the Inquisition.

8th. Went early this morning to the palace of the Quirinal. I was a short time only with Consalvi, who was much engaged. He says, the Pope was disappointed last evening, for he expected me. From Capacini, however, I find that monks, priests, and even Cardinals, are some of them under great excitement and irritation, highly offended at my having profaned their holy places, by inspecting their secret things in the Inquisition; and the countenance that Consalvi has given me since my coming to Rome, displeases them also. Some of them, I believe, are particularly sore,

because I have exposed their misapplication of the money, intended, in several institutions, for acts of benevolence, and which they apply to their private use. Here I am, as in the mouth of the dragon; the Lord may keep him chained down; in patience and resignation I wait to see what he will do with me and for me. I had hoped to be able to depart to-morrow for Florence, and accordingly engaged and paid my passage by the *Courrier*, to-morrow noon, but now a place of confinement may be my portion. The Lord's will be done, so that in bonds or sufferings, even in death, his name be glorified.

9th. This morning I had a message from Cardinal Consalvi to call upon him, before he went up to the Pope, which is at seven a. m. I went accordingly. He well knows the dissatisfaction of some of the Cardinals and others towards him, but says it may do good eventually, that, for his part he is fully disposed to serve me in what he can here; or after my departure, whenever he can do it. He further said, that it is very proper I should be with the Pope before I leave Rome, and requested me to wait for his return from his apartment, when he might tell me what time the Pope will receive me. I had, whilst in waiting, an interesting time with Capacini, and other secretaries, &c. Their inquiries led me particularly to speak of the influences of the Divine Spirit, a gift freely dispensed of God, which man's wisdom, learning or power cannot obtain for himself; much less can he dispense it to others; by it only the deep things of God can be known; by it acceptable worship is performed; qualification for the ministry of the Gospel is received; the Apostles were, by this, rendered able ministers of the New Testament, not of the letter, but of the spirit. This led me to state that the Popes, Cardinals, Bishops, &c., in their ordination of ministers or priests, cannot confer upon them spiritual gifts, neither have they themselves any in virtue of their stations; but Christ Jesus, the Head of the church, is the giver of spiritual gifts, and with his Divine anointing he gives power; he alone can forgive sin; he only is the Saviour of men. They were all

very serious whilst these and other subjects of vital importance were treated upon; that of the mass, confession, absolution, indulgences, &c., were also adverted to. The Cardinal came down, and said the Pope would see me at twelve o'clock. He knew that the *Courrier* by which I had taken my seat for Florence, was to start at one o'clock; but, said he, "Take no thought about that; the *Courrier* shall not go till you are ready;" he also said that Capacini would be here in time to wait on me up stairs, and that he had provided one of his friends, approved by the Pope, who would, if necessary, serve as interpreter, and moreover be a witness to correct any misrepresentation that envious spirits might attempt to make. I returned to the palace at the time designated; L'Abbé Capacini was waiting for me; we went up stairs, through several apartments, in which were the military body-guard; for the Popes are, as kings of Rome, both earthly princes and heads of the church. Thence we entered into the private apartments; the hangings about the windows, coverings of the chairs, &c., were all of brown worsted, or silk of the same colour; all very plain. In a large parlour were several priests; among these, the one provided by Consalvi to go in with me to the Pope. One dressed like a Cardinal, but who is the Pope's valet de chambre, opened the door of his cabinet, and said in Italian, "The Quaker has come;" when the Pope said, "Let him come in;" on which the priest, who was to act as interpreter, led me in, no one else being present; as I was entering the door, some one behind me gently, but quickly, took off my hat, and before I could look for it, the door was quietly closed upon us three. The Pope is an old man; very thin, of a mild, serious countenance. The whole of his apartment is very plain. He was sitting before a table; his dress was a long robe of fine, white worsted, and a small cap of the same (the Cardinals have it red); he had a few papers and books before him; he rose from his seat when I came in, but as he is but feeble, he soon sat down again. He had read my reports to the Cardinal respecting many of the visits I had made in Rome, to prisons, &c.; he entered feelingly

on some of these subjects, and intends to see that the treatment of prisoners and of the poor boys in the house of correction, and various other subjects that I have mentioned, should be attended to, so that Christian tenderness and care be exercised; means, as he said, more likely to succeed to promote reform among them than harsh treatment. He reprobates the conduct of their missionaries in Greece; also the burning of the Holy Scriptures by the priests and bishops in several places; he acknowledges, like Consalvi, that it militates much against the promotion of pure Christianity, and is more likely further to darken the minds of the mass of the people, than to enlighten them. On the subject of the Inquisition, he said, he was pleased I had seen for myself what great changes had been brought about in Rome, in this respect; that it was a long time before he could have it effected; that he has made many efforts to have similar alterations introduced into Spain and Portugal; had succeeded in part to have the Inquisition in those nations conducted with less rigour, but was far from having yet obtained his wishes. "Men," he said, "think that a Pope has plenitude of power in his hands, but they are much mistaken; my hands are greatly tied in many things:" he, however, expressed his hope that the time was not far distant when Inquisitions everywhere will be totally done away. He assented to the sentiment, that God alone has a right to control the conscience of man, and that the weapons of a Christian should not be carnal but spiritual. The fruits of the Spirit being described, he said that to produce such and for the same end, should spiritual weapons be used. I represented to him what I had beheld in many places in Europe, and the West Indies, of the depravity and vices of many priests and monks, what a reproach they are to Christianity, and what corruption they are the means of spreading widely over the mass of the people. I then stated what is the sacred office of a minister of the Lord Jesus Christ, a priest of God; what the qualifications for that office should be, and who alone can bestow them. As I was speaking on these and other subjects connected therewith,

the Pope said several times, on looking at the priest present, "These things are true;" and the priest's answer was, "They are so." Other subjects were treated upon, as, the kingdom of God, the government of Christ in his Church, to whom alone the rule and dominion belong; that he is the only door, the only Saviour, and that those who attempt to enter in by any other door but him, are accounted as thieves and robbers. Finally, as I felt the love of Christ flowing in my heart towards him, I particularly addressed him; I alluded to the various sufferings he underwent from the hands of Napoleon; the deliverance granted him from the Lord; and queried whether his days were not lengthened out to enable him to glorify God, and exalt the name of the Lord our Redeemer, Jesus Christ, as the only Head of the church, the only Saviour, to whom alone every knee is to bow, and every tongue is to confess; that such a confession from him, in his old age, would do more towards the advancement of Christ's kingdom and the promotion of his glory, than the authority of all the Popes, his predecessors, was ever able to do; moreover, that thereby his sun, now near setting, would go down with brightness, and his portion in eternity would be with the sanctified ones, in the joys of his salvation. The Pope, whilst I thus addressed him, kept his head inclined and appeared tender; then rising from his seat, in a kind and respectful manner he expressed a desire that "the Lord would bless and protect me wherever I go;" on which I left him.

On returning to the other apartment, my hat was given me, and excuses were made for having taken it away, stating that, as this is done when our Friends appear before the King in England, they thought they could not do otherwise on the present occasion. They also said: "The Pope must have been much pleased with your visit, for we have never known him to give one-half so much time to anybody in a private audience, nor conversing with them as he has done with you."—My soul magnifies the Lord, my strength and my help. The work is His, and the glory also! May He bless the work of his own hands!

The priest who was with me before the Pope, was very tender, and has now taken leave of me in great affection. Consalvi met me as I came down from the Pope's apartment. He renewed the expression of his desire to serve me whenever he can; and in christian love, we took a solemn farewell of one another.

I came to my inn to prepare for my journey; it was a considerable time after the hour at which the *Courrier* usually sets off; but when I came to the post-house, I met one of the attendants of the Cardinal, who told me that the *Courrier* had orders to wait for me; that, therefore, I need not hurry myself. I was, however, ready to go.

So Stephen Grellet concludes the account of his visit to Rome. By the grace of God he was what he was. He had been enabled to accomplish all that he believed to be required of him. Without any direct attack upon the system and the exhibitions of Popery, and ready as he had been to appreciate and cherish the good in all, his repeated visits at the Quirinal and other public places had, nevertheless, attracted the jealous attention of the less liberal Cardinals and inferior officials. A much longer tarriance near the Vatican might have called forth the spirit of opposition if not of persecution, and been the means of interrupting his progress. As it was,—the singleness and purity of his purpose, the disinterested devotedness and the Christian integrity in the discharge of apprehended duty, which had marked his course, and his faithfulness and zeal in simply pleading the cause of Christ, had made a deep impression upon many. The practical illustration of the spirituality and freedom of the Gospel dispensation and the simple character and polity of unadulterated Christianity, which his example and his teaching had held forth, could not be lost;

—beautifully reflected, as it had been, upon the dark cloud which scarcely concealed the "mystery of iniquity" with which he was surrounded, it could not escape the observation of the more serious and considerate. The poorest of the poor, and the wretched criminal in his miserable cell, had felt its force; princes and nobles, priests, and ecclesiastical dignitaries of the highest order, had recognized its influence. He had "done what he could," and, with a thankful heart, he was now permitted peacefully to retire to other scenes of labour.*

* More than twenty years afterwards Stephen Grellet received a letter from his friend, B. B. Wiffen, near Woburn, Bedfordshire, mentioning an interview he and his companion, G. W. Alexander, had had at Lisbon, in 1842, with Capacini, then the Papal Nuncio to Portugal. Alluding to the conversation which passed with the Nuncio, B. B. W. writes to S. G., "Finding that we were members of the Society of Friends, he made earnest inquiry respecting thee, whom, he said, he had known at Rome some years ago, and charged me to convey to thee the sentiment of his affectionate remembrance and esteem."

CHAPTER XXXIX.

Third Visit to Europe.

Florence.—Leghorn.—Venice.—Verona, &c.

Travelling day and night he reached Florence early in the morning of the eleventh of Twelfth month, 1819, and resumes his journal.

After the conflicts of mind, and bodily fatigue I had in Rome, travelling alone in the open air was refreshing to me every way; besides the grateful sense that I have been enabled by my good Master, to throw off a great load of religious concern, which I had borne for years. Marvellous indeed, are the ways of the Lord, in making it possible for me to do so—first through General Maitland; then by so inclining the heart of Consalvi and others towards me; and also in delivering me from the hands of those envious and persecuting men at Rome. Surely, it is the Lord's doing! All praise and glory belong to Him.

After breakfast I went to the Prime Minister of the Grand Duke of Tuscany, Count Fesson Brodrion, for whom I had a letter from the Prince Cardito at Naples. I find him, as described to me by the Prince, a man possessed of kind and benevolent feelings, enriched by piety. He encourages me to visit some of their public institutions and prisons, to all of which he gives me free access. The Chevalier Coassini, under whose special charge many of these are, was present, and the Count desired him to give me every aid I may need in those visits, should I undertake them. In the afternoon I

called on several persons of whom I had heard as being serious characters. I find some of them are such. I also went to see a family in affliction, by illness, and was enabled to mingle with them in their tribulated state, and to draw their attention to Him who is the sure refuge in time of trouble.

12th. Feeling during the course of last night, fresh concern and exercise for the poor sufferers in prisons and poorhouses, I apprehended it was the line of my religious duty to mingle here also in near sympathy with them, at least by visiting some of them. As a man, I recoil from visits of this sort; they are so trying to my nature, and in such places I have endured great suffering; but my proper business is simply to follow my dear Lord, as by his good Spirit he directs my steps.

A few days after he adds:—

I have been at two hospitals, the asylum for the insane, the foundlings' orphan's house, a large poorhouse, and some schools, having religious opportunities in most of these places. In several of them, I was with the nuns who devote themselves to minister to the sick and the afflicted. Among these I meet here also persons of conscientious and pious minds. In the poorhouse I was enlarged in directing the inmates to Christ, and to his Spirit. Some of them appeared to have hearts to feel the value of pure religion, and to have tasted of its consolations. The prisons here are very different from those in Naples and Rome. The prisoners are treated with much greater humanity. They do not show themselves so hardened in crime. In the meetings I have had with them, brokenness of heart prevailed in many, and but few juvenile offenders are to be seen. The President of Police tells me that, during the five years that he has been in office, in a population of one million and three hundred thousand persons, only *five* have been put to death; that is, one person a year. Crimes have considerably lessened throughout Tuscany: murder is seldom heard of in these parts.

The Prince Carriné has been several times with me. We have visited several families piously disposed, and I had a meeting with some of these collected for the purpose of worship. I have also distributed some religious books, in French and Italian.

Suspending his labours in Florence for a few days, he passed over to Leghorn.

Leghorn, 16th. Travelling during the night, I came here in fourteen hours. I wished to visit this place previous to my departure from Tuscany, and through the President of Police at Florence, a door was set open for me here. I felt it my place to visit their prisons, &c.

I was much tried, among the Gallerians, in beholding the heavy chains they are loaded with, when at work, and during the night also. They all lie on an inclined plane, and a heavy chain passes from one end to the other, through strong staples and the rings they have on their feet, so that they must lie nearly on their backs the whole night. Many of them appear to have very hardened minds, but in a few I found tenderness. I think some of these show that, if they could, they would, like the prodigal, return to the parental house. In the evening I was with twelve families of the principal inhabitants of this city. They had felt great concern for their children, that they might receive a liberal, but virtuous and guarded education, especially their daughters; but they could not see how this could be rightly obtained by sending them to boarding or other schools, nor even by introducing teachers into their families; they therefore concluded to unite themselves into a society for that purpose, and to attend themselves to the education of their children. Every member of this little society has a family of children, and must be able to teach some branches. They take turns, week by week, in the laborious part of the work. They began this school two years since. They have found the employment so delightful, that during that period, whether on active service or not, none miss regularly to attend with

their children. They say that every desire for visiting or pleasure, as it is called, is taken away; their greatest delight is to be together with the children. At first they met alternately, at one another's houses; but of late, they find it most convenient not to change about. During the fore-part of the day, they attend to their respective avocations. In the afternoon the young people repair to the house, the boys in separate apartments under the tuition of the fathers, and the girls in others, with the mothers. In the evening they *all* meet in one room, where more general instruction is imparted to them; and whilst they were thus engaged, I was much pleased to see how they introduced excellent precepts of a moral, virtuous, and religious nature, calculated to turn the attention of the children from outward objects to spiritual considerations, and to that salvation which comes by the Lord Jesus Christ. To these great objects their various branches of learning are designed to lead. They answer to one another like the lowest link in a chain to the uppermost; for example: under the drawing of a flower, an insect, an animal, or shell, &c., &c., the pupil writes at length, the appropriate class, nature, use, &c., and finally, his own reflections on the love, the wisdom, and power of the Almighty Creator of all; thus drawing, writing, and other objects are combined together. I felt great interest in these young people, and not less in their parents, who, whilst instructing others, are evidently learning themselves in Christ's school. I had a precious religious opportunity with them all.

17th. In my visit to the hospitals to-day, I found that for the females attended by eighteen nuns, and that for the men by fourteen monks, who respectively devote themselves to this act of benevolence towards the sick. I had some satisfactory religious intercourse with them, and with many of the sick; among these I found a young American, from Boston; he went to a ball with shoes too tight, in consequence of which he has had his leg amputated; he bitterly laments his folly, and appears serious and tender; he pays, as he says, very dearly for his pleasure in dancing.

I had this evening a relieving religious time with about

twenty five persons, some of whom are merchants; the Governor was also present; one of the merchants, a pious and benevolent individual, has a school for poor children, supported at his own expense, which I visited to some satisfaction; peculiar attention is given to moral instruction.

On his return from Leghorn he continues his notes on Florence:

19th. On my way back to Florence I stopped at Pisa, where I met but little to claim my attention. I was to-day with the Marquis of Pucci, the Counts Tartini and Puccini; the former is President of the Government; he paid great attention to my statement of the condition of the prisoners in several prisons, and manifested great interest in my plea on behalf of those who appeared to be in a penitent state; he assured me that this very day measures should be taken for the relief of the poor sufferers.

To my comfort I find, this evening, that prompt attention is paid to it, not only in this place, but that orders to the same effect are sent to Leghorn and other parts of this Government, and that both here and elsewhere measures are taken for a better provision for the poor, who are much neglected in some places. I am richly paid, indeed, for my sufferings in my visits to afflicted humanity, by being able to obtain some relief for the destitute, and I hope also, the liberation of some of the penitent ones.

21st. These two days I have had several religious opportunities in families of pious persons; in one instance, a number of them congregated together for the purpose; it was a season when their spiritual strength was renewed, and their faith in the Lord Jesus Christ was confirmed. The Counts Bardi, Tartini, and Puccini, are much concerned for the education of the children of the poor, and they have established schools for them, which I visited. I have encouraged them to extend to the young people a virtuous and religious education, founded on the pure principles of Christianity. I have given them the "Scripture Lessons" pre-

pared in Russia, which they propose to introduce into those schools, and they have accordingly put them in train to be printed in Italian. I have also had an interesting visit from Doctor Betti and some of his friends; some of them were with me before I went to Leghorn, to whom I gave some tracts treating on our Christian principles. They tell me now that several of their friends have joined them in the perusal of these, and felt so much interested that they have already translated some of them into Italian, to have them printed.

Tuscany is among the finest countries I have seen; the soil is fertile, and in a high state of cultivation; their villages and the inhabitants are cleanly, and great industry is apparent. Among other occupations, that of plaiting for their fine Leghorn bonnets is carried on to a considerable extent, but what is far more pleasant still, is that the morals of the people generally far exceed what are lamentably to be found in other parts of Italy.

Having concluded his services in the Tuscan capital, he proceeded by way of Bologna and Ferrara to Venice.

22nd. Bologna. I travelled last night by the *Courrier*, and was favoured to arrive here safely this morning,—safely I say, for this road over the Apennines has of late been greatly annoyed by highway robbers; a few hours before I passed it a company of ten of them attacked and plundered two carriages; they tore the ears of some of the females to obtain their ear-rings, and one had her finger nearly cut off to procure her ring. Here I am again on the Pope's territory. It does not appear that any service is required of me; yet, for a while, it seemed as if I might be brought into trouble; they narrowly examined my baggage, and took hold of my few remaining books, which they carried to the police office to inspect them more closely; they threatened to send them to Rome; I told them that I had come from there; and, after many questions, they were restored to me, by order of the Governor, whom I went to see.

Venice, 25th. I came to Ferrara on the 23rd. There also my mind was closed up as to any religious service. I left it next morning for this place. I accomplished the journey by water, in one of their canal boats; it was an unpleasant one; there was a rude company on board.

Soon after my arrival here this morning, I was in company with the Chevalier Naranzi, who is the Russian Consul; he is a feeling and pious man, and through him I am brought to an acquaintance with several others of a similar character. I am told that by German papers, printed at Augsburg, they have here the information of the nature of many of my religious engagements at Rome, and of my visit to the Inquisition and to the Pope; allusion is made to some of the religious principles I maintain as a member of the religious Society of Friends, and a minister of the Gospel among them; in this capacity, the papers state, I now travel in these nations.

26th. I had hoped that I might not be long detained in this ancient city, but a field for religious service opens before me, and I dare not flinch from whatever He, in whose service I am, sees meet to require. I felt a strong attraction towards the prisons, &c., but did not know how to get admittance to them. Whilst I was with Naranzi, a Venetian nobleman, Prefect of one of the departments, in a respectful manner made various inquiries into our Christian principles. such as salvation by the Lord Jesus Christ, Divine worship, &c., when Baron Mulazzani came in, and manifested great interest in the important subjects we were treating of, and also in the nature of many of my engagements in several places, in visiting prisons, poorhouses, &c. He was formerly the Minister of Police in this place. When he came into office, about twenty years since, Venice was in a deplorable state; murders and many robberies were committed every night, multitudes of beggars crowded the streets, and Mulazzani had authority given him to correct these evils; he took a general survey and formed his plans; and began by providing several places to be used as temporary prisons; others, in which he had a variety of raw material stored, to

give employment to such as were destitute of it. Then during one night, he had every suspected character in Venice arrested, and shut up in prison; he forbad every kind of begging under heavy penalties, and published a notice that every one out of employment might obtain work, for which he should be remunerated. Ample provisions also was made for the aged, the infirm, and the sick. All who had been arrested were speedily and strictly examined; those who were found to be vicious characters, were kept in prison for further examination. The consequence was that robberies are now very seldom heard of; no beggars are seen and, except in a few solitary cases, no murders have been committed. For a while the workhouses were full; many of the people also took their work home, and were paid at a price a little below what they might obtain by ordinary employment, to induce them to seek for it; the result is that very few labourers are now to be found in the workhouses, exsept such as, being feeble or infirm, could not obtain a sufficiency by labour elsewhere. Mulazzani kindly offered to accompany me to such of their prisons, &c., as I might wish to visit; he is also an excellent interpreter. The first place I went to was the palace, where the Doges formerly had their residence. It is in a very poor condition; the prisoners are crowded, and have heavy irons; yet they might be said to be in a comfortable state compared to what they were in twenty years ago, or less. I was with the Count Gardanis, President of the Criminal Tribunal, who appears to be a man of sensibility, and I hope he will succeed in ameliorating the present condition of these poor prisoners.

In the evening I met at the Countess Albrissizzinveli's many noble persons. We had a religious opportunity. They all speak French, therefore I needed no interpreter. Christ was proclaimed to them, and we were reminded that except a man takes up his cross daily, and follows him, he is not worthy of him,—he cannot enter into life; and the nature of the cross which the Christian is to bear was set forth. The Countess takes great interest in the principles of Friends. I have given her some books on the subject.

29th. Yesterday and to-day I visited their hospitals, a retreat for old people, and their house of industry. These are under good regulations. I had several opportunities among them, and religious sensibility was apparent with some, especially among the aged people. I was also at the foundling hospital, the large schools for boys, and the house of correction. To these places the Chevalier Naranzi accompanied me, as my interpreter. I had also at my lodgings, several pious persons. Among these was a Popish priest, who is in a tender state of mind. The language of many after the religious opportunities I have with them, is in substance, "Thou almost persuadest me to be a Christian," but the cross stands in the way, and they turn away sorrowful. My soul loves them, and truly mourns over them.

30th. It appears that I do not escape here, any more than in Rome, the jealousy of some who are disposed to do me mischief, if they could. They have, as I am told, written to Vienna, to give the Emperor their own representation of me. I tread indeed among scorpions, but the Lord can deliver me out of all evil. I see no better way for me than to go straight forward in the path and line of service into which my blessed Lord directs me; the consequences I resign entirely to Him, as I have done also my life and my all. I visited a hospital, and the asylum for the insane; both these are under the care of the monks called "*Buono Fratello;*" they take care also of such, as, by accident or otherwise, are wounded or hurt in the street. I had a precious time with these monks, who are devoted to acts of benevolence and charity.

In the afternoon "a solemn parting meeting with many of the pious or serious persons of the city," closed his religious labours in Venice, and he left the same evening for Verona. He continues:—

Verona, First month, 1st, 1820. I came here in two nights and one day. My way is hedged up; I neither find, nor do I hear of any with whom I can mingle in religious fellowship. I have spent the day in retirement before the Lord; my

mind is prostrated very reverently at his footstool; he has done great things for his poor servant. He gives me also truly to feel, that it is not by works that we have done, not even of righteousness, but of his mercy only, that we can hope for salvation, accompanied with the conviction of my unworthiness, even of the least of his mercies; great poverty of spirit is my clothing. The bread of yesterday, which the Lord did bless, cannot now supply my soul's wants, unless my gracious Lord condescends to minister to me afresh out of his bounty; nor can the grateful remembrance of the saving help and strength, time after time granted to me under many past trials and baptisms, give strength and confidence, now that I journey from one nation to another people. Unless the Lord's hand be stretched forth to uphold me, I must sink under the trials, that I am sensible await me, during the succeeding days of my probationary life; yet, with deep reverence I can say, "I know Him in whom I have believed;"—though weakness, yea, nothingness belongs to me, "in the Lord Jehovah there is everlasting strength."

From Verona he proceeded by way of Ala, Trent, Brixen, Inspruck, &c., through the Tyrolese Alps, to Munich in Bavaria. On the whole of this journey, he did not feel it to be his religious duty to make any stay in the places through which he passed. He "felt deeply" for the inhabitants, but "prayer seemed to be the only service required." The Tyrol much interested him; "I doubt not," he remarks, "that among these high mountains, and deep valleys, the Lord has a seed, precious in his sight, which he waters by his own Spirit."

CHAPTER XL.

Third Visit To Europe.

Munich.—Augsburg.—Stutgard.

Stephen Grellet was again in Bavaria; but many changes had taken place since his last visit. The sacred rights of conscience had been little regarded; religious liberty had been deplorably violated; both King and people had quailed under Papal oppression; bigotry and persecution had, in several instances, been but too successful in driving away the pastors, and in scattering the flocks. Dear as was the cause of Christ and his Church to him, and earnestly as his heart yearned towards the humble followers of the Lamb under every name, his Christian sympathy and concern could not fail to be rekindled. On his arrival at Munich, on the morning of the 7th of First month, 1820, he writes:—

It is six years since I was at this place before, and I find that I must stand resigned to resume the heavy bonds that I had then upon me.

8th. I was this morning with the Baron Baader; he informs me that through the influence of the Popish clergy, much persecution has prevailed, so that several of those pious Roman Catholic priests I was acquainted with, have been scattered, and have gone to other nations; Boos* to

* Martin Boos never actually left the Roman Catholic church. He was one of those who thought that his usefulness would be lessened by

the Rhine, Gossner to Flanders, and Lindel to Russia; it is said that many thousand persons gathered together at the

such a step. But being banished from his parish at Gallneukirchen, he retired to Dusseldorf, and through the kindness of the King of Prussia, afterwards obtained the appointment of Pastor of the parish of Sayn, near Coblentz, on the Rhine, where he died in 1825. He was a man of deep piety and great devotedness. His labours to win souls to Christ were remarkably blessed, to the conversion of thousands. His own conversion was striking. In the discharge of his office as a priest, he went, about 1789, to visit a woman distinguished by her humility and piety, who was dangerously ill. "I do not doubt," said he, endeavouring to prepare her for death, "that you die calmly and happily." "And why?" said the woman. "Because," replied he, "your life has been a continued chain of good actions." The woman smiled, and said, "If I were to die relying for my salvation on the works which you mention, I am certain that I should be condemned; but that which makes me calm at this awful moment is, that I rely on Jesus Christ My Saviour." "Those few words," says Boos, "in the mouth of a dying woman, who was looked upon as a saint, opened my eyes for the first time. I understood the meaning of *Christ for us*; like Abraham, *I saw His day.* From that time I announced to others that Saviour whom I had learned to know and there were many who rejoiced with me." Thus did this woman, whom he wished to prepare for death, prepare him for life eternal. The impressions which he had received were never effaced, He put in practice the lessons he had been taught, and zealously preached the doctrines for which he had afterwards so severely to suffer. "His labours began to be blessed in an extraordinary manner. He felt deeply his own insufficiency, and sought, in continual prayer to God, and the assiduous perusal of the Holy Scriptures, the assistance which he needed. He generally felt his own sinfulness and insufficiency most deeply, when he was about to deliver a discourse intended to affect the consciences of others. On these occasions he would often forget the sermon which he had studiously composed, and committed to memory, and would acknowledge with tears to his hearers, that he had nothing to say to them; but he would feel himself led on, by the contemplation of their wants and his own insufficiency, to urge upon them that which the Holy Spirit gave him at that moment for their edification. Several discourses uttered thus from the abundance of his heart were the instruments of a religious awakening, which took place at that time at Gallneukirchen."

After a long life of much usefulness, when he felt the end drawing near, he said to a friend, that he was dying in that faith for which he had suffered; and to another he wrote, "Even now I feel that none shall see the Lord without having washed his robes in the blood of the Lamb."—See "*Life and Persecutions of Martin Boos,*" *edited by J. Gossner;* translated from the German.

time of the departure of the latter, to take leave of him; he then preached his farewell sermon to the multitude; the soldiers who had him in custody, to escort him out of the kingdom, were, like the rest, broken into tears, and joined in the public lamentation, that such a good man should be sent away from them. Sailer, of Landshut, has refused to be made a Bishop; many obstacles are placed in the way of his great usefulness, in spreading light and religious knowledge among the people. These persecutions have tended, however, greatly to increase the number of serious inquirers; many are eager to have a copy of the New Testament, printed by Gossner. I have met here with Baron Von Ruosch and his pious wife, on a visit to their daughter; they give me the cheering information that the Princess Oettingen, and her sister-in-law, the Princess Jeanette, maintain their love to the dear Redeemer; with these and others, many of whom I had known heretofore, I had a refreshing meeting in the evening; the Lord's presence was with us.

9th. I have been with the Crown Prince; I spoke freely with him respecting the persecution that has driven so many pious persons out of the kingdom; for, besides those who formerly stood among them as priests in the church of Rome, and who, from conscientious principles, have abjured the errors they saw themselves in, and have on that account been banished, a considerable number of other persons have also left the kingdom; many have gone to Russia, others to America. The Prince deplores it, and acknowledges freely that full liberty of conscience ought to be allowed; that any attempt against it is an infringement of the prerogative of God; he regrets much that Gossner has been sent away, and says he loved him; and was a subscriber to his New Testament. The Prince was very tender under what I had to impart to him; he loves the Truth; but alas! the cross is in his way, and he lacks firmness in bearing it. From the palace I went to Baron Ruosch's, where a little company were collected in a meeting; I had a solemn religious opportunity with them; among those present was the Countess Lockner; her father is Chamberlain to the

Emperor of Austria; she was much affected during the meeting.

10th. I visited their prisons, hospitals, &c. They are in a better state than most I have visited of late. The prisoners support themselves by their labour, and lay by something. This is given them when they are discharged. This evening I had a very interesting and precious meeting at the Baron Gumpenberg's. The persecution excited here has caused many to grow in the root of religion. They have advanced in spiritual-mindedness. A solemn silence prevailed among us for a length of time. As I found that the greatest part of the people understood French, I did not make use of an interpreter. Two, however, did not understand, and yet both were greatly contrited and shed many tears. One of these resides at Ludwigsberg, ten miles from Stutgard. When, six years since, I was at that place, he heard of me, and walked there to see me, but I had just left the town. Now, we have met here providentially. He is a learner in the school of Christ, from whom also he receives strength to walk in the Christian path. I have been much comforted with him. Here, also, I met with J. Graff, who rendered me such essential service on my way to this city, six years ago; he is a tender-spirited man.

I feel great oppression on my spirit on account of the persecution excited by the Popish clergy, to which the King has given countenance by banishing so many of his best subjects. I cannot feel peaceful without endeavouring to plead with him on that account, and to show him how such doings militate against him, and how contrary they are to the law of righteousness and truth; that religion which is pure and undefiled before God the Father cannot induce any to persecute others on account of their religious testimonies to the Truth as it is in Jesus Christ, the Son of God and Saviour of men.

11th. I visited several pious and afflicted persons; among these the widow and family of my former kind friend the Baron Pletten; it was a tendering opportunity; the Lord is with her in her affliction; he is also very near to Francis

Heinbeck and wife, in their sore bereavement. In the space of three years, six of their near and valuable relatives have been removed by death. His wife is in a very feeble state of health also; but the Lord blesses their affliction. They moved in high life when I was here before; now, they and their children walk in the lowly and narrow way that the Lord leads them in. They have with them an orphan a young Countess, who is placed under their pious care. The consolations of the Gospel were permitted to flow in that visit; all appeared sensible of it. This evening I had another meeting at the Baron Gumpenberg's. It was larger than any of the preceding ones, and more mixed, as to rank in life, poor and rich, but very generally composed of such as love the Lord Jesus. They have sensibly felt the teachings and influences of the Divine Spirit. Some of them were from among the nobility; others servants, gardeners, and mechanics, but all subjects of the same Lord and Lawgiver. Gumpenberg interpreted for me. Two of those present were formerly nuns, but now they feel that the vows they have entered into with the Lord Jesus Christ, the true Head of the Church, supersede those they had heretofore made before man. This has been a solemn meeting; by the one Spirit we were baptized together into the one body.

12th. The Countess Lockner wished to have a private opportunity to unbosom the exercises of her mind. Deep are her spiritual conflicts, for the Lord leads her to the strait gate, and in the narrow way. I feel very tenderly for her, but she is in good hands;—the Lord, who leads in the way, is the Almighty Preserver and Comforter of the humble and faithful traveller. This evening I met at the Baron Ruosch's about fifteen persons of high rank. I had seen but few of them before. It was a close searching season. They were told that pretensions to religion without witnessing the substance of it, could not profit any one, neither could the performance of any ever so plausible ceremonies; it is at the heart that the Lord looks. "It is not every one that says Lord, Lord, that shall enter the kingdom of heaven, but he that doeth the will of my Father, &c." It is not said,

he that obeys the Pope, or priests, or the decrees of the Council, &c. I pointed out to them where the Divine will is revealed as the Scriptures clearly state, "that which may be known of God, is manifest in man, for God has shewed it to him;" and how in another place it is said, "the grace of God that bringeth salvation, hath appeared to all men, *teaching us* that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, &c." I urged them to hearken to and obey the Divine Teacher, who speaketh to the heart.

I was with Reigersberg, who is the Minister of Justice. He appears disposed to make some alterations that I suggested in their treatment of the prisoners, calculated to promote a moral reform among them, as well as to increase their present comforts. He deplores the ascendency gained by the clergy, and the persecution that has been the consequence of it. He encourages me to lay this my concern before the King.

14th. I had several precious seasons in the families of the Lord's visited ones, both of the rich and poor in this world;—truly God does not accept the persons of men, but all they that fear him and work righteousness, poor or rich, are accepted with him. Last evening I was at the Baron Leschenfield's, Minister of Finance. Several persons of both sexes were collected on the occasion. Among others, the Prince Oettingen Wallenstein, a serious youth. The Lord gave us a good time together, so that tenderness of spirit was evinced by several.

This afternoon the serious people in this place came very generally to a meeting I had appointed for them. The consolations of the Gospel through the Spirit were poured forth upon us; the word of encouragement and instruction in the way of righteousness flowed sweetly towards them; there was great contrition of spirit over the meeting. As I left it a messenger from the Minister of Finance came to request me to call upon him. I thought he might have something particular to communicate to me; but I was greatly surprised on entering his spacious apartment, to find it filled with

a large company. Some of them I had met last evening, but many I had not seen before. This was an opportunity given me, very unexpectedly, to proclaim the glorious Gospel. We were soon brought into silence. A weighty exercise came upon me. I was indeed among one class of men only as respects their station in this world, but not so as to their inward condition. The greatest part of them were Roman Catholics. The Lord enabled me to divide his word aright unto them, and to exalt Christ our Lord as the Head Supreme of the Church, and the only Saviour. Among those present were the young Prince Oettingen, and General Reiss. It was late at night when I returned to my lodgings, where I found a letter from the Crown Prince, stating that the King, his father, wished to see me next morning.

15th. I went to the Palace. I soon saw that my prayers had been heard; the heart of the king was opened towards me, and was made soft. I had proceeded but a little way in pleading the cause of his persecuted subjects, on account of their conscientious scruples against the principles and doctrines of the Church of Rome, when the King said, he increasingly felt how delicate, tender and important that subject was; then he stated the many difficulties into which he had been brought by the court of Rome, and what steps he had been induced to take contrary to his best judgment; he was now endeavoring to act according to the dictates of his own conscience; for he had no confidence, he said, in priests, or the conclave at Rome; his subjects of every denomination were equally dear to him, and had an equal right to his paternal protection. I encouraged him to take the precepts of Christ for his rule in the government of his kingdom, and to seek for, and act himself under the influence of his Spirit. I made particular allusion to perilous times in which he had lived, and the deliverance granted him of the Lord. I pressed earnestly upon him the necessity, now especially in his advanced life, to spend his remaining days in the fear of God, and in acts of piety, virtue, mercy and justice, desiring that he may himself obtain mercy and favour of God, and have a well-grounded hope, that

when he has to lay down his earthly crown, he may be prepared to have it exchanged for one everlastingly glorious. The King was tender. He took me in his arms with affection, and craved that the Lord may grant my heart's desire for him, and bless me, wherever I go.

After this I was with the Crown Prince. I encouraged him to adhere closely to Christ; to follow the light by which things reprovable in the sight of God are made manifest,—for the commission of which the Spirit of Truth condemns us. I told him that it is by the Divine Spirit that power is given us to do, or to cease from doing, what we cannot in our own will and strength. I left him in a tender state of mind. I then went a third time to the Minister of Finance, and had a solemn parting opportunity with him and his family. I hope that the King and his ministers, and the Crown Prince also, are strengthened to resist being any longer made the tools of the Nuncio of the Pope, their Bishops, &c., in the oppression of the pious people here.

This evening a large number met me once more at my lodgings. Among them was again the young Prince Oettingen. The Lord's power was sweetly felt to be over us. It was a time when solemn resolutions were formed. May they keep their covenants unbroken. I have several messages from persons at court, who wish me to visit them; but I believe my work here, for the present, has come to an end. I commend them to God, and the word of his grace, which is very near them. He can do the work for them. All that the Lord's servants can do, is to direct men to Christ. He alone is the Deliverer and Saviour.

Augsburg, 16th of First month, 1820. This morning early, previous to my departure from Munich, several serious persons came to see me, for the last time, perhaps, and brought me a certificate signed very generally by the pious people I have visited, in which they express their warm feelings of gratitude to the Lord for the favour conferred upon them in his love and mercy, together with their prayers that he may protect and bless me during the residue of my days.

At about half way to this place I met, at the station where I changed post-horses, with one of the pious persons who attended a meeting at Munich. I had a satisfactory religious opportunity in his family; he accompanied me to this place, and though it was six, p.m., when we arrived, he went immediately to his religious acquaintances, and by seven o'clock had about sixty of them collected together, with whom I had a meeting. The Lord made himself known among us by the breaking of bread; it was a season when some present were more perfectly taught the way of the Lord. It was in this neighbourhood that Lindel resided, and where he has left a spiritually-minded people; the Popish priest, who now occupies his place, uses every endeavour he can to destroy the good that Lindel had been instrumental in promoting.

17th. I visited several persons here in their families, some of whom I knew when I was in this city some years since; they appear to have maintained their integrity; among these is Director Smith, who in old age is bringing forth fruit unto eternal life; he accompanied me to their prison; a watchful care appears to be extended towards the inmates, so as to promote their moral reform. The Governor of the prison told me of an experiment he had tried on several prisoners. Their ration of food, for certain offences, is only bread and water; he made choice of two healthy, strong, young men; to one he gave the bread and water separate, so that he could eat the one and drink the other; to the other, he gave the same portion of bread soaked in water; the consequence was that, in a few weeks, the latter became very feeble and reduced in flesh, whilst the other continued strong and healthy. Then he changed their treatment, and gave to the emaciated one his bread and water separate; he soon recovered his flesh and strength, whilst the other, now taking his bread soaked in water, was greatly reduced. He continued the same experiment several times with the same result; he tried it upon others, on whom it it had the same effect; it led him to the conclusion, that poor people would find it to their advantage to convert their flour

into bread, instead of making it into porridge. The Postmaster from Schaffhausen parted from me in great tenderness; the Lord Jesus is precious to him.

From Bavaria he passed over into the dominions of the King of Wirtemberg.

Stutgard, 18th. I left Augsburg at six last evening, and travelling all night, came here in twenty-four hours. The cold was very severe; the high grounds were like a sheet of ice, so that going up or down the steep hills, I met with many difficulties, particularly near Ulm, when the horses and carriage, with the driver and myself, were near being dashed down a deep precipice. After descending the mountain, we found ourselves in another climate; the snow had melted, and there was a great flood over the country, and travelling was rendered difficult and dangerous; but my good Master brought me safely here, blessed be his name!

19th. I called this forenoon on several of those pious persons with whom I mingled in the fellowship of Christ six years since, and whom I left gathered in good measure under the teachings of his Spirit. I am encouraged in the hope that some of them have kept near the anointing, and made advances in the Divine life under it; I had now seasons of refreshment before the Lord in the families of Enslingman, Herring, Flatt, the Countess Seckendorf, and others. I have also been with the Prince Kodalesky, the Russian Ambassador here. I had a letter for him from the Prince Alexander Galitzin; the Baron Schaffhausen was with him; he was tenderly affected under a short religious communication that I made to them. The Prince was urgent that I should come again in the evening, when the King expects to be with him, but I excused myself, as I rather wish that my visit to the King should be private. I felt much for him on the decease of his Queen, formerly Duchess of Oldenburg; it occurred last winter, whilst dear Allen and I were at Petersburg; the Empress Dowager, her mother, made me promise to see the King and his motherless children, if I came to Stutgard.

This evening I attended a meeting for Divine worship that I had appointed in the morning; the company was rather mixed; several Lutheran clergymen were present. The Lord graciously blessed a little bread suitable to the several conditions of the company.

20th. Accompanied by Herring, as my interpreter, I visited three hospitals and the house of correction, and had some religious opportunities in these places. In the afternoon I had a meeting at Herring's, and another in the evening at Enslingman's; they were both solemn ones. Those present were, generally, piously minded persons, and a number of preciously visited young people were among them. My soul rejoices in the Lord, on beholding these tender lambs of his fold, whom he has raised up by his power and in his love, since my last visit here.

21st. I was at several schools for both sexes; three of these, for the children of the poor, were founded by the late much lamented Queen; her watchful care over them extended very particularly to their religious, as well as moral education; this is likewise the case in the asylum for orphans. In all these places, as well as in the public schools, the Scriptures are read daily. The King takes care that all the institutions, formed by the late Queen, are kept in the same order in which they were during her life. Several pious females of the court devote portions of their time to daily visiting these places. The dear young people give evidence that the labours of love bestowed on them have not been fruitless; many of them manifested religious sensibility under what, in the love of the dear Redeemer, I felt it my duty to impart to them. I also visited their prisons, towards the inmates of which pious and benevolent persons extend Christian care, as well as charity. It was late in the evening when I finished these services. On coming out of a prison, I was met by the Prince Kodalesky, who had been in search of me at several places, to let me know that the King wished to see me this evening; being then not far from the palace, I went there immediately, though I had not taken any refreshment since breakfast, and I felt much

spent by the close engagements of the day. The King was alone, waiting for me; he knew that I was in Russia last winter, and with his Queen's mother and her brother, the Emperor Alexander, a few days after they received the mournful tidings of her decease; he continues to feel deeply his great bereavement; he held me by the hands, whilst large tears rolled down his cheeks. The best proof, said he, that he could give, how much he honoured his late Queen, and how dear she was to him, was to endeavour to imitate her in her piety and virtue, and also to keep up all her establishments of benevolence, on the same footing that she had placed them. He also reverently spoke of the comfort the Lord extends to him, in the assurance that, through His mercy his dear departed one has made a blessed exchange in passing from time to eternity, so that his great loss is her unspeakable gain. His mind was open to receive what I had to impart of the consolations of the Gospel of Christ, and of the good hope that the Christian believer has, when he shall have fulfilled the days of his earthly probation. I endeavoured to encourage him so to live and act as to honour the Lord during the residue of his life, and to promote, by his example and precepts, the advancement of the kingdom of Christ, which stands in righteousness, peace and joy in the Holy Ghost; that, whatever other kings may do, he may resolve to seek peace and pursue it, to be very tender of the consciences of all his subjects, and to rule over them in the fear and love of God. He was very tender, and fully acknowledged the truth of what I said to him. Before I left him, the King asked if I should not like to see his dear motherless children. I told him that their grandmother, the Empress Dowager had requested me to do so. Then he appointed the time of my coming again to the Palace, at seven to-morrow evening.

22nd. I visited an institute for girls, mostly of the nobility, called "Catherine." It was founded six months only before the death of the Queen. It contains about two hundred and seventy pupils, but they do not all board in the establishment. Several pious females visit it daily. They

take care that it is kept up agreeably to the benevolent views of the Queen. I met there two of them, the Countesses Seckendorf and Zepplin. I had an interesting meeting. Much religious sensibility was evinced by the dear girls. I was then very agreeably in the company of several persons who devote great part of their time, and of their substance also, to acts of benevolence towards the poor and afflicted. One of them was a preacher to me; her actions keep pace with her words.

In the evening I went to the Palace at the appointed hour. I found the King again alone. We conversed for about half an hour on religious subjects, particularly on such as pertain to that salvation which is by the Lord Jesus Christ; also on the religious and moral education of the youth in general. The King concludes to send some young men and women to London, to become qualified to introduce here schools on the plan of mutual instruction, and to have the *Scripture Lessons* used in them, having them printed in German. He again fully expressed his views respecting liberty of conscience, and has lately acted accordingly. A body of persons had separated on religious grounds, from the Lutheran Church, and built a meeting-house at Kornthal. William Hoffman, a member of the Legislative body, is one of the principal men in the separation. The clergy in a body waited upon the King to request him to dismiss William Hoffman from his public office, thereby to manifest his disapprobation of his conduct. He told them that he could not do any such thing, that he should not interfere with any of his subjects on account of their religious, or conscientious views. I told the King that I had heard of those persons. Some spoke much in their favour, others against them. That I had it under consideration to go and see them the next day. The King encouraged me to go, and to judge for myself. He then asked me to accompany him upstairs to the nursery. We passed through a long range of apartments all richly furnished. I could not refrain from saying, "how many unnecessary wants we make to ourselves." We came at last to the children's apartments,—the two little Princesses

by his late Queen, and her two sons by the Duke of Oldenburg. Mary, the eldest of the Princesses, is only three years old, and yet speaks good English, French and German. Her sister is only eighteen months old. The King, on presenting them to me, was bathed in tears. On our return from the nursery, he took me through the apartments that the Queen used to occupy. I felt the love of the blessed Redeemer towards him, and endeavoured to encourage him in a faithful adherence to the dictates of the Divine Spirit, and day by day to wait upon the Lord, that he may receive renewed strength to perform the vows that he had made in the days of his distress. He would follow me to the outer door of the Palace, and, on parting, desired to continue to have a place in my remembrance and prayers, and that if at any time he could serve me, I would let him know. This is a time of gracious visitation to his soul. May the Lord prosper his work with him!

I am greatly bowed down before the Lord whilst contemplating his power, love, and mercy. I behold the efficacy of it in poorhouses and in palaces, among all classes of men of every nation or religious denomination. The works of the Lord in every part of his dominion proclaim his gracious and powerful name.

23rd. First-day. Accompanied by Herring, Enslingman, and a few others, we left Stutgard, early in the morning, for Tornthal, where notice had been sent of my wish to have a meeting with the Dissenters that reside thereabouts. They have built a good meeting-house; it may comfortably accommodate one thousand two hundred persons; but so many came from the villages round that the house, being very crowded, contained many more. I found there a tender people; they have become dissatisfied with formal religion and outward observances; their souls long for eternal substance, and no longer for shadows only; we were gathered together into solemn silence before the Lord; truly precious was the cheering hope that the desire of the hearts of this large company was unto the Lord as their only hope and Saviour. I invited them to come to him with full purpose of heart, to

receive him as their bishop and shepherd; I unfolded to them the nature and effects of Christ's baptism, whereby also the qualification is received to participate in his supper. The baptizing power of the Lord was felt to be over us; the Bread of Life and the cup of his salvation were very graciously offered to us, and the language was revived, "Eat, O friends, drink, yea drink abundantly, O beloved."

I had a satisfactory opportunity with William Hoffman, who is made a valuable instrument of good to that people. We returned to Stutgard in time to attend a meeting appointed there for that evening. It was attended by the people at large; many of the nobility and several clergymen were present. The Lord enabled his very poor servant—for truly so I felt myself to be amidst that large company—to minister to their various conditions.

24th. This morning I met with a few of those here who appear to have made the greatest progress, through the obedience of faith, in the blessed Truth; we had a contriting season together. I encouraged them regularly to meet to wait upon the Lord, so as to renew their strength, to walk in the way of his counsel, and to worship him in spirit and in truth. Our parting from one another was under much solemnity and Christian affection. They are among those whom I can recognize as a portion of that flock of the Lord Jesus who know his voice;—may they also follow him wherever he leads!

CHAPTER XLI.

Third Visit to Europe.

Switzerland.

It was a matter of great interest to Stephen Grellet to re-visit the scenes of his past labours in the Swiss Cantons. On the 26th of First month, 1820, he reached St. Gallen, and writes:

I left Stutgard in the evening of the 24th, travelled two nights and one day, and arrived here this morning, so little fatigued that, without taking any rest, I proceeded at once with the service of love to which my dear Master calls me, in the prosecution of which my soul is often refreshed in his presence. Many of those whom I met with in a preceding visit are now gathered into the heavenly sheepfold; through the tender mercies of God, others have entered their ranks in the church militant; from children they are now become strong men and women—burden-bearers in the church. There is also a precious little company still living of those to whom I had been heretofore united in Christian fellowship; they appear to have kept their integrity in the Truth. I visited their Orphan Asylum, where again I have had a contriting religious season with the dear children and their pious care-takers. In the evening I had a public meeting, which was particularly attended by the pious part of the inhabitants. The Lord caused the stream of Gospel love to flow towards them, and the consolations of the Spirit to distil upon them. Tribulations have been indeed abundant with many since we saw one another, but the consolations that are by Christ have abounded much more. Truly some

of these dear people can testify that their afflictions have been largely blessed.

I left St. Gallen before daylight the next morning, and in the afternoon arrived at Winterthür. I visited several serious families, and had some religious service with them. One is that of the President of the place. I hear of some pious people among the mountains, but the depth of the snow would not allow me to attempt to visit them; and my dear Lord does not require this service of me. I am comforted in the belief that he has many precious plants that I may never hear of whom he cares for himself, and whom he waters from his holy presence.

Zurich, 28th. I set off again before daylight this morning, and arrived early; I find letters conveying painful intelligence. O what a favour to have in the Lord a sure refuge; I endeavour to keep my mind fixed upon him. After pouring forth tears before God, I washed and anointed, then called upon some of the pious persons I am acquainted with. The dear aged Antistes Hesse is green in the Divine life, bearing fruits to the Lord's glory. Pastor Gessner, and his valuable family, retain their love to the dear Redeemer. I had in the evening a precious religious opportunity at his house when several other friends joined us.

29th. The Lord was very good to me last night, enabling me to commit all my sorrows unto him; he can sanctify them. I feel also refreshed in my outward man, this being the first whole night that I have passed in bed since I left Stutgard. Accompanied by Solomon Pestalozzi, the banker, my kind attendant and interpreter six years ago, I visited their prisons and house of correction, and had a meeting with the inmates, collected together for the purpose; it was attended with greater seriousness and religious sensibility than is generally found in such places; many of the prisoners were much contrited.

30th. I was in several families with whom I had religious opportunities. I had also two meetings; one at the venerable, aged Antistes Hesse's, at the close of which he bore testimony to the efficacy of that grace and truth that come

by Jesus Christ, asserting also his full belief in the sensible influences of the Divine Spirit. "It is a quickening Spirit," said he, "without it, man cannot live the life of Christ, nay, he is none of his." The other meeting this evening was at pastor Gessner's, where the several branches of his family, and of the Lavater's were also present. A solemn silence prevailed over us all, in which the Lord himself, through his Spirit, ministered to us. We partook together of the one bread, and drank out of the one cup, witnessing the truth that there is but one Lord, one faith, and one baptism. Our souls were refreshed and comforted together.

Berne. Second month, 1st. I left Zurich yesterday, early. By travelling both day and night, I arrived here this morning, and met again my former kind attendant and interpreter, L' Orsa, who has accompanied me to several families, where I had some religious service. He kindly prepared the way for me to have three meetings to-day. One was entirely composed of females, the greater part of whom I had been with six years ago. Another was among the pious of the inhabitants, and the last, at eight in the evening, was composed of the people generally. The Lord owned us by his Divine presence on these several occasions. Blessed and adored be his holy name!

2nd. Long before daylight I left Berne for Yverdun, where I arrived early this evening; when I visited, near my inn, a pious widow and her family, Johanna Conscentius. She is from Memel in Prussia, and is here on account of the education of her son. She has two daughters with her, who appear to know and to love the Truth. Some other persons came in, and under what the Lord gave me to communicate, some were tenderly affected.

3d. I visited Pestalozzi's school this morning, and had a full opportunity with him and several of his teachers, but not to much satisfaction. Some of them do not appear to be believers in the fundamental doctrine of salvation by our Lord Jesus Christ. I told Pestalozzi that it was impossible for these men to instruct others, in what they do not believe in themselves. I felt much distress on their account, and

pitied greatly the young people under their tuition, though that school has great celebrity. I left dear aged Pestalozzi in a tender state of mind, and I believe that it would be a great relief to him, could he have pious teachers. I must make an exception respecting the school he has for poor children. Good is done there.

I left for Lausanne at noon, at which place I arrived in the evening; when my old friend Polier accompanied me to Langallerie's. I felt very low both in body and mind, but many pious persons that I visited years since, hearing that I was there, hastened to come in. They continue to be acquainted with, and in the practice of, silent retirement, into which we soon gathered. I was favoured to draw some consolations out of the well of life, and enabled to minister to others out of it.

4th. I had but a poor night. A great weight of exercise was upon me. Prayer is a blessed refuge in time of trouble. The Lord was pleased to hear the voice of my supplication. The day has been spent under very close engagements in visiting the families of many here. Some of them, poor in this world, are rich in faith. They know the quickening influences of the Divine Spirit. Some of these seasons were very remarkable and interesting; attended also with great brokenness of heart. At two places there were twenty or more together. Solemn silence was over us. The Lord himself ministered to us. Whilst I was at Langallerie's, upwards of twenty persons came in to see me, mostly one by one. Some came from a distance, having by some means heard that I was there. One came from Vevay. They came evidently under religious concern, their chief language of inquiry being, "what shall I do to be saved?" The Lord was pleased to give me a word for each of them, according to their various needs. I then saw that the deep travail of my soul during the night preceding had been a useful preparation for the work of the day. Well known unto the Lord is the end of all his dispensations to us. It was late before I retired to rest, with my spirit very reverently prostrated before Him, for his Divine help and strength.

Geneva. 5th. I was on the road some hours before daylight this morning. On arriving here I was greatly comforted by meeting with my beloved friend, William Allen; he could not obtain a passage from Malta for France, which induced him to come by land from Italy on his way to Paris and London; he has recovered his health very nicely. It is cause of much gratitude that we thus meet again; for a while it appeared very doubtful that his valuable life would be continued, he was brought so very low. Now we are permitted to enjoy very sweetly the preciousness of fellowship in our Lord and Redeemer Jesus Christ; we had a refreshing and consoling time together, in prostration of soul before him.

6th. We visited together several pious persons. In the evening we went to pastor Dumoulinier's, where we had appointed a meeting. We have felt very tenderly for him, and pastor Demalleyer. They have to endure much from several of the clergy in this place. O! what a cloud of darkness has come over many of these since I was here! and with it a persecuting spirit. We had a satisfactory meeting with the company convened at Dumoulinier's. It was precious to feel that each one was engaged to endeavour to draw for himself out of the well of the Lord's consolations. A spring of living ministry did also flow towards them. I translated into French what my beloved friend William Allen felt it his religious duty to communicate.

7th. We met with a very interesting little company at the widow Pillart's; we seemed to be all brought into the oneness of the Spirit in the Lord Jesus. There are several gathered religious bodies or churches that acknowledge Christ for their Head; great difference however exists among them; but in all some are to be found who are in the unity of the Spirit in the oneness of the faith, baptised with the same baptism, and partaking together at the same table of the same bread, ministered to them by their one Lord and blessed Redeemer. My soul often blesses him in that he has given me to mingle with many of this description, and to feel with them the quickenings of his Divine Life; I have

found some in every nation and among various denominations.

10th. During these past days we visited their prisons and schools; also several pious and afflicted ones in their families; we had several religious meetings; one particularly well attended was held at pastor Demalleyer's.*

*Amongst the many seals to his ministry which S. G. left behind, it may be interesting to preserve the following:

In the autumn of 1853, Eli and Sybil Jones, accompanied by Mary J. Lecky and Christine R. Alsop, visited the widow and daughter of pastor Demalleyer, then staying at Clarens, near Vevay, in Switzerland. They were both present at the meeting so briefly noticed above, and gave them this account in connection with it.

A considerable number of serious persons had met at pastor Demalleyer's. After some instructive conversation, a time of silence ensued. The whole company seemed impressed with the solemnity of it. It was some time before anything was said. S. G. then addressed the company in a very edifying manner. Whilst he was speaking, a gentleman, who was but slightly known to the family, and had never before attended the little meetings occasionally held at their house, entered the room and took his seat by the door, without interrupting the stillness; and, it was thought, unobserved by the speaker. For a while there was no change in the tenor of his discourse, but towards the conclusion he was led to address himself, with increased solemnity, to an individual whom he described as being in the greatest danger of committing suicide. After a solemn warning against the fearful sin and its awful consequences, the forgiving mercy of God, the bountiful provisions and the entreaties and promises of the Gospel of Christ, and the all-sufficiency of the help of the Holy Spirit, even for the most destitute and sinful, were dwelt upon in such a manner that all present were deeply affected, wondering at the same time, why they should be thus addressed. But, from that time, it was remarked that the gentleman, who had unexpectedly come into the room whilst S. G. was speaking, became more serious, and frequently attended the evening services which continued to be held by the little company of pious persons with whom he had mingled. It was not, however, till many years after, that the gentleman in question informed pastor Demalleyer, that on the evening of the meeting, he had left his own house, under the pressure of great trials, with the full determination to throw himself into the lake. On his way to it, an involuntary impulse caused him to take a less direct course, which brought him to the house of the pastor. He entered it, he scarcely knew why, and, through the Divine blessing, it proved the means of his deliverance.

My soul greatly mourns over many dark spirits here; Anti-christ seems to triumph. The majority of the clergy, the Doctors of Divinity, so called, have prevailed; they have decided that the doctrine of the Divinity of our Lord Jesus, and salvation through faith in his name, shall no longer be preached among them; only their Socinian tenets are to be promulgated. There are those, however, who cannot be restricted by such a law; they feel it to be their religious duty to preach the Lord Jesus,—delivered for our sins, risen again for our justification,—and to resign themselves to the Lord, whatever be the consequence. We felt very tenderly for them, and we believed that we had a service in this place, by endeavouring to encourage them to faithfulness in keeping the faith that was once delivered to the saints.*

Now apprehending that the time had arrived for dear Allen and I to be once more separated for a short season,—he to return to London,—I to proceed in my Master's service in France, we have taken a solemn farewell of one another, cheered, however, by the prospect that our separation will not be long.

* The Truth as it is in Jesus is indestructible; and it is well known that brighter days have since dawned upon Geneva, and many other parts of the continent of Europe. At the very time that Stephen Grellet was penning the above remarks in the city of Calvin, many pious young men, both in Switzerland and in Germany, were undergoing, often unknown to each other, a fearful conflict, in throwing off the fetters of unbelief, and seeking to attain to "the joy of faith, and the peace of believing." Not a few of these are now preaching the faith which once they sought to destroy. Of this number is J. H. Merle D'Aubigné, the well-known historian of the Reformation.

He studied at the academy of Geneva, and, after having remained in the cheerless principles of Unitarianism till near the conclusion of his course there, a prayerful study of the Holy Scriptures was made the means, under the Spirit's influence, of bringing him to believe in the Divinity of the Saviour. Convinced of sin, the power of which he had felt in his own heart, and obtaining the blessing of forgiveness through faith in the atonement, he had experienced the joys of the new birth; but, though "willing to take up the cross of Christ, he was yet weak, and preferred regarding it as wisdom rather than foolishness." It was

at this time (1817) that he first visited Germany with the design of studying theology for a longer period, before entering upon the active duties of the ministry of the Gospel.

"Every theological journal I read," he says, "every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with Rationalism, so that the poison of infidelity was presented to me on all sides.

"I then entered upon a fearful spiritual struggle, defending with my whole strength my still feeble faith, yet sometimes falling under the blows of the enemy. I was inwardly consumed. There was not a moment in which I was not ready to lay down my life for the faith I professed; and never did I ascend the pulpit without being able to proclaim, with fulness of faith, salvation by Jesus. But scarcely had I left it when the enemy assailed me anew, and inspired my mind with agonizing doubts. I passed whole nights without sleep, crying to God from the bottom of my heart, or endeavouring by arguments and syllogisms without end, to repel the attacks of the adversary. Such were my combats during those weary watchings, that I almost wonder how I did not sink under them.

"It happened at this time (1819) that a friend of mine, F. Monod, settled in Paris, was on the point of visiting Copenhagen, where his mother's family resided. Another friend of ours, Charles Rieu, was the pastor of Fredericia in Jutland. We were all three Genevese; we had studied together at Geneva, and had come at the same time to the knowledge of the Truth, although Rieu had outstripped us in all respects, especially in the simplicity of his faith and devotedness to the Lord. We agreed to travel together to Copenhagen, and to meet at Kiel, the capital of Holstein. Kiel is a German university, and at that time was the residence of Kleuker, one of the oldest champions of German divinity, who had been for forty years defending Christian revelation against the attacks of infidel theologians, in apologetic works of some celebrity. There were many passages of Scripture which stopped me, and I proposed visiting Kleuker, and asking him to explain them, hoping by this visit to be delivered from my agonizing doubts.

"Accordingly I waited on Kleuker, and requested that learned and experienced Christian to elucidate, for my satisfaction, many passages whence some of his countrymen in their writings, had drawn proofs against the inspiration of Scripture and the divine origin of Christianity. The old Doctor would not enter into any detailed solution of these difficulties. 'Were I to succeed in ridding you of them,' he said to me, 'others would soon arise. There is a shorter, deeper, more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of Eternal Life. Only be firmly settled in his grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will disperse all your darkness.'

"The old divine had shown me the way; I saw it was the right one; but to follow it was a hard task. God, who had already revealed to me

the glory of his well-beloved Son, did not forsake me; but he used other agency to bring me to the mark which had been pointed out.

"As steamboats were not at that time very regular, we had to wait some days for the one in which my friends and I intended to proceed to Copenhagen. We were staying at an hotel, and used to spend part of our time in reading the Scriptures together. Rieu was an ear of corn which the Lord had early brought to full maturity, and which was soon after carried to the everlasting garner. Two years after I wept over his grave, amidst his desolate flock. We all three communicated to each other our thoughts, but it was Rieu who most abundantly brought out the hidden riches of the Book of God. We were studying the Epistle to the Ephesians, and had got to the end of the third chapter, when we read the two last verses, 'Now unto him who is able to do *exceeding abundantly* above all that we ask or think, according to the power that worketh in us, unto him be glory,' &c. This expression fell upon my soul as a mighty revelation from God. 'He can do by His power,' I said to myself, 'above all that we *ask*, above all even that we *think*, nay *exceeding abundantly* above all!' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and although I had never fully confided to my friends my inward struggles (for I dared not make them known to any but God alone), the prayer of Rieu, filled with admirable faith, was such as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that my own syllogisms and efforts were of no avail, that Christ was able to do all by his 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it, thou wilt even do *exceeding abundantly* above all that I ask.' I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from that inward anguish which in the end would have destroyed me, had not God been faithful, but the Lord 'extended unto me peace like a river.' Then I could 'comprehend with all saints what is the breadth and length, and depth, and height; and know the love of Christ which passeth knowledge.' Then was I able to say, 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'

"If I relate these things, it is not as my own history—not the history of myself alone—but of many pious young men, who in Germany, and even elsewhere, have been assailed by the raging waves of Rationalism. Many, alas! have made shipwreck of their faith, and some have even violently put an end to their lives. On this account I shall always remember the words of Scripture, 'Thou hast set my feet in a large room.' 'He that glorieth, let him glory in the Lord."—See D'Aubigne's *Germany, England, and Scotland.* New York edition, 1848.

CHAPTER XLII.

Third Visit to Europe.

South of France.—Return to England.

Having completed his religious engagements in Switzerland, Stephen Grellet felt once more drawn towards the little company who profess with Friends in the South of France. He left Geneva early in the morning of the eleventh of Second month, 1820, and on the fourteenth he writes at Nismes:—

I travelled to this place night and day, without stopping much on the road, except a short time at Chambery and Grenoble. My soul was deeply grieved at what I heard, saw, and felt during the journey. This is the time of their Carnival, and the ludicrous and even obscene exhibitions, in the streets and on the highways, are truly disgusting. In these their profane doings, they are surrounded by a multitude of wooden and stone crosses, and various representations of their saints, &c., before whom they bow and cross themselves. Many have of late been erected in commemoration of the success of their missionaries, actuated by spirits similar to those that have done so much mischief in Greece. I am told that some of these missionaries lately preached at Marseilles, stating among other things, that "the Protestants are a plague, and that the country can never prosper while they are suffered to remain." I have been with several Roman Catholics, who have spoken with disgust of all these doings; they said, "they preach fanaticism, not Christianity."

The Lord may overrule all this for good, and render it a means to bring many from Popish darkness and superstition, to the light of the glorious Gospel of Christ. On coming to Grenoble, amidst the sight of so much levity and superstition, I was further grieved at beholding the multitude, returning from seeing the execution of a woman of seventy years of age, appearing as if they had been to a party of pleasure. I called on several of the pious persons that I know in this city, and had some satisfactory intercourse, mingling with them in their sorrows and sufferings; for they are threatened by the Papists with renewed persecution, which many of the priests are fomenting.

Congenies, Third month, 17th. On the fifteenth instant, for the third time I came among the little flock here. I continue to feel much for them. The adversary of all good has been very busy since my last visit to them in sowing his evil seed, and in some instances he has prevailed so as to cause some bitter fruits to come forth from plants designed to have been to the glory of God. I mourn deeply over them; and I have laboured for the healing of differences among some, and to bring to a state of reconciliation those who by the ties of relationship, and still more by those of Christianity, ought to be closely united in love. I am nevertheless comforted by meeting with some with whom I can unite again, and mingle in the fellowship of the Spirit of the dear Redeemer. Among these are some dear young persons who were but children when I was last with them.

21st. I had several meetings among this little flock, and also attended their meeting for discipline, to which came Friends from divers other places. They were seasons in which a visitation of the Lord's love was very graciously renewed towards them; even the dear children were much contrited under the sense of his power extended over us. I have had, besides, several large public meetings, to some of which the people from neighbouring towns and villages came. The Lord's power was eminently felt to be over all. Some of their clergy present, said, "the truth as it is in Jesus, has been proclaimed." Between meetings I proceeded

diligently in visiting the families of those who profess with us, which service of love has been owned. I went through deep baptism during that engagement, and there was, in some places, close searching of heart.

Codognan, Second month, 22nd. My dear friend, Louis Majolier, accompanied me here this morning. I visited the few in profession with us in their families, and deeply deplore their fallen condition; they appear to be a company of backsliders. I had a meeting with them collectively, and endeavoured, in the ability the Lord gave, to bring them to a sense of their state, entreating them to return, repent and live. I had also a meeting with the inhabitants of the place; mourning and lamentation were the clothing of my sorrowful spirit; I sensibly felt applicable to them the language of the Lord Jesus Christ, "O Jerusalem, Jerusalem, how often would I have gathered thee, but thou wouldst not." Some appeared reached on the occasion; may it lead to their bringing forth fruits meet for repentance.

23rd. We came to Vauvert, at which place I apprehended that I might stop to have a meeting, but on coming to it, the way entirely closed in my mind; distress and sorrow came upon me. I felt encircled with darkness, and under great oppression, which gradually passed off as I left for St. Giles, where we arrived about noon, at Firmin Marignan's. A meeting was held that evening which some of the people of Vauvert attended, and those that profess with us here were also very generally at it. The love of the world, and the things of it, have caused deep wounds to some of them. Their love to God and to his Truth has become cold; but the Lord, in his love and tender mercy was pleased to extend a fresh visitation to them, and to warm the hearts of some, at least, by the quickening influence of his Divine Spirit. Here, I am told that my not stopping at Vauvert is a great disappointment to the people there. They had expected me, and their clergyman, a high Calvinist, had sent for three others, like-minded with him, to come and assist him, their intention being, it appears, to

frustrate my having a meeting, by substituting for it a disputation on some of their favourite tenets; but the Lord has defeated their purpose; safe it is to follow his Divine guidance.

Stephen Grellet now took leave of his friends in Languedoc, and passed on to Montpellier.

24th. This morning early, accompanied still by Louis Majolier, I came to Lunel, where, after tarrying a short time, we separated in brotherly and Christian love, he to return home, and I to proceed alone. I felt very solitary on my way, as I frequently do, and shed many tears; "Put them, O Lord, into thy bottle, are they not in thy book?"

I arrived at Montpellier early in the afternoon. My old friends, D'Encontre and others, were very prompt in giving notice of a meeting in this place; it was held at D'Encontre's, and pretty well attended; we were refreshed and encouraged together, to hold fast in the way of the Lord, though some of us may find it a path strewed with many tribulations. I am encouraged, however, in finding afflictions, like way-marks, showing that we are in the right path; for it is through many tribulations that we are to enter the kingdom.

Milhau, 26th. On my way to this place I crossed some high mountains, where the cold was very severe; at some of the places where I stopped, opportunities for religious service presented, in which I proclaimed the love and mercy of God in Christ Jesus, for the salvation of sinners. I felt very peaceful on arriving here, after coming down a mountain that we had been four hours in ascending. I was much tired, and had scarcely sat down to a late dinner, when some gensd'armes came in and asked for my passport, in which they pretended to find some irregularity; they took me for a person they were in search of; one of those concerned in the murder of the King's nephew, the Duke de Berri, who, a few days since, was assassinated at Paris. They were rather abusive, and took me to the Sous-Prefet. I did not

know what would be the end of this; I expected to pass the night in prison; but the Sous-Prefet soon recognized me by my likeness to my brother Peter, who had been Receiver General of this department, and made apologies for the conduct of the gensd'armes. There is great excitement through the country in consequence of that assassination; the people are indeed in a state of ferment. The overbearing spirit of the clergy, on the one hand, and that of many of the nobility, on the other, who ought to have learned better things by what they have suffered, render many of the people ripe for another revolution, and sad would be the consequences should the Lord permit it to take place; my soul deeply mourns over my native land since my coming into it.

Rodez, 28th. I arrived here yesterday morning, and visited their prisons, and a few individuals, but my mind has most of the time been plunged into such depression and distress, that I have spent much of my time in my chamber pouring forth my heart with many tears before the Lord.

Brives, Third month, 3rd. I left Rodez the twenty-ninth ultimo. Passed through Montauban, Cahors, &c. &c. I tarried but a short time at any place, except to make a few calls on some pious individuals. My sorrows continued to be stirred up. On the road I met with many cases of public distress; for great suffering prevails throughout the country I have travelled since I left the South of France. I have several times stopped on the way to go into their wretched habitations, where much misery was to be beheld. Many of the inmates were widows and orphans. Truly thankful was I to have small matters to hand them in their great distress. Sometimes, when I stopped on the way, in villages or towns, to take refreshments, the crowd of the poor that gathered so affected me, that I had no comfort in taking my meals. Many of these bore on their countenances the marks of being truly poor. On inquiry I found that they had been mostly reduced to poverty, by husbands and fathers having lost their lives in the cruel wars.

I am greatly comforted in my beloved aged mother, now

above eighty years old. Her mind is clear, and she is green in the Divine life. The Lord Jesus is truly precious to her. I have had some tendering seasons with her, and my other near relatives. Some of them now see beyond the priests, and their prescribed forms and ceremonies in religion.

6th. I had some satisfactory meetings with the persons I visited when here before, and especially with the dear nuns. Some changes have taken place among them by death, or removal to other places, but, those who have come in their stead appear to be clad with the same spirit; others, whom I had been with in preceding years, retain their religious sensibility. This evening I had a solemn parting opportunity with my relatives and others. The Lord was very near, giving us to feel that through the fellowship of his Divine Spirit, there are ties far stronger than those of consanguinity.

Limoges, 8th. I arrived here yesterday morning. My parting with my beloved mother was truly solemn. It may probably be a final separation here on earth. On bended knees, my soul was very reverently prostrated before the Lord, and I was engaged in putting up my supplications unto him for her, when, bathed with tears, she also kneeled down by me. My soul's request was that the Lord, by his Divine grace and good Spirit, would keep, sustain, and comfort her in her old age, guide her by his counsel, during her few remaining days, and finally receive her unto himself in his mansions of blessedness. On the road here, my heart was clothed with love for all men, everywhere, both those whom I have visited, and those that reside in places where my steps will never be directed. O, how tenderly did I feel for the Lord's visited ones among the nations, rich and poor, with whom I have been. May he keep them day by day, by his Spirit, and cause the light of his countenance to shine upon them. Fervent also were my prayers for the members of my own religious Society, who increasingly feel near and dear to me, many of whom are like bone of my bone; the oneness of the Spirit in the Lord Jesus unites me to many of them. The stronger my love is for my own people, the more sensibly do I feel for the rents and divisions that a

cruel enemy, as I believe, is seeking to make among them, by sowing the seed of a spirit of unbelief in Christ, the only Saviour of men. I have many sleepless hours on this account, and have shed many tears. I was glad that I was alone in the carriage, that I might, unrestrained by the presence of any one, pour forth my heart unto God. My distress for this nation, the land of my nativity, is also great. I see blackness hanging over them. The Lord will overturn, till he comes and reigns, whose only right it is. Since coming here, I have had several religious opportunities in the families of such as I mingled with heretofore in religious fellowship, and some meetings of a more public nature. I was also with several of the nuns; two of whom are my cousins, who retain their religious tenderness.

Paris, 14th. I entered this great city with a heavy heart. Darkness and impiety prevail to a lamentable extent. But the Lord has a remnant even here, both among the Roman Catholics and Protestants, who are as a little salt among them. There was to-day a great display through the streets on account of the burial of the Duke de Berri; his body has been kept in state, as they term it, ever since his assassination. It appears he was beloved, and is much lamented; for he was considered as the most virtuous of the French Princes.

16th. I have been with the Duke de Richelieu, Prime Minister of the King, who was some years Governor in the Crimea; he felt much interest in the account I gave him of my visit to the Menonists, the Spiritual Christians, and the German colonists. He appears borne down under the weight of the spirit of faction that prevails in this nation, and would greatly prize a retreat among those pious persons in the South of Russia. I endeavoured to strengthen his hands to walk closely and faithfully under the guidance of the Lord's Spirit, whereby he would be enabled to repress the evil, and strengthen those in whom there is some good. There are such here who long that peace in the nation may be maintained; but there are many others who only wait for an opportunity to lift up the standard of war. I was

also with the General Pozzo di Borgo, Ambassador from Russia to France, for whom I had letters, and through whom I have sent some that I have written to the Emperor Alexander, and to the Prince Galitzin; also to my beloved friend, Daniel Wheeler; I feel my mind often drawn towards the dear Emperor, pouring forth fervent prayers for him, that by the grace of our Lord he may be preserved in obedience to the Divine will as manifested to him. A visit to a niece of mine, who is placed for her education at an Institute founded of late years by the Princess of Condé, has brought me with several of those who have the management of it. It is well conducted; love appears very generally to prevail within its walls; every evening before retiring to bed, the girls kiss the hand of the Princess, and the punishment they feel the most severe, when they have deserved any, is to be denied this. I felt great interest in a visit to a boarding school for Protestant girls, established since my last visit by some of those pious females with whom I then mingled; a religious and moral education is the principal object of this institution. This also appears to be the case in another establishment for those of a poorer class; both the care-takers and the pupils were very tenderly affected in the religious opportunities I had with them; two of the young women were much so, one is an Italian, the other is from Sicily. I had also some satisfactory seasons with several companies of serious persons; some were Papists, others were Protestants; a number of Roman Catholics came to my lodgings to unbosom their souls' distress; they feel the critical state of the nation, and they dread the consequence of the ascendency that the Jesuits begin again to have; they have become convinced that the religion of Jesus Christ does not consist in outward forms and ceremonies, but in the love and fear of God so dwelling in our hearts as to render us obedient to his Divine law, even the law of the Spirit of life in Christ Jesus, which setteth free from the law of sin and death; they see that none of the priests' masses said for them, their indulgences or absolutions, can avail.

19th. I meet with a greater number of Protestants of seriousness and piety than I did on my preceding visit. I am comforted also with some of the Roman Catholics, but the generality of the people are engrossed with their worldly pursuits or their pleasures; others are full of politics, or so bigoted that there is no room with them to receive the simple and plain truths of the Gospel of Christ, and yet, some of these various classes come to see me; but evidently curiosity is their only object.

Calais, 21st. I arrived here this evening, having travelled night and day. What shall I render to the Lord for his many mercies, saving help and strength, and deliverances also during my many deep exercises and close engagements in these European nations? Bless thy work, O Lord! everywhere let it praise thee!

England. Dover, 23d. After a passage of eleven hours across the British Channel, I arrived here last evening; the weather was rough, and the sea-sickness heavy upon me; but I felt much refreshed everyway by coming once more to my kind and valuable friends, Thomas and Elizabeth Beck. How pleasant to be again with my friends in religious fellowship with me.

Though it was late, and I felt the effects of the sea-sickness, yet my soul was so bowed before the Lord, who has, in such a gracious manner, led me about, and instructed and preserved me, that I was constrained, on bended knees, to offer up to Him the tribute of thanksgiving and praise.

CHAPTER XLIII.

Third Visit to Europe.

Concluding services in England and Ireland.

After an absence of a little more than a year and a half, Stephen Grellet found himself once more among his English Friends. Before leaving the place of his landing on British ground, he continues his memoranda.—

Dover, 23d. This day I have been refreshed in my spirit, by mingling with several dear friends, and in visiting a school for poor children.

London, 24th. I left Dover last evening, and arrived early in this great city. I came first to my long beloved and valuable friends, Thomas and Rebecca Christy. I found them in the midst of many engagements; several buildings close to their house and store were consumed by fire last night. They very narrowly escaped being heavy sufferers themselves. Many friends soon came in to see me. It was very instructive to notice that though much noise and confusion prevailed in the street, where the goods of the poor sufferers by the fire were heaped up together, and a great crowd of people was collected, yet our little company in the house was gathered in great quietness. A solemn silence was proclaimed by the Lord. My beloved friend, William Allen was with us, clothed with that meekness of spirit and peacefulness, which bespeak that he has returned home from his long journey with me, with sheaves in his arms. We

had a solemn meeting together. Our spirits were contrited under the living sense of the love and mercy of God through Jesus Christ our blessed Redeemer, to whom be everlasting glory and praise. Soon after this I went to the house of dear Allen. His only child and beloved daughter reaps richly her reward, for having so freely offered up to the Lord's service her dear father. How precious is the unity and fellowship that I am favoured to partake of with these beloved friends!

25th. Visited some dear friends at Stoke Newington, Stamford-hill, and Tottenham. The Lord very graciously refreshed us together.

26th. First-day. I attended Gracechurch Street meeting in the morning, and Devonshire House in the afternoon. They were solemn meetings. Many of us, by one Spirit were baptized together into one body, and were all made to drink into one spirit.

29th. The Quarterly meeting for Ministers and Elders was held yesterday. It was a uniting season. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." The Quarterly meeting for business had two long sittings yesterday, and another to-day. A lively exercise prevailed among Friends during the consideration of the answers to the queries; but some subjects came before that meeting which brought very deep feeling, and suffering, also, on some of us.

31st. I attended a meeting at Islington school. Many of the dear children were very tender. In company with dear Allen, I visited the Ambassadors of Russia, Sweden, Bavaria, and Wirtemberg. These visits have given us much peace. Their hearts were prepared to receive us, and our testimony to the Truth.

First-day, Fourth month, 2d. Dear Allen and I were at Southwark, and had a good meeting. At Gracechurch Street in the afternoon, I was favoured silently to sit at my Master's

feet, and to receive instruction immediately by the Spirit that speaks to the heart. In the evening I joined my beloved friend, Mary Dudley, in having a meeting at Westminster for the nobility who reside at the west end of London; it was a quiet, good meeting.

6th. These days past I have attended the Monthly Meetings of Devonshire House, Gracechurch Street, and Tottenham, in all which, Friends proceeded in their business with weight; brotherly love and harmony appeared to prevail among them in a very precious manner. "How good and how pleasant it is for brethren to dwell together in unity; it is like precious ointment, &c.; there the Lord commands the blessing, even life for evermore." I went to Plashet, to see my dear friends, Elizabeth J. Fry and her sister-in-law; both have been ill, but are now recovering. The Lord gave us sweet access together to his presence, where there is life.

7th. To-day the Meeting for Sufferings was held; they had business before them of great weight; Friends felt it, and a watchful care prevailed to seek for Divine wisdom and ability. O that Friends everywhere, in all their meetings, were thus engaged to look up to Him who alone can direct rightly by his Spirit of wisdom and counsel!

Having felt my mind drawn in Gospel love to attend the ensuing Yearly Meeting in Ireland, and to have meetings at some places on my way there, accompanied by Luke Howard and Robert Forster, I came to Bristol, where I continued a week. During that time I visited many families among the sick and afflicted; one of these visits was to a young woman, a Moravian, a great sufferer, but whose mind appears to be very sweetly stayed on the Lord, and in the patience of Christ. She has now been about eighteen years laid on her back, unable to speak or lift up her hands to her mouth; but not a feature of her countenance indicates murmuring, though her sufferings are often great. The religious opportunity I had with her, was a contriting season; I saw there fulfilled the Prophet's testimony, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

I had also several meetings among Friends and others; one was in the Moravian establishment. The female, who is at the head of the sisters, gave me such a welcome as I could not at first understand, not recollecting to have seen her before, but I found she had been at the head of the Moravian establishment in Dublin when I visited it some time since. In the course of my religious communication there I particularly addressed a young woman, warning her against yielding to the strong temptation which was assailing her; for if she did, anguish and misery would be the result; but if she sought to the Lord for help to resist it, he would be her saving strength, and would greatly bless her succeeding days. I knew nothing concerning the young woman, but I could not help thinking my address to her a singular one. Now, I am informed that a young nobleman had found means of obtaining access to her, and under fair pretences of strong affection and promise to marry her, he had nearly persuaded her to elope with him. This had come to the knowledge of my informant a very short time before I was there. As soon as I went away the young woman came to her, bitterly reproaching her for telling me the circumstances, but she satisfied her fully that she had not been with me, except in the presence of them all, and that nobody could have told me about it, since no other person was in the secret; she must therefore consider it as a particular interposition of the Lord to induce her to flee from temptation, and escape the ruin that threatened her. The young woman resolved, by the Lord's help, to do so; she was enabled to resist, and soon after heard that he who made such fair promises to her was a profligate person.

I met in Bristol with my beloved friend, William Forster, who had come there to embark for the United States, on a religious visit. The prospect of such a voyage was trying indeed, under his bodily sufferings; a cow had run upon him and wounded him severely with her horns, on his knee, so that he cannot stand. He hopes to recover during the passage. I felt very tenderly for him and his beloved wife, at parting from one another under such circumstances. They

both were greatly supported, leaning on the Lord's arm, resigned to his Divine will, to be separated for the service of the Gospel. The same day that he embarked, I left Bristol for Birmingham, where I had two large meetings. The following day, my beloved friends, William Allen and his daughter, met me, and we proceeded together to Coalbrookdale, where their Half Year's Meeting for the Principality of Wales was held. It was pleasant to meet there several Friends who had come from various parts of England, to attend it. A deep and living exercise was prevalent, for the prosperity of the cause of Truth. I felt much for the youth of that Principality, as well as for a large number who attended from neighbouring Quarterly Meetings. I appointed a meeting for them, at which dear William Allen had very good service. My own mind also obtained relief. The Lord's power rose into dominion. I had been under great exercise before that meeting, and my spirit is bowed again very reverently in gratitude for His continued help and mercy.

We proceeded thence to Holyhead. By the steam-packet, we had a passage over the channel to Ireland of only six and a half hours; the surface of the sea was as smooth as glass, totally different from what it was when I crossed it before. So is my passage through life; I travel over very rough paths, but now and then my blessed Master leads me in ways of pleasantness, where all his paths are peace. Blessed and adored be his name!

On a review of this visit, and the attendance of the Yearly meeting in Dublin, he makes the following remarks.—

In the space of six years great changes have taken place among Friends here. This life is indeed very chequered, and full of vicissitude. Some, who were in affluence, sailing with the tide of prosperity, are now greatly reduced in their circumstances. Others, who stood high and flourishing in the world, have their mortal remains now mouldering in the silent

grave, and their heirs squander away the large estates that they had spent many years of assiduous labour in collecting together. Others, much beloved by me, have now joined the church triumphant in the heavenly places in Christ Jesus. I visited with much interest and deep feeling, the bereaved survivors of some of these, who, sensibly feeling that, by their loss, they have contracted heavenly ties, sorrow not as those that are without hope, but their desire is, that through the Redeemer's love and mercy, they may be allowed also, in his time, to keep the feast of ingathering in his holy presence. Jonas Stott, the dear friend at whose hospitable house I made my home, heretofore, is one of those now removed from time to eternity. My dear William Allen, his daughter and myself, are kindly entertained at Jonathan Pim's. We came to Dublin a week before the Yearly Meeting, during which we had meetings in the prisons, and in some poorhouses, and visited also some of the sick and afflicted. The Yearly Meeting was a time of deep exercise to us. There is yet much cause for this, for the deadly wounds inflicted by the cruel adversary are not fully healed; nevertheless, there is great occasion also for gratitude to the Author of all our mercies. The prospect among the dear young people is much brighter. Many of them, who were before estranged from the Truth, evince now that they are under the baptizing power of it, and that the yoke of Christ is upon them. Dear Allen joined me in some public meetings I had in that city. Many of the Roman Catholics came to one of these. Our services were very harmonious, being together of one mind, of one accord, baptized by the one Spirit, for the one work of the dear Master.

Returning to England, he attended the Yearly Meeting in London. On the eve of retiring from the field of his European labours, it was a time of peculiar interest, both to himself and his friends, and in reference to it, he makes the following record.—

We left Ireland in much peace; had at Worcester a solemn meeting with Friends, and another with the inhabitants. Then came pretty directly to London, to be at the Yearly Meeting. It was attended by a large and valuable body of Friends. The Lord's baptizing power was repeatedly felt over us during the several sittings of it. Also in the women's meeting, which I visited, and in the several meetings for worship. Yet my soul was sometimes brought very low under the weight of deep exercises.

Having now in prospect soon to be liberated from the extensive field of Gospel labours in these European nations, in which I have been diligently engaged for nearly two years, I spread before my friends of the Meeting for Ministers and Elders, my prospect of soon returning to America; they gave me their testimonials of Christian unity, with my various labours and deep exercises whilst among them, and on the European continent. Our parting from one another at the close of the Yearly Meeting, was under strong and warm feelings of Christian love and fellowship. There are many there whom I love and venerate as fathers and mothers in the Church of Christ; others are very dear to me as brethren and sisters in the Lord; and for the dear youth and precious lambs of His fold, I feel as if my very life was bound up in theirs. With dear Allen, the separation has been in the fulness of the love of the Gospel.

He now went down, on a farewell visit to his friends in the North of England, on his way to Liverpool, to embark for America.

Accompanied by George Stacey, junior, I left London for Leeds the 9th of Sixth month. After having a meeting there, we came on to Undercliffe, of which my valued and much beloved friend, Sarah Hustler, is no longer an inhabitant; the Lord has provided a better mansion for her in his kingdom. Her dear brother and wife, John and Mary Hustler, now occupy this spot, which has for so many years been a place of refreshment, every way, to the Lord's servants on

Gospel mission in these parts. I had two meetings at Bradford that were crowned by the Divine presence. I was permitted also to enjoy sweet communion of spirit with many of the dear departed ones, who have entered into the joy of their Lord. Such a communion with those dislodged from their mortal tabernacle, furnishes me with a very strong argument in favour of the reality of the soul's immortality.

Lancaster. 15th. John Hustler kindly accompanied G. Stacey and myself to this place, by way of Settle. On the road my mind was engaged in retracing my steps and exercises among the nations I have lately visited; the sore troubles that have attended me, the peculiarity of my religious engagements among the rich and the poor, military and clerical characters, in palaces and prisons, and how my blessed Lord and Master has been with me, his very poor servant, to uphold and help. I was greatly contrited before Him; truly did I say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; who would not fear thee? who would not glorify thy name?" Should my life be prolonged to that of the antediluvians, the period thus lengthened would be too short to proclaim the whole of the praise and the glory of my dear Redeemer. Amidst these feelings, however, I remember the Lord's disciples who were telling him what great things they had been enabled to do through his name. He forewarned them of the sore trials that were impending on them: "But now I say unto you, let him that hath no sword, sell his garment and buy one," &c. So a sense is given me of the sore tribulations that await me, on my return to America. If my dear Lord and Master is rejected and traduced, I, who am but a very poor servant, if I keep my allegiance to Him, must not expect to escape my share of the afflictions of the Gospel. My prayer is that the Lord would clothe me with his holy armour of Light, strengthen my faith in him, and preserve me in patient suffering with and for him, even though all should forsake him.

We staid one night at Settle, at my valuable friend's, Mary Birkbeck; I was pleased at being once more with her

brother Joseph, now in an advanced stage of life; some years past he was a kind companion to me through some counties in this nation; he is in a humble, child-like state. I attended their Quarterly Meeting at Lancaster; several beloved friends from a distance, who met at the Yearly Meeting, were in attendance, whom it was very pleasant to be with again. The Quarterly Meeting was preceded by their Select, and Preparative, and Monthly Meetings; in all these, the Lord was pleased to enable me to proclaim the Gospel message in a manner suitable to their conditions. There were the poor and needy, seeking and afflicted ones; also the rich and the full, among whom I had close services, but the love of Him who has come to seek and to save, was felt to be over all. At this Quarterly Meeting my long beloved, valuable and aged friend, Charles Parker, spread his concern to visit, in the love of Christ, the western counties of this nation and Ireland; the meeting felt very tenderly for him in his infirm state of health, but great unity was expressed with him, and liberty given to pursue the service to which his Great Master calls him. It may be the last offering of the kind he may be required to lay on the Lord's altar.

From that Quarterly Meeting, accompanied by Sarah Benson, I came to Yealand, to Charles Parker's; had a meeting there; visited several families in affliction, and then went to Kendal. I had two meetings there; and went thence to Manchester, to David and Abigail Dockray's; she is a daughter of Sarah Benson's, and has been many years under the Lord's forming hand, to prepare her to receive the Divine unction for the ministry of his glorious Gospel, in which work she has now come forth in much humility and watchfulness; she evinces great care closely to keep near the guidance of the Lord's Spirit. Here I visited with comfort and instruction that valuable handmaid of the Lord, Mary Robinson, now in her eightieth year, bearing fruit to his praise. I attended their meeting, wherein I had deep wadings of soul and very close service; mourning and lamentation were my clothing; there are, nevertheless, among our Society,

in that town, some valuable Friends and hopeful young people also.

On our way to Liverpool we passed through Warrington, stopping a while at those two very valuable aged friends', John and Elizabeth Bludwick; they forcibly remind me of the character given of that noble pair who walked blamelessly before God; such appear to be the lives of these dear friends; my spirit was refreshed in their company, and encouraged by beholding in them the efficacy of the Lord's grace, according to the promise to Paul, "My grace is sufficient for thee." I came the same evening to Liverpool, where I am again received with open hearts by my very hospitable friends, Isaac and Hannah Hadwen, who have so often ministered to me in their house of rest to the poor weary pilgrim.

First-day, 26th. I was largely engaged to-day, in two crowded meetings, in proclaiming the greatness of the love of God towards poor, fallen and sinful man: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." These are subjects that could engross the mind with awful reverence and prostration for ages. The angels themselves desire to look into these things. They were solemn, good meetings.

27th. Went to see a ship bound for New York, the *James Monroe*, Captain Rogers; the same who commanded the vessel in which I went to the island of Hayti. I sat down quietly in the cabin, my mind turned to the Lord that he would direct me in the right way, and show me if this is indeed now the time for me to return to America, and if his presence will go with me in that ship. I felt sweet peace there; it seemed to me like a little sanctuary, and now, on the eve of my return home, the gracious promise made at the time of my departure from America was sweetly revived, "Verily my presence shall go with thee, and I will give thee rest." Good is the word of the Lord, says my soul,

worshipping before him; I have engaged my passage on that vessel.

29th. I was at meeting this day, which was a solemn parting season with my friends; the Lord broke bread for our souls' nourishment, and blessed it.

30th. Several friends from London and other places have kindly come to bid me once more farewell before I embark; among these are Luke Howard, G. Stacey, &c. I am pleased that my dear William Allen could not come; for these repeated partings are hard to bear. I had this afternoon a most solemn season with a considerable number of friends that came to see me; it was an awful solemnity; I saw evidently, and felt how the powers of darkness are combining together in the world to try to obtain the mastery; to crush and to destroy that which is good, so that though now the outward sword between nation and nation is sheathed, yet the prince of darkness, that ruleth among the children of disobedience, seems to have great power. My soul felt deeply, and, like the prophet when he saw what distress Hazael would bring upon Israel, I wept bitterly. But our blessed Lord condescended also to show me, that in his time, by the brightness of his arising, he would destroy that spirit; but many may first be destroyed by it, and houses great and fair be left without inhabitant.

Thus closed his third embassy to Europe—his second visit to Great Britain and Ireland. Though the "shadow of coming events," brought a cloud over his prospects of the future, the "light of the Gospel of the glory of Christ" shone brightly upon him. His heart was fixed—trusting in God!

CHAPTER XLIV.

VOYAGE HOME.—ARRIVAL AT NEW YORK.—PHILADELPHIA, NEW YORK, AND NEW ENGLAND YEARLY MEETINGS.—VISIT TO FRIENDS AND OTHERS WITHIN THEIR COMPASS, AND IN CANADA.

STEPHEN GRELLET embarked at Liverpool in the *James Monroe*, Captain Rogers. Though sometimes becalmed—surrounded by thick fogs—and exposed to "heavy squalls and stormy winds"—his homeward voyage did not occupy much more than five weeks. He landed safely at New York on the Seventh of Eighth Month, 1820.

At Sea. Seventh month, 1st, 1820. I came on board this forenoon; our vessel had gone to anchor below the Black Rock. George Stacey, Robert Benson, and others accompanied me to her, and at four p.m. we set sail. I have five fellow passengers in the cabin, about twelve in the steerage.

First-day, 2nd. I sat very solitary this day, yet felt the privilege quietly and silently to spend most of my time alone in my small cabin; *now* there is no weight of immediate religious service before me: how different to the condition I have been in these two last years, and that with very little intermission. In my silent prostration of soul before the Lord, I thought I felt a sweet communion with his servants in every nation, and under various Christian professions, who love him, fear him, and are this very day engaged in bringing to him their spiritual offerings. I sensibly felt also that some

of the dear friends I have parted with were offering up their prayers for me.

This afternoon soon after passing Holyhead, we saw a ship at a distance; I could, I thought, most affectionately salute and bid God speed to dear friends that I suppose may be on board of her; Nathan Hunt coming to England, as an ambassador for Christ, our Saviour, and William Rickman on his return home from America, where he has been on a similar engagement. I cannot know as yet how it is;* at about the same place, two years since, I passed under similar impressions that were correct; the same dear friend going to America, and my beloved friend, Hannah Field, returning there, having accomplished her Gospel mission in England; she was accompanied by my dear friends, Samuel and Susanna Emlen. Thus the Lord gives the word, his servants go, others return: O may all obey the voice of his commandments!

13th. I have been considerably under the effects of sea sickness till now; the wind and sea, which have been high, have abated: my head was in such a condition as not to allow me to read. I feel very peaceful whilst looking back on my various steppings the last two years, but as I draw near to America, the sense that bonds and afflictions await me is heavy. O Thou who art a refuge and strength, a very present help in trouble, forsake not but uphold Thy poor servant under whatever may befall him; he has none but Thee to flee unto.

First-day, 16th. I felt much for my ship companions, both passengers and sailors, since I came on board, but my health did not allow me to attempt to request their collecting together for Divine worship till to-day, when I dared no longer to put off making that effort. The Captain has most kindly made way for it in the spacious cabin; forty collected on the occasion; the Lord's presence and power were in a very precious manner felt over us.

* Nathan Hunt and William Rickman arrived at Liverpool on the evening of the 3rd.

23rd. We had a total calm for some days; succeeded by heavy squalls and stormy winds, so that our sailors are kept hard at work, day and night. We had an awful time last night; the foaming billows rose very high, and we went up and down with them in a fearful manner. Amidst this confusion, however, the still, small voice of the Lord was mightier than the noise of many waters; my soul bowed reverently at the hearing of it. The ship tossed and rolled about too much to allow us to sit down together in a meeting.

28th. The stormy weather was succeeded by thick fogs, so that the captain has not been able to take an observation for some days; he thinks we are near Sable Island, which renders him very watchful; we sound frequently.

30th. Thick fogs and stormy weather; the passengers sick; the seamen full of occupation; so that there is no opportunity for meeting together; but in the temple of my heart I have found the Lord's presence. He has, by contriting my spirit, prepared himself an offering meet to bring before him. Great is his power and mercy.

First-day, 6th of Eighth month. To-day we have fine weather; but, in the expectation of discovering the American shores every moment, the ship's company is too much taken up, to allow them quietly to sit down and wait upon the Lord to receive ability to worship him; so I have retired to my small cabin, which I often feel, (as I did in Liverpool when I sat in it for the first time,) as a little sanctuary. The Lord condescends to be near to his poor servant.

7th. This morning, at eight o'clock, we came abreast of Long Island, and at six, p.m., we are entering Sandy Hook, with a good wind, and a pilot on board. What shall I render to thee, O Lord, for all thy mercies? All thy promises to thy poor, unworthy servant have been fulfilled. Thou hast magnified thy name above thy word. O what preservations! what deliverances! what displays of thy power! I went out very poor—I have been kept so day by day, and yet all my wants have been supplied from thy treasury. Nevertheless, whilst it is in my heart, with gratitude and praise,

very reverently to commemorate the Lord's works and mercies, a very humiliating sense attends me, under which I see my many short-comings, my frequent haltings, so that shame and confusion of face belong to me, who am only an unprofitable servant.

New York, 8th of Eighth month, 1820. I landed here last evening, and met my beloved wife and daughter, who came two days since from Burlington, to await my arrival; and they did not wait long. Our hearts overflowed with gratitude at our being permitted to meet again, after an absence of two years and two months, during which I have travelled about twenty-two thousand miles. Silent and reverent prostration of soul before the Lord was our only language to one another, for some time; then, on bended knees, and with a bowed spirit, thanksgiving, adoration, and praise were offered to the Lord.

My joy at our meeting is attended with some alloy, on my receiving the mournful account of the decease of that dignified servant of the Lord, and father in the church, George Dillwyn. I had anticipated for a length of time, that I might be permitted to remove from this city to Burlington, and out of the bustle of this commercial place to spend the remainder of my days in a quiet retreat, and long to enjoy there the company of dear friends, and the spiritual fellowship of this devoted servant of the Lord; but he is gathered to a better state; his spirit has joined the purified ones. He followed me closely in spirit, here at home and also abroad, during my long and distant journeys; very often did he partake of my sufferings and of my joys; may I now follow him to heaven above, by keeping, as he did, very close to the Lord, and the motions of the Divine Spirit.

9th. Attended our meeting. How mingled were my feelings! My heart was overflowing with gratitude for the favour granted to join my friends here again, and to meet together to worship the Lord God of love and mercy; but alas! I find the adversary has sown his seed of enmity to the Truth, and enmity to those that love the Truth; that

spirit has spread wide its roots. On sitting in the meeting, instead of rejoicing among friends, as I had hoped to do, as in former years, I wept bitterly. Elias Hicks has led many to imbibe his anti-christian errors. O! thou most gracious Lord, who hast been with me, and hast preserved thy poor servant amidst many perils and sore conflicts in distant nations, be near now, also, to uphold and preserve under present and impending trials.

A few months after his return an interesting little glimpse of his inner life, and the endearments of home, is afforded in two extracts from letters.

TO GEORGE STACEY.

New York, 12th month 8th, 1820.

I hear but seldom of William Forster.* I feel very tenderly for him. His exercises are many in this land. Mine, for the present, when not on my own account, are on behalf of our Society, under which I feel as one crushed;—but he has in addition, in a land of oppression, to feel for the poor slaves.

My dwelling, since my return, is in very low places. My health has also suffered many interruptions. I must expect now to feel the consequences of my late great exertions. There are however seasons when I am favoured with a little capacity to appreciate my favours, and to number them. My R. G. and myself are comfortably settled for the present, and, with thankful hearts, enjoy our chimney corners, our little charge enlivening the scene.

TO THE SAME.

New York, 2nd month 28th, 1821.

My health is but feeble. My exercises, which for years had been chiefly directed towards the people at large, are now pretty much concentrated on behalf of our poor Society,

* W. Forster was at that time engaged in a religious visit in America.

and some of them are of such a nature that prayer and silent travail appear the only way to get relief under them.

Our dear William Forster is diligent in his Master's service. Perhaps I may see him at Philadelphia Yearly Meeting, where I have some prospect of going, should my health permit. My R. G. and myself are often bowed in much gratitude under a sense of our many favours, and we esteem it a great one to pass now so much time together.

A longer tarriance at home and the renewal of more frequent intercourse with his friends, did not remove his fears. His love for Christ did not allow him to remain a silent observer of what was passing around him.

1821. Third month, 1st. The spirit of infidelity is gradually progressing, and the eyes of many seem to be so darkened that they cannot see, nor does their heart understand; very close labour I have had with many of them, privately and publicly, under the sensible feeling of Divine Love; but I seem to them as Lot was to his sons-in-law when he entreated them to flee from the destruction that was impending. During my journeyings in foreign lands these years past, perils often threatened me by sea and by land, and among robbers; but now wounds are inflicted in the house of my friends, among those with whom I had felt, heretofore, the fellowship of the Spirit of Christ, uniting us together in the bond of peace.

In the Fourth month he attended the Yearly Meeting in Philadelphia, and returned home in time to be at his own in New York, in the Fifth month. After that, accompanied by his wife, he went to the Yearly Meeting for New England, and visited many of the meetings belonging to it. On a review of these labours, he makes the following record:

Ninth month, 1821. Last Fourth month I attended the Yearly Meeting in Philadelphia, and a few meetings thereabouts. It felt very pleasant to mingle again in Christian fellowship with some of my long loved friends in that Yearly Meeting. Their number is greatly reduced, but the diminishing of the militant church is to the enlargement of the church triumphant in heaven.

I wish I could have seen more of the young people walking in the footsteps of their worthy elders, who by living faith in Christ had obtained a good report, and, having kept the faith, have died in it; but the love of the world blinds the eyes of many, and to endeavour to avoid the cross, they turn aside to their own ways. I could not help observing also with deep affliction how many precious sons and daughters of Zion, comparable to fine gold, seem becoming as earthen pitchers, the work of men's hands. I have deeply lamented over many of their young Ministers, who have had the anointing oil upon them, and were designed to be the Lord's servants to glorify him, but alas! the betrayer has prevailed over them; and not over them only, but I fear also over some of their Elders.

Our Yearly Meeting for New York was in the Fifth month. There also my anticipated joy in the prospect of mingling with Friends, was changed for deep mourning. Seeing how many seem to turn away from their allegiance to Christ, I have often queried, Lord, who shall stand?

After that Yearly Meeting, my beloved wife accompanying me, we went to that for New England, held as usual at Newport. It was to me throughout a suffering time. There is, nevertheless, a living remnant preserved, and an earnest travail of spirit among these; I very sensibly felt it; my soul was united closely to them under their exercises, and I was comforted and encouraged in faith and confidence that the Lamb—the Lamb of God, slain from the foundation of the world—who taketh away the sin of the world—shall have the victory, however greatly Gog and Magog may magnify themselves against Him; every believer in and follower of Him, the crucified and risen Saviour, shall also come

out victorious from all the tribulations of the Gospel he may endure.

We went to the island of Nantucket, attending the meetings of that and other Quarterly Meetings. Many of a ranting spirit attended the Quarterly Meeting on Nantucket, but the Lord's power was over all; the testimony of Truth was exalted; He who in ancient days commanded light to shine out of darkness, shined also among us; light rose over all the obscurity, and Friends were comforted together, and encouraged to keep very near to the Lord Jesus, who is our light and our salvation, and also the strength of our life.

After that I visited all the meetings as far as Lynn and Salem. Friends were encouraged to keep in that retired, indwelling and watchfulness of spirit, wherein preservation is extended, and ability is received to set the Lord's Truth triumphantly over all opposition. I was instructed and comforted to see how my dear aged friend and faithful servant of the Lord, Moses Brown, is enabled in the meekness of wisdom, and with clearness, to maintain his testimony to the Truth.

We have returned from that journey in sweet peace, encouraged to trust in the Lord amidst the fiery trials attending these days, well persuaded that though many become like broken vessels, yet none of those that trust in Him shall be confounded, though they may be brought into the furnace, and there be tried as silver is tried.

He was now permitted to remain at home for a while. The ensuing winter and spring were mostly spent in the bosom of his own family. The "care of the churches," nevertheless, still rested heavily upon him, and soon after the conclusion of his own Yearly Meeting, in the Fifth month of 1822, he again entered upon an extensive religious visit to Friends and others, in some parts of the United States, and Canada. Of these various engagements he gives the following summary.—

Accompanied by my dear friend, John Hancock, who was my very kind attendant during my religious visit to the island of Hayti, I visited very generally all the meetings of Friends in the States of New York and Vermont, and also in Canada; and had many meetings among the people at large, where there are no meetings of Friends. The concern that laid with great weight upon me, during my religious engagement, was that Friends generally, and the dear young people particularly, might be deeply rooted and established in the saving knowledge of God and our Lord Jesus Christ; for "to know him, the true God and Jesus Christ, whom he hath sent, is life eternal." My commission day by day, and from place to place, was renewed, to preach Christ and him crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but to them that believe the power of God and the wisdom of God, who also is made to them of God wisdom and righteousness, sanctification, and redemption. He was delivered for our offences, and was raised again for our justification, and ever liveth to make intercession for them that come unto God by him. I directed them to him who is the Lamb of God that taketh away the sin of the world, and the author of eternal salvation unto all that obey him. I rehearsed the words of the apostle Peter; "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other: for there is none other name under heaven given among men, whereby you must be saved." Most affectionately did I entreat them, many a time, not to give way, in any wise, to those who would seduce them from the hope of that salvation which cometh by the Lord Jesus Christ alone; it is he who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. I had the consolation, at times, to be with those whose faith in the Gospel appeared

to be confirmed; but I bitterly lamented over many who have drank deeply of the spirit of infidelity, so as to deny the Lord that bought them.

I found great changes in the face of the country in Canada since my previous visit there. What was then a wilderness, has now become a fruitful field. Friends have considerably increased, and many Meetings have been established. Some are pretty large, and in most places I was comforted in finding among them religiously concerned Friends, who desire to maintain our Christian principles and doctrines, in the fear of God. On our way to Kingston, we were, through the Lord's merciful interference, delivered from the hands of evil designing men, who evidently had in view both to rob us and take away our lives. Many are the preservations that the Lord has extended to us, of which we must be very sensible; but very many also are those that we know not. Truly we can say with David, "Thou art continually with me." On our way to the upper part of Lake Ontario, we travelled through some dense forests. A friend at whose house we stopped at Uxbridge, told me that, within the last few weeks, he had met with fifteen bears on his way to the meeting house, only about one and a half miles distance; so numerous do these animals continue to be. There are also many wolves, so that the settlers have great difficulty in protecting their sheep.

Their Half Year's Meeting, held at this time, at Yonge Street, was very crowded. The people come from considerable distances to attend the meetings for worship. The Lord owned them by his Divine presence, as he also did those more select, held for Friends only. They conducted their business with religious weight.

Here Stephen Grellet was in the neighbourhood of David Wilson,* who had at that time obtained considerable notoriety, and succeeded, notwithstanding

* H. C. Backhouse, that noble-hearted, devoted servant of Christ, had an interview with him in 1833, and remarks that she "thought of what Paul said to Elymas, and partly repeated it."—*Journal and Letters*, page 159.

the palpable absurdity of his irreligious and anti christian opinions, and the dishonest and immoral tendencies of his fanatical schemes, in "drawing away disciples after him." After remarking upon the danger of assuming high notions of spirituality, *apart from* a practical belief in the great facts and fundamental truths of Christianity, made known in the New Testament, S. G. goes on to say:

These people surely evince that the description given in the Scriptures of the depravity of the human heart is not painted in too high colours, "The heart of man is deceitful above all things and desperately wicked." Friends have a meeting-house near; I had a meeting there, which was largely attended by the people of the place, and several of those miserably deluded persons. My mind was brought under deep and sore travail, but God, who commanded the light to shine out of darkness, shone among us by the arising of his Divine presence, in which is the light of life, and he enabled his poor servant to proclaim the glorious Gospel of Christ, together with the excellency and the purity of the Christian religion.

I went up some distance beyond Norwich, having meetings among Friends and the people at large, and returned into the State of New York by way of Buffalo; thence visited several tribes of Indians, among whom I met some serious persons; particularly of the Seneca Tribe. I have been comforted at seasons among that people, under the apprehension that the language of the Apostle Peter is applicable to some of them at least, "Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him."

I visited the meetings of Farmington, and Scipio Quarterly Meetings, also those on the western side of the North River down to New York, which we reached at the end of the Eleventh month.

We then proceeded to Long Island, where I attended all the meetings; but here my soul's distress exceeded all I had known during the preceding months, though my baptisms had been deep. I found that the greatest part of the members of our Society, and many of the Ministers and Elders, are carried away by the principles which Elias Hicks has so assiduously promulgated among them; he now speaks out boldly, disguising his sentiments no longer; he seeks to invalidate the Holy Scriptures, and sets up man's reason as his only guide, openly denying the Divinity of Christ. I have had many opportunities with him, in which I have most tenderly pleaded with him; but all has been in vain. When I saw him last winter I found that there was no more room to plead with him.

At all these meetings I felt myself imperatively called upon to preach the Lord Jesus Christ as the only Saviour; to expose the awfulness of the sin of unbelief, and the fearful condition of those "who have trodden under foot the Son of God, and counted the blood of the covenant, wherewith we were sanctified, an unholy thing, and done despite unto the Spirit of Grace." I laboured the more earnestly both in meetings and in several of their families because I believed this would be the last opportunity I might have to plead with many of them in this way.

I felt very tenderly and affectionately for a small company among them, to whom the Lord Jesus is very precious; whose portion is among the mourners in Zion, and the heavy-hearted in Jerusalem. To them the word of Divine consolation went forth repeatedly.

I returned home in the Twelfth month, having travelled in that journey about five thousand miles, and that under great pressure of mind from place to place; and now, since my return, I sit solitary at home, like mournful Jeremiah, taking up many of his lamentations as applicable to my own people. The great day of the Lord is near,—it is near! O Lord! be thou a strong refuge to those whose trust is in thee, and who cannot deny thee, whatever their sufferings may be!

CHAPTER XLV.

Removal to Burlington.—Religious Visit to Maryland. —Virginia.—North Carolina, &c.

For nearly twenty-four years Stephen Grellet had been a member of New York Yearly Meeting. Though, during that time, his religious services in America and Europe had rendered his absence both frequent and long, the city of New York had, for the most part, been his settled place of residence. The time had now arrived when he felt at liberty to leave it, and in the Third month, 1823, he removed with his wife and only daughter to Burlington, New Jersey. He thus became, and continued to the end of life, a member of Philadelphia Yearly Meeting. To this important movement he refers in his memoranda.

First month, 26th, 1823. The time appears to have come for my removal with my family to Burlington, New Jersey, agreeably to the prospect I had before my return home from my last European journey, and I am taking some preparatory steps towards it. I have been very anxious to do right, and have sought of the Lord that he would direct my path. I feared lest the trials attending me here should in any wise induce me to take my flight; but I believe it is in the Lord's counsel that I contemplate such a step. My trials here are indeed heavy, and my baptisms are fiery; but I do not expect to be exempt from these in the Yearly Meeting of Philadelphia, any more than here; for wherever my mind is directed in this land I behold trouble. In the Lord

alone is a refuge, and under the shadow of his wings I desire to place my whole trust;—verily he is a strength and refuge in time of trouble. Had I not such a hiding place I must be entirely overwhelmed; for every other refuge faileth. Thankful should I be could I be hid in some secret corner; but my Divine Master commands me to proclaim his name, to vindicate his honour, and to testify of that Salvation which is through him only.

Burlington, New Jersey, Third month, 28th, 1823. I removed here with my family some days since. I left New York very mournfully; deeply was my heart affected towards very many of the members of our religious Society, with whom I was once united in the fellowship of the Spirit, in the bond of peace: once they appeared designed to be vessels of honour in the Lord's house, but alas! how have they fallen! I feel very tenderly for a little remnant left there who love the Truth; and the Truth, I hope, will uphold them and keep them. The Lord, the Almighty, is able to do so, and under suffering, to increase their knowledge of the power and saving efficacy of the blessed Truth, as it is in Jesus.

Not long after his removal he attended the Yearly Meeting in Philadelphia, of which he was now a member. A brief notice of it occurs in his memoranda.—

Fifth month, 2nd. I have attended the Yearly Meeting in Philadelphia; it was an interesting and solemn time, yet the sour leaven is working secretly in many, throughout that Yearly Meeting.

Some months later he remarks, in reference to his having taken up his residence at Burlington,—

Tenth month, 8th. I feel peaceful in having come here; but my sadness is not lessened; the little dark cloud, which years past, rested chiefly over a small spot at Jericho, on Long Island, is now like a thick darkness over the land.

Stephen Grellet was not long permitted to remain with his beloved family in their new place of abode. Early in the spring of 1824 he again believed it to be his religious duty to prepare to leave all to follow the leadings of that blessed Master, whose voice he had so long known. His mind had often been attracted in the love of the Gospel, towards some of the Southern and Western States, as far as New Orleans. After again attending his own Yearly Meeting, at Philadelphia, he entered upon this extensive service, which occupied nearly a year.

Third month, 6th, 1824. A prospect of religious service that I had before me some years past, so far as New Orleans, came again with weight upon me, during the last year, and having apprehended that the time had now come to engage in it, I committed myself to my dear Lord's guidance, whose I am, and to whose service, myself, my small substance and my all are offered up. Truly, we have here no continuing city: my beloved wife and I are very sensible of it; ever since our marriage we have found it to be so; but the Lord is very good to us; in blessing he blesses us, and multiplies his consolations to us; all this is of his free and unmerited mercy, for we are nothing but unprofitable servants. I have no works of righteousness, nor of faithfulness to trust in; my hope of salvation and acceptance before God is through the mercy and love of my dear Redeemer. I have put my small affairs in order, and obtained certificates of the unity of Friends, both of the Monthly and Quarterly Meetings, with my proposed religious engagement.

Philadelphia, Fourth month, 24th. I left home for my contemplated journey in the service of the Gospel of my great Lord and Master, through the Southern and Western States. I am now attending this Yearly Meeting; a discontented spirit is evidently gaining strength in these borders; O! that Friends, to whom the Truth continues to be precious, would rally nearer and nearer to it, keep close under its

influence; it would keep and preserve them. Friends have evidently a sore warfare to engage in, even against wickedness in high places; their weapons must be spiritual, and the whole of their armour must be of God, or many will be wounded and slain. I am nevertheless persuaded that, though the conflict may be long and sore, the Lamb and his faithful followers will eventually have the victory.

My dear friend, John Gummere, from Burlington, having kindly concluded to accompany me as far as Virginia, we left Philadelphia at the close of the Yearly Meeting, and proceeded to Baltimore, having meetings on the way. Those held in the towns of Lancaster and York were largely attended by the inhabitants. The Lord's presence and power were felt over us in a very gracious manner, to the contriting of many spirits. At the meeting at York, there were four ministers, two Presbyterian, one Episcopalian, and one Methodist. They united at the close of the meeting in the acknowledgment that the Truth had been proclaimed to them that day. A German and his wife, from Stutgard, were also present, whom I had been with in Germany. They appear to retain their religious tenderness.

I had some close and trying services at Baltimore, and yet there are a few Friends there, with whom I feel a precious unity. I was refreshed in my spirit, by being there again, at my long loved friends', Gerard T. Hopkins and his valuable wife.

I took several meetings from thence to Alexandria. I was brought under sore conflicts of spirit, through that section of the country. In some places my mournful language was, "they have taken away my Lord and I know not where they have laid him!" I have been several times at Alexandria; but sorrow of heart has uniformly attended me there. The pure seed is in bondage; how can I but be in suffering also?

I had at Fredericksburg a very large meeting in the Presbyterian meeting house. The prospect of having a meeting at that place, where I have repeatedly seen the poor slaves treated with great cruelty, felt awful to me. But the dear Master

helped his poor servant to do the work required. I was enlarged in setting forth the love of Him who has loved us whilst sinners, and has commanded us to love one another as he has loved us. His love is to all men, he has died for all, and we must love all, and do to others as we would they should do to us. Were this the case, could men oppress one another? could they wage war against one another? could they hold their fellow men, of any colour or nation, in a state of bondage? The Lord's power came over the meeting in such a manner as to bring conviction to the minds of the people, and seriousness prevailed over all. But, alas! it may prove to many as only the passing of the morning cloud.

On the way to Richmond, stopping on the road to feed our horses, we saw a large concourse of slaves in an orchard. They were holding a meeting, previous to the burial of an aged fellow negro. Such a meeting was allowed them on the occasion, and a magistrate was with them to see that order was maintained. There was no need however of his interference, for they were very quiet and serious. One of their number was preaching to them. He was earnest and fluent in his communication, and the matter was good and appropriate. It was pleasant to me to stand awhile among them, listening to what was said. I doubt not that many of them were offering unto the Lord acceptable worship.

I had two meetings at Richmond; one was largely attended by the inhabitants. I had several times, before now, apprehended that there are in this place, among much of what is evil, some well-disposed, pious persons; to these the Lord gave me to minister, for their encouragement in the way of righteousness and holiness.

The Quarterly Meeting at Wain Oak was a time of suffering to me; things are very low among them, and there is a great departure, among the young people, from the purity and Christian simplicity of our religious profession. Many of these have been sorely wounded by associating with slaveholders.

On the 15th of the Fifth month began the Yearly Meeting

for Virginia, held this time at Gravelly Run. The meeting for Ministers and Elders was attended with solemnity; a living remnant is preserved among this people. Years since they were a numerous body, but many have removed to the Western country; others are deceased; the weight of service is heavy on the few who remain. Besides their important concern for the right maintenance of our Christian testimonies, their labours on account of slavery are considerable; some of them devote much time to it, and they have been successful in promoting the freedom of many of the people of colour, who were illegally held in bondage. Among the cases that have multiplied their labours, is that of John Pleasant, a valuable Friend, who lived in the days of John Woolman. He had a large number of slaves; he liberated all those that were above thirty years of age, and made provision for the liberation of all the others, as they attained to the age of thirty. When this act was done, several of them were very young; consequently it would require years before they could obtain their freedom. During that long period the offspring of these multiplied to a great extent; many of them were by evil disposed persons sent away and sold into remote States. The object of the labour of Friends was to have a proper register of all these families, of the ages of the children and their offspring; to trace them out to the places to which they have been removed; and to obtain the freedom to which they are entitled by the laws of the land. They have been very successful; but, as they continue to trace out some of these people, it opens fresh and arduous fields of labour. Another case is that of an Indian girl, who was unlawfully detained as a slave; she had a number of children, and the offspring of these have also greatly increased. As she was, by right, a free woman, all her descendants should be free. Friends have succeeded in liberating many of these; several of them also having been removed into the Southern and Western States. Whilst the Meeting for Sufferings was sitting, there came a deputation from a branch of the Colonization Society at Petersburg, which is about twelve miles distant. Some Friends were

named to go out and confer with them and to know their object. Their request, on behalf of the Colonization Society, was, that Friends would unite with them for the promotion of the object which that society had in view. The Meeting for Sufferings gave due consideration to the proposition, and were united in the judgment that they cannot join with other bodies or societies in the management of matters of this sort; and sent some Friends to give that information to the deputation, together with the reasons that Friends have for doing so. The deputation were so well satisfied with the reasons given them, that they said they had not thought that our Society could have such good and substantial ones.

The meeting next day was attended by a great concourse of people; they came from several miles round; many from Petersburg, Richmond, &c. No house could have accommodated them; the meeting was, therefore, held out of doors, under the shade of large trees. I dreaded the consequence, when I beheld the multitude, lest there should be some unruliness; seats were provided for many, but the greater number stood. Great quietness prevailed over all, and the Lord was graciously near; He enabled me to proclaim the unsearchable riches of the Gospel of Christ.

Friends here are few in number, but they conducted the business that came before them in this Yearly Meeting, with weight. The precious badge of love and unity is apparent among them. It was a season of edification to many. My dear friend, John Gummere, left me at the conclusion of the Yearly Meeting.

I had meetings through that part of Virginia, as far as Suffolk. These meetings were numerously attended by slave-holders. I cannot describe the weight of distress brought on my mind on these occasions; for the yoke of slavery has become heavy here; their treatment, and the oppressive laws against the free people of colour, are not less so. It is very evident that their Colonization Society, under fair, specious appearances, has for its object to drive the free negroes away from the country, so that slaves, by not seeing any of their colour in the enjoyment of liberty, may the better

submit to their state of bondage. They have so increased the penalties on the free blacks, that if any one of these is charged with having stolen to the value of *one dollar and fifty cents*, he is sold as a slave, and transported out of the country. Those that have been set free of late, must leave the state within one year, or else they are liable to be sold again as slaves. Free people of colour are liable to be taken up as suspected slaves, and confined in prison till they can give proof that they are free; but, being shut up, they have not an opportunity to obtain this proof; or, should they obtain it, if they cannot pay the expenses incurred by their imprisonment, they are also sold as slaves. Will not the Lord plead with the people for these things? Will He not arise for the cry of the poor and oppressed descendants of Africa? I feel deeply for them, and not less awfully for their oppressors.

From Suffolk I went to Norfolk, where I had another large meeting. The Lord's servants can have no other doctrine to preach, than that which he gives them; and as his word is yea and amen for ever, so is his doctrine. It cannot change. The fast that the Lord hath chosen, is to loose the bands of wickedness; to undo the heavy burdens; to let the oppressed go free; and to break every yoke; as he saith by his prophet Isaiah. O, that the people would not only hear, but obey the word of the Lord.

I passed thence into the lower parts of North Carolina, attended their Quarterly Meeting for those counties, held this time at Sutton's Creek, which was very satisfactory. The public meetings were baptizing seasons. Great crowds attended them, and the Lord was pleased to extend his gracious invitation to return to him with full purpose of heart. Through those counties I had several large meetings. Some entirely among the slave-holders. Others, chiefly among the slaves; for, although it was given me to proclaim the Truth, without disguise, to the masters, their hearts appeared to be open towards me, and they made way very readily for the meetings I appointed for their slaves. Some of the masters attended, but generally they said, that they were persuaded

that I would not say anything in their absence, that I would not in their presence. The Lord was very preciously near in several of these religious opportunities.

Sixth month, 7th. I had two large and laborious meetings. That in the forenoon, was held in a large house, at Beach Spring. When I came to it, I found it filled with women, so that I had some difficulty in getting in, and about the doors and windows there was a great crowd of men. They stood very quiet, though the sun was powerful. It was so warm that, during the service I had in that meeting, the perspiration ran down into my shoes, and on the floor. It was a season of much solemnity. The meeting at three p.m., was held at Hertford, in the Baptist place of worship. I was much exhausted after the preceding meeting, neither had I time to take rest. I felt dismayed when I came to the house, on beholding again another great concourse of people; but, on entering the meeting, I felt as if it was encircled by the Divine presence, and that the Lord's power was over all. It was a baptizing season. The Lord Jesus Christ was preached as the Light and Life of men. Utterance was given to his servant, and a door of entrance was opened in the hearts of the people, to receive the word preached, so that, at the close of the meeting, my strength seemed to be renewed, and my soul was greatly refreshed. I went on my way about twelve miles that evening.

I attended the meetings in Contentnea Quarter, and had also several public meetings. The bondage of the poor slaves is heavy in some places. The heat has been so great, that both men and horses have dropped down dead, whilst in the fields. I have seen oxen, from whose nostrils the blood was running. This has been the case several times with my horse, so that I had some difficulty in getting on.

I came to Raleigh, where I had a satisfactory meeting in the house of the Methodists. There are a few pious persons among the inhabitants of that place. I went to visit the Governor, to see if some steps could not be taken towards the amelioration of the condition of the slaves in that state, and to prevent the arbitrary cruelty exercised by many of

their masters. He received me with kindness, and heard what I had to say. The Sheriff and some other principal officers of the Government were present. On the broad subject of slavery, he said, it would be a great relief to him, and many others, if they could be delivered from such a burden, under which, the masters as well as the slaves are much to be felt for, and it was his opinion that measures throughout all the slave states, should be taken to promote their liberation, similar to those that have been taken by the state of New York. In answer, however, to what I had said respecting the religious and moral education, the promotion of the solemn tie of marriage among the slaves, &c., he remarked, "as long as slavery continues as it is, should we cultivate the tender feelings of their minds, we should only increase their sufferings and misery, for, if the attachment between husband and wife, or parental and filial affection, be promoted, they could not bear it; their hearts would be rent at the separations which are continually made between individuals thus connected." Some in the company asserted that the negroes were destitute of tender feelings,—that they had no love or gratitude, towards their masters. I inquired, if, according to their acknowledgment, the masters were endeavouring to destroy the tender feelings and affection between a man and his wife, and all parental and filial love and tenderness, how they could complain that affection and gratitude were withheld from masters, who treated them with such cruelty, as not only to oppress their bodies, but also to degrade and debase their minds below the brutes, who love and cherish their mates and their young. The Governor was very civil, and requested that if I came again to this place, I would come to see him.

I reached Hillsborough the 20th, and had a large meeting; no Friends reside in the place; I could mingle in spirit with several who love the Lord Jesus. I feel also much relieved from the weight of slavery, which has for many weeks been like a mill-stone upon me. There are but very few slaves in this part of North Carolina. I now attended all the meetings of Friends in these Quarterly

Meetings. I felt much interest for the young people, who are numerous; may they yield to the visitations of Divine love extended to them; the Lord loveth an early sacrifice. In several places some of them have manifested such religious sensibility as to induce me to entertain a good hope respecting them.

The 8th of Seventh month, accompanied by several Friends, I went to Salem, where the Moravians have a large settlement. My heart had been drawn towards them in Gospel love when I was in these parts years since, and the same feelings being now renewed, I was best satisfied to make the trial to have a meeting among them, though I was discouraged from the attempt by the information, that hitherto they had carefully avoided admitting into their settlement any minister from any other denomination. It was late in the afternoon when we arrived in their town. I went at once to their Bishop; my name and my speech betraying me to be a Frenchman, brought to his recollection the account sent them from Germany, England, &c., of the visits I made there to several of their establishments. When he found I was the same person he had heard of, he appeared much pleased to see me, and on my telling him that the Lord's love towards them had been my inducement to come here, he very freely encouraged me to have a meeting with them, and asked when I intended to have it. I proposed the ensuing morning; he said that the evening was the best time to have all the people collected; early in the day many go to their rural labours, at a distance in the country; and he proposed that very evening at eight o'clock; it was then seven, but he thought there was sufficient time to give the information. When I went again to his house he accompanied me to their spacious place of worship, and the house was filled with their people; I do not know that a single person came in after us. They sat, as at a Friends' Meeting, in perfect silence; their minds also were gathered, as I believe, before the Lord; his presence was over us, and many of us were refreshed together before him. I have seldom known a more solemn silence to prevail during the whole of a meeting. The next morning, the

Bishop accompanied me to the several schools, the departments for the widows, the single sisters, and the brethren; in which places I had religious opportunities; some were tendering seasons.

I left Salem in time to reach Union Town, where a meeting for that afternoon had been appointed. The heat of the weather was very oppressive, so that I felt much spent after that meeting. Samuel Hutchinson, from Washington, who came to meet me in the lower parts of Carolina, was also so much affected by the unwholesomeness of the water, and the heat, that he was obliged to tarry behind to be nursed for awhile.

I now came into Deep River Quarterly Meeting, and was at the several meetings that belong to it. Some of them were so numerously attended by the inhabitants that the meeting-houses could not contain one half of the people; we, therefore, held these meetings out of doors, under the shade of trees. My beloved friend, Nathan Hunt, accompanied me to many of them. During one of these meetings we had a copious shower; but the people were not disturbed by it; they were thankful for the rain; none had fallen for a considerable time, so that in many places their flocks, horses, &c., suffered for want of water, and all greenness was dried up. How very dependent we are on the Lord! He opens his hand and we are fed; he hideth his face and we are troubled.

The last meeting I attended in that Quarter, was that to which dear Nathan Hunt belongs; it was one of those favoured seasons seldom witnessed; the shout of the King of Kings, and Lord of Lords, was heard among us; our spirits were very reverently prostrated before the Divine Majesty, and living praises were ascribed to him. Here Samuel Hutchinson met me again; his health has improved.

Accompanied by two dear friends, we set off for Lynchburg, Virginia, about one hundred and fifty miles distant. The first place we stopped at was Danville; Friends have never had a meeting there before. The people of the town, and of the country for some miles distance, came to it, and

sat down in seriousness, evincing that they felt the solemnity that ought to be our covering when we come together to worship God. Some of them were very tender, and at the close of the meeting they parted from us in a loving manner.

Late in the evening of the 19th, we came to Staunton; the weather had been so warm during the day, that we had to travel very slowly. The blood so rushed down the nostrils of my horse, that I was obliged, whenever I came to a run of water, to let him stand in it awhile in as deep a place as I could get to; this seemed to refresh him and stop the bleeding. We heard of several men and beasts that had died on the road and in the fields, in consequence of the heat. The next day I had a satisfactory meeting in the Methodist place of worship. There is only one family of Friends left here. The emigration from this Quarterly Meeting to the Western country has been very general; they wished to have their residence where slavery does not exist. A few miles before reaching Lynchburg the same evening, the Lord, in tender mercy, preserved my life from threatening destruction. We came out from the woods to a rough turnpike, at a place where the descent is steep. A herd of cattle with bells on their necks, came running behind us, which frightened my horse; a dog at the same time seized him by the hind legs; he furiously ran down the hill, kicking so that his hind feet came very near my head; at last he ran the carriage against a stone with such force as to throw me out; then the carriage passed over me. I had three ribs bent in on the left side, a severe contusion on the head, and the right wrist considerably injured; my back and hip were also hurt. I was assisted into another carriage, and got to the house of my kind and hospitable friend, William Davis, jun., for which I was aiming. I was so well nursed that very shortly after I was able to ride out three miles to a meeting; by the Lord's refreshing presence, my soul and my poor body also, were invigorated. I had, however, to keep my seat whilst communicating what, in the love of Christ, I thought was laid upon me for the assembly.

25th. I had two meetings; one in the forenoon with Friends, the other in the Methodist's large house at Lynchburg, attended by the people of the various religious denominations in the place. The Lord was near and good; he strengthened me to proclaim his Gospel, which is designed to be glad tidings of great joy to all people; a joy that all may become partakers of, if, by their own fault, they do not frustrate the purpose of the Redeemer's love towards them. In his love and free mercy he has come to deliver us from the bondage of sin, and has commanded us to love one another as he has loved us. Can we say that we love him if we observe not his commandments? Can we say that we love our fellow men, if we act towards them contrary to what we would they should do towards us? Should we think, that those who are now held under the galling yoke of bondage, acted justly towards us, were they to rivet the same heavy chains upon us that they are now laden with? It will not avail us to say that slaves are of another colour than ourselves; they, equally with us, are the children of the same Almighty Father. He has made all the nations of the earth of one blood; Christ Jesus has died for all men, and he commands us to love all men. I entreated them to live in the Divine fear, to do justly, to love mercy, and to walk humbly with God. Much seriousness was over the assembly, and none made any opposition, though I fully set before them the unrighteousness of slavery, and the guilt of slaveholders.

Here my dear friend, Samuel Hutchinson, concluded to return home, which is a great relief to me; for I consider him much more unwell than he apprehends himself to be. I have now a long and arduous journey before me over the mountains, which seems formidable in my lame condition.

Winchester, Virginia, Seventh month, 31st. I arrived here this afternoon, having been about six days on the road, which, especially over the Blue Ridge Mountains, was rough and difficult, driving myself with my lame side and wrist, &c.; my gracious Master has preserved me; blessed and praised be his name! I had a young man with me on horse-back,

who has been very kind and useful to me on the way. The last few days I had meetings at Winchester, in one of the Dissenters' houses, then at the Ridge, Hopewell, Black Creek, &c. Friends have become much reduced in number, and many of those who are left, have forsaken their love of the Truth, to imbibe infidelity; some even have done so, who formerly appeared to be well established. My soul goes mournfully from place to place.

Union Town, Eighth month, 8th. Two young friends from Hopewell have kindly accompanied me here, on horseback; they were helpful in getting across the Alleghany Mountains. Some parts of the road have improved since I last travelled over them; but most of the way continues to be very rough; notwithstanding the fatigue of the journey my side is better.

I attended the Meetings of Friends on these mountains, and had some, also, in places where no Friends reside. From place to place I had to proclaim the first principles of Christianity, many having been shaken away from the foundation; the cross of Christ has become an offence to them; they want to devise for themselves a way of salvation more pleasing to their creaturely wisdom and natural understanding; yet there is a remnant in these parts, who are not ashamed to acknowledge a crucified and risen Lord, as their only hope of salvation.

CHAPTER XLVI.

Religious Visit to Ohio.—Indiana.—Illinois.—New Orleans, &c.

From Virginia Stephen Grellet had crossed over into Ohio, and now pursued his labours in the great valley of the Mississippi as far as New Orleans.

New Garden, Ohio, Eighth month, 18th, 1824. I get on under great depression of body and mind; my sorrows indeed are multiplied. I am firmly persuaded, however, that none of the combined powers of anti-christ, the prince of darkness, who was a liar from the beginning, will in anywise affect the blessed Truth; it will stand for ever and ever, and triumph gloriously over all.

I attended all the meetings in this Quarterly Meeting, and thence I went into Salem Quarter. Some of their meetings in this new country are very large, many join Friends by *convincement*, as they say; but very few indeed do I find, who, if convinced of the Truth, are converted to it. I much fear, besides, that there are those among them who have never known what the Truth is. It is a lamentable fact that many of these so called *convinced* members are among those who are carried away by the spirit of infidelity, which in this Quarter also is greatly spreading. In these meetings I am often reminded of the concern of the Apostle Paul, as he wrote to the Corinthians, "Moreover, brethren, I declare unto you the Gospel which I preached unto you; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you *first of all* that which I also received, how that

Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures."

Mount Pleasant, Ninth month, 4th. J—— S——, from Salem, at whose hospitable house I have been several times accommodated whilst in that Quarterly Meeting, accompanied me to several meetings till I came to Smithfield, when Benjamin W. Ladd became my kind attendant. I have travelled very diligently, having frequently two meetings a day, the distance between them being sometimes considerable; but my blessed Master is my daily helper. I go on day by day, in weakness, poverty and fear; in the Lord Jehovah, in whom I trust, there is help sufficient for each day's work; may I only keep in faith and faithfulness, near his Divine guidance. I found in those parts many Ranters, under the name of New Lights; they are very troublesome in Friends' meetings; and are sometimes joined in their disorder by such members of our Society as have embraced infidelity, who thus openly show forth what manner of spirit they are of. There are, nevertheless, some substantial, valuable Friends who maintain their ground in the church of Christ, and bear a right testimony against these evil-doers.

The Yearly Meeting for Ohio was numerously attended; several well-concerned Friends belong to it; they keep a watchful eye over the inroads made in their borders by the adversary, and the anti-christian doctrines that several persons from other Yearly Meetings are now, or have lately been, promulgating. They have hopeful young people among them, who appear to be bending under the yoke of the dear Redeemer.

Chillicothe, 24th. From Mount Pleasant to this place I had several meetings where Friends have no settlements, and also among Friends. I had at most of these meetings the acceptable company of Micajah Collins, from New England, who was also at the Yearly Meeting.

I then proceeded to Richmond, Indiana, taking meetings on the way. That Yearly Meeting was very large; the

immigration from slave states to these parts is great; it renders them however a very mixed company, and it will require time before they can rightly understand one another, and get over their various early prejudices. Their business was conducted harmoniously. There are some here also who have made strong efforts to sow the seed of infidelity, and have succeeded in many cases. I am truly amazed at what is transpiring in our Society throughout the several sections of it. O! how busy is anti-christ! and how many co-adjutors is he enlisting under his banner! No wonder, therefore, that from place to place, I should be called upon to preach the Lord Jesus, and redemption from sin through faith in his name.

My dear friend, Benjamin W. Ladd, has come from Smithfield, Ohio, to join me as a companion during the journey I have in prospect, as far as New Orleans. How good is my dear Master in providing me with a helper in such a long, wilderness journey. Truly does my flesh and my heart faint at the prospect of the service, but God is the strength of my heart, and of my feeble frame also. In Him doth my soul trust.

Cincinnati. Tenth month, 14th. Accompanied now again by Benjamin W. Ladd, I had many meetings on the way to this place, where no Friends reside. The Lord was very near his poor servant. His baptizing power was felt in a remarkable manner. The meetings in this place were well attended by the inhabitants, and great seriousness prevailed over them.

Thence we went towards Blue River, to attend that Quarterly Meeting. I hope it was a profitable time. The bonds of Christian unity were strengthened among those who remain chaste in their love to Christ, and some of those who have been ensnared by the stratagems of the deceiver, appeared to be brought under some sense of their fearful condition. I had close labour, in Christian love, privately and publicly with many of them. Their meetings were attended by a crowd of people, who came from miles distance. Blessed be the Lord who remains to be the all-sufficient helper of his poor servants.

I attended all the meetings in that Quarter. At a small town called Hindostan, on White River, we found the place so sickly, that one third of the inhabitants have died in consequence. At Vincennes, an old French town, we had a very interesting and solemn meeting in the Court-house. Many of the French people attended. They generally understood English. Some who did not I addressed in the French language. At the close of the meeting, an aged physician exclaimed in French, in a very serious manner, "How very consonant is your doctrine with the views I have long entertained of the Christian religion! My principles agree with yours, and gladly would I become a member of your Society, did any of your Friends reside here." Accompanied by him we called on several pious aged persons, Roman Catholics. They were tender spirited. We also were with one of their Romish priests. He at first appeared light and trifling, but towards the last he was sober and civil.

We crossed the Wabash into the State of Illinois, and traversed several prairies, on our way to Vandalia. They have the appearance of a garden of flowers, and the woodlands skirting them add greatly to their beauty. The accommodations on the road were very poor, especially the lodgings. We several times had wild turkeys. They are numerous. Wild honey is abundant. They collect it from the forest trees. At Vandalia I found in the Governor, Edward Coles, an interesting and valuable man. He was a large slaveholder in the Southern States, but he liberated his slaves, and gave them land to settle upon. I had a meeting here, but it was a hard time, like the people that mostly attended it. These settlers are generally hunters and woodsmen, and are very dissipated,—yet, under the axe of the Gospel, which is lifted up against the root of the corrupt tree, some of them were brought into tenderness. The Governor sat near me, with great seriousness. We went afterwards for Edwardsville, where we had a large meeting. From the appearance of the people, I anticipated it would be like that at Vandalia, a hard season: but it was, like the meeting at Vincennes, attended with great solemnity. Many of the people were broken into tears.

We travelled thence towards the Mississippi, over the prairies, and passed several pretty high mounds of earth, which some think are artificial. They have a very curious appearance. We crossed the fine, broad and rapid river, opposite to St. Louis; there I had several large and good meetings. One was for that part of the inhabitants who only speak French. It is a place of much dissipation. Many have become hardened in vice. Among these I had close service; yet it is remarkable how quiet these meetings have been. They are the first held here by a Friend. At the close of the meeting for the French, a young woman came to me, whose heart was so full that she could hardly speak. The Lord's power was over her.

On the 5th of the Eleventh month, we embarked on the steam boat, *Superior*, for New Orleans, and sent back our horses and carriage to Indiana, to wait our return. We have a great mixture on board, French and Americans. Some have come down the river, about 900 miles; they reside near the Rocky Mountains; the cold there is so great that the ice is five feet in thickness, and last winter it was so severe as to freeze the mercury. Buffaloes are numerous; in some of the prairies herds of some hundreds can be seen together. One of our passengers went last winter 700 miles beyond those mountains, by the Lake of the Woods; he travelled in a sleigh drawn by dogs; they put from three to six of these animals to a sleigh, according to the state of the road, or of the weight they carry, and they travel forty or fifty miles a day; on his return to Fort Anthony he sold his equipage for 150 dollars. This river is rapid; the shores on the side of Illinois are flat about here, but on the Missouri side they are high, rocky and very romantic. Lead mines are abundant. We stopped some hours at a town called Herculaneum, where I had a meeting, whilst lead was putting on board our boat; three-fourths of the inhabitants are French people. Then we came to St. Genevieve, where we stopped a night; nine-tenths of the inhabitants there are French. I had a meeting among them also. My speaking their own language tended to open their hearts to receive me and

my testimony. I felt much for them under their various temptations and privations; some of their young people manifested religious sensibility and seriousness. I am the first Friend they have seen, yet their deportment in meeting might have led us to conclude they had attended many. Proceeding down the river, we struck on a *snag*, but did not receive much damage; the water being low we grounded at three different times. It took us some hours of hard work to bring the boat again into deep water. During the course of this last year three steam-boats have been wrecked in these parts. We found the navigation tedious and dangerous the whole way to the junction of the Ohio river, and had narrow escapes from *sawyers* and *planters*, as they call trees carried down the rivers. This is only 500 miles from St. Louis, but they consider that the difficulty and time it takes, are equal to the whole of the other part of the voyage to New Orleans.

We passed by a large steam-boat that ran aground three weeks since; they have not yet succeeded in getting her afloat.

Eleventh month, 9th. We passed by New Madrid; it was some years since in a flourishing state, but is now nearly deserted. The earthquake that occurred in 1812 spread devastation for many miles distance down the river. It is supposed that an extent of land of one hundred and twenty miles in length and sixty in breadth sunk down about seven feet, so that that part of the country which heretofore was far above water, is now overflowed when there is a rise of the river. Some suppose that what was thought to be an earthquake was caused by the alluvial soil giving way, by the undermining of the river. Two persons now on board tell me, that they were then on the Mississippi going down, and the noise was similar to loud rumbling thunder; the river was for a while in terrible commotion, and the current entirely changed, so that it carried them up stream a considerable distance, and that with rapidity. Since that period the bed of the river is altered; islands have sunk; others are formed; lakes now appear where there was no water before.

12th. We began to flatter ourselves that we had got over the worst part of our navigation, but last night we were in imminent danger several times by striking on snags, and now we are fast on a sand bank, and have only about four feet of water. Very near us is a steam-boat that left St. Louis some weeks before us; she has only one and a half feet of water; when she grounded she had five. Twenty of her passengers have come on board of our boat, which increases our weight and crowds us much. The trial is rendered greater by the unruliness that prevails on board, together with gambling, drinking and profaneness. They continue their revellings till late at night. We are besides much annoyed by a small species of cockroach, which by night come out of their hiding places by thousands.

15th. After hard work they succeeded yesterday in dragging the boat into deeper water, but we had proceeded a few miles only when she grounded again. The men have laborious work.

18th. We succeeded the day before yesterday to get on our way again, but our difficulties and dangers have continued. The snags and sawyers and planters are numerous, and it seems sometimes as if our boat would become a total wreck by them. We see very little ground cultivated near the banks of the river; a few poor log cabins are only to be met with; yet on the chart they have the drawings of large towns, in which fine streets and large public buildings are represented; but when we come to the spot we find that hardly a tree has been cut down. The fine town is only what may be.

20th. We overtook, a few days since, a flat boat loaded with about 40,000 skins of deer, buffaloes, bears, &c.; their cargo was brought from far up the country; they had made fast to our steam-boat, but last night they passed over a snag, that broke in ten pieces of her timber. It is remarkable how we escaped it ourselves. At the same time we passed by a large steam-boat that went aground three months since, and is not expected to be able to get out again till spring, when the waters generally are high.

Natchez, 23rd. We arrived here yesterday, after a long, dangerous and trying passage, rendered the more so by the dissipation of our company; I was nevertheless favoured to have many seasons of quiet retirement, amidst the noise and confusion that surrounded us. Last First-day, in a particular manner, will be held in grateful remembrance; the voice of the Lord uttered in the secret of the heart was mightier than the noise of many waters, yea, than the tumultuous songs and revellings of the drunkard.

Hearing of several persons, both in this place and on the other side of the river, who have or have had a right of membership in our Society, we went to seek for them. They are much to be pitied, having involved themselves and their children in various difficulties by settling in a slave country; they have also become slave-holders themselves; they know it is wrong, but have not strength to break away from the chains they have made strong for themselves. We had meetings with them and their slaves. I think that the yoke of bondage, under which they have placed themselves, is heavier than that of their slaves. I felt much for some of them; but I have very little hopes of them, for the love of money greatly increases their bondage. My mind was brought under sore distress on beholding the immorality of many of the people in this town, especially in the lower part of it; cock-fighting and drunkenness are very prevalent; but the love of Christ, the dear Redeemer, who has not come to call the righteous but sinners to repentance, constrained me to endeavour to have a meeting among them, and to proclaim the offer of salvation through faith in Christ. Many strangers are at present in this place, it being Court-time, and also the season when planters come in from a considerable distance with their cotton to ship to New Orleans.

As soon as my intention to have a meeting in the upper part of the town became known, the principal inhabitants, of their own accord, took care to have notice of it extensively diffused, and had printed notices widely circulated. It appeared by the wording of the notices, as if they had been

well acquainted with the practices of Friends, though a meeting of our Society was never held here before. Their most spacious meeting-house was selected for the occasion. It was much thronged, but remarkably quiet, and, beyond my expectation, it proved to be a solemn, good meeting. The power of Truth was felt. The doctrine I proclaimed was indeed very new to many, who have seldom, if ever before, been at a meeting for Divine worship, or heard the terms of the Gospel and salvation by Christ held forth to them. The hearts of many were tendered, and several came to me after meeting in a loving and affectionate manner. Among those who called at my lodgings was a Colonel, a rich planter, who resides about sixty miles distant in the country. He told me that for many years he had been a man of pleasure, seeking only the gratification of sense and animal enjoyments, living out of the fear of God, not even thinking that he had a soul to lose or to save. About three years since, the Lord, in his love and mercy, brought him to feel his sinful condition, and the depth of misery into which he must be plunged for eternity, should he continue in such a course of life, and die in his sins. By the operation of the Divine Spirit, who convinceth man of sin, of righteousness and of judgment, his mind was directed to Christ, the Saviour of sinners. He was induced to peruse the Holy Scriptures, and, by degrees, the Lord opened his heart, which became expanded in love to God and man. He now felt that, if God, through Christ, had in his mercy so loved him, he ought also to love his fellow men. He looked upon his slaves and felt that the love of God is towards them, that Christ has died for them, and would have them to be of the number of his saved ones; that therefore he ought to love them, and seek their good, temporal and spiritual. Now, he said, he longed for their salvation as for his own. He felt for them as his brethren; whereas, before, he had only considered them as slaves or chattels. He had about four hundred on his plantation. At first he thought he would invite them to meet, that he might read the Scriptures to them, and try to persuade them to love the Lord, and earnestly to seek for the salvation of their

souls. "But," said he, "how should they believe that I was really concerned for their souls, unless I gave them proof that I was equally engaged to promote their outward well-being?" Accordingly he collected them together, told them what the Lord had done for him, and what he believed He would do also for them, and that he would endeavour to promote their good as far as he could. "To convince you of my sincerity," he added, "from this day the lash of the whip shall no more be lifted upon you, by any direction of mine; your food and clothing shall be increased, and I will promote your general comfort. I have confidence in you that you will try to conduct yourselves well, and do your best on the plantation, and be industrious; but, rest when you are tired, and when sick I do not wish you to work; on the contrary, I desire that good care be taken of you." His slaves were like men amazed at the hearing of such language; but much more so when, from that day, they saw all these promises fulfilled. They collect daily at his house, when he or some one else reads the Scriptures to them, and prays with them. He also offers to them, at times, such words of instruction, comfort or encouragement, as the Lord puts into his heart. The slaves, on their part, appear disposed to do their best; for they are as ready to evince their love towards him, as he has been to manifest his towards them. Of their own accord they have so worked, and the Divine blessing has so attended their labors that, although his expenses in providing for them have been great, yet his yearly income has nearly doubled. A few months since he received a deputation from the planters who reside for miles around him; they came with loud complaints against him, saying, "By your conduct you not only expose us all to be ruined, but to have our lives also destroyed, for you put our slaves in such a state of discontent and ferment, that they are ready to rise upon us." "What have I done," replied the Colonel, "that I should be the means of bringing such an evil upon you?" "You give so much liberty," said they, "to your slaves; you treat them so well; you allow them also to meet together, under pretences of Divine worship, and opportunities are

thereby given them to plot together to destroy us." He answered, "If this is all I have done, I can but advise you as your greatest security, and for your interest, to treat your slaves as I now do mine. By the steps I have taken, I am so far from being in the way of ruin, that my income has nearly doubled, and my life has never been more secure. I, like you, some years past, never went out without being well armed; I also, as you, kept during the night my sword, pistols and gun close by my bed side; the barking of a dog, or the rustling of the wind among the trees alarmed me as it does you; but now I take no such precautions, for I have no fear. I feel myself so secure among my people that I know every one of them would expose his own life to preserve mine. Therefore, I can only strongly advise you to follow my example." What will be the result of this appeal the Colonel could not say, though he had but little hope they would take his advice. He much deplores that the laws of the land do not allow him to give liberty to his slaves; but he treats them as free men. He is aware of what will probably be their condition after his death, but he hopes he may succeed to have them sent into free States. He is at present in a very tender state of mind, and is a striking example of the force of Truth and the efficacy of the grace and love of Christ. This man seems to be clothed with a meek and gentle spirit, and is in the simplicity of a child.

The next day we went some miles distance to Washington, a handsome town. Two Baptist ministers, who were at the meeting in the evening, went with us. They were anxious the meeting at Washington should be held in their meeting-house, but that of the Methodists was thought more eligible. There are some tender spirits in that place; the Gospel stream flowed freely among them, for their hearts were open to receive it; some were bathed in tears. On our return to Natchez we found a steamboat at the wharf that had just stopped on her way to New Orleans; we went immediately on board of her, and she being a powerful boat we arrived there before the *Superior*, in the evening of the 28th.

A few hundred miles before reaching New Orleans, we saw the banks of the Mississippi in a high state of cultivation; there are large plantations on which are handsome mansions, and on a great part of the land the sugar-cane and cotton are extensively cultivated. There seems to be a succession of villages, but it is, for the most part, the out-buildings of the plantations and the negro habitations that give that appearance. They have from three to six hundred slaves on each of these plantations, and; from the information given me, they are treated with great rigour, and even cruelty in many instances, especially when the owners do not reside amongst them. A system is followed here by many of the overseers similar to that I observed in Demerara; many of these are mercenary men; the slaves are not their own; they have not the same care for them that many of the masters have; they use every means they can to make money; by over-working the slaves they succeed in obtaining a large quantity of produce; but this surplus they keep for themselves and not for their employers; again, they deprive the poor slaves of part of the ration of food or clothing allowed by the master, though they charge him with the full amount; again, some of them purchase damaged corn at a low price for the food of the slaves, and charge it to their employers at the full price of good corn; thereby sickness and death occur among the slaves. I have known planters who have been ruined, whilst the overseers were made rich; but the greatest weight of suffering falls on the poor slaves, of whose idleness the masters have continual complaints, whereas, the whole blame properly attaches to the unfaithfulness and the depravity of the overseers.

New Orleans, Twelfth month, 5th. We met here seriously disposed persons; some are from New England and other parts of the Northern and Eastern States, others are inhabitants of this city. Here also are several members of our Society from England and Ireland, who have come on business; I knew several of these when I travelled in those countries; they are in various ways helpful to us. Becoming acquainted with some pious

characters, among the several religious denominations here, has brought me to feel for those who have some religious tenderness. They are exposed to many temptations in a place like this, where vices of various kinds abound, and they are in danger of losing the little good they have been favoured with of the Lord. I apprehended it was my religious duty to endeavour to have meetings among them, if possible, to strengthen that which remains with some and to encourage others whom I have found in the situation of the wandering prodigal. Way has also been made beyond my expectation to have several meetings with the inhabitants. Some were held in the Episcopalian, the Presbyterian, and Methodist meeting-houses. That of the Presbyterians is the largest and most convenient; therefore I had several meetings in it. One of these was held particularly for that portion of the French inhabitants who do not understand English. I had meetings also among the free people of colour. These are a numerous class, many of them are of much respectability, and some of them of genuine piety; but they are kept under great oppression by the laws of the land, called the Black Code. These laws are such, that I could not hold meetings with these free people in the evening without exposing them to severe sufferings, should they be found in the streets when returning to their homes, after eight o'clock. I wished to have meetings also with the slaves, but found it impracticable.

I was several times with the mayor, a Frenchman, who treated me with courtesy. Once, when I called on him at his office, he was surrounded by the members of the Council, and some others of the principal men of the city, most of them being French people. It was a novelty for them to see a Quaker, a French one especially. It drew their particular attention. They made various inquiries into our Christian principles and religious testimonies, which I felt very free to answer, and especially that relating to the keeping of our fellow men in a state of bondage; and I stated how great is the injustice of their penal, or Black Code, as they term it. The unlawfulness and cruelties of war, connected with this, were also

brought under consideration; when one in the company, an aged Frenchman, said, "these our practices and our laws are very unjust, for men have no right to make laws that are in opposition to the law of God." I told them that, according to this sound position, wars, slavery, and all kinds of oppression, were unjust, being contrary to the law of God, which is a law of love and mercy, not of cruelty like theirs. I stated to them that it was love that prompted me to have meetings with their slaves, to endeavour to bring them to the knowledge of our Lord and Saviour Jesus Christ, who could deliver them from the bondage of sin, raise them out of the state of degradation into which they were reduced, and render them meet to be heirs of his kingdom of blessedness and glory. But their law says that if a slave goes to any such meeting, he is liable to be imprisoned, and to receive twenty-five lashes; and they were the men that put such wicked laws in force. They said the laws were such, and by their office, they were obliged to have them executed, though they did not approve them, and they read them to me; they further said, that, as I had meetings in the places of worship of other religious denominations, they requested that I would have some also in their large church (a Roman Catholic one); that perhaps the truths of the Gospel that I should preach, might lead to an alteration in their laws. I acknowledged their kind invitation, but I did not feel that service laid upon me.

I visited an asylum for sixty orphan girls. The managers of this valuable institution were present. The widow Hunter is the chief of these. She was born a member of our religious Society, and came here in early life. But the religious impressions made upon her in her youth have not left her. She encourages sentiments of benevolence in many around her. Perhaps it is owing to a few of these, that the destruction of this place is not permitted. My soul is greatly oppressed at what I see and hear. The first day of the week is not regarded by the greater part of the inhabitants, and business during most of that day is carried on as actively as on any other day. Their gambling houses, and places of

diversion, are numerous. Drunkenness and vice abound. My services in some of the meetings were very close and trying. I feel very tenderly for those who are afflicted on these accounts. I visited some of them in their families, to endeavour to strengthen and encourage them to keep themselves, and those under their care, from the spots of the world. I had also a meeting among that class of men. It was composed of persons of the several religious denominations who fear and love the Lord and hate evil. It was a season of Divine favour, and ministered such relief to my mind, that, after it, the way seemed clear for me to leave this city. When our conclusion became known, many of these dear people came to see us, and used strong arguments to induce us to tarry a few months, or weeks only, longer among them, saying that their several meeting-houses, their hearts and habitations, were freely open to us. But it appeared most safe closely to follow my blessed Lord's guidance, to come at his bidding, and to depart at the same. I have endeavoured to lead this people to the Lord and to his Spirit, and there it is safe to leave them. May they keep very near him, and be obedient to his sovereign will in all things!

On the steam boat *Indiana*. Twelfth month, 8th. Last evening we had another meeting, chiefly composed of those persons who are piously inclined, or who have been brought under religious convictions since we came among them. It was a solemn and contriting season to many. May the Lord bless the work of his own hands! I left New Orleans with an aching heart, because of the depravity of the greater part of the inhabitants; but with near Gospel love and strong solicitude for the little remnant of those who have felt the love of Christ kindled in their hearts. It is now winter, and yet the weather here is as with us in the spring. The roses and other flowers in their gardens, are in full bloom. Their orange and lemon trees are full of fruit and blossom. They have green peas and other vegetables. O! that the light of Truth might so shine upon them, as to induce them to open their hearts to the descendings of the heavenly dew, and enable them to bring forth fruits of righteousness to the Lord's glory!

13th. This steam-boat has a powerful engine, so that we make rapid progress up the river, which is now much higher than when we came down. She is a large vessel, but we have many passengers on board. Yesterday, being First-day, I had a meeting with them. About one hundred and thirty were collected. A few appear serious, but the greater part are very rough and dissipated men. Those who attended the meeting behaved with propriety. In the afternoon, I found more of them than I expected disposed to read the Bibles, Testaments, and religious tracts I distributed among them, both in the French and English languages.

15th. We passed near the steam-boat *Mandane*, which, three days since, struck upon a snag, and is wrecked. She was run into shoal-water, in time to enable the passengers to escape a watery grave. Many of them have come on board our vessel, so that, with others whom we take in daily on the way, our company is becoming very large, and with this addition, licentiousness, drunkenness, and gambling are increased also. We have professed gamblers among us. Many of this class keep going up and down this river, in pursuit of such a nefarious practice. They now continue at the gaming table both day and night.

24th. My situation has become more and more trying; my dear companion, Benjamin W. Ladd, is ill with the dysentery; it has greatly reduced him, and under such a trying complaint he is, night and day, exposed to the noise and profanity of those around us; they sit at the gambling-table close by, and right before the berth in which he lies. Could I procure a small, retired corner for my dear friend it would be a great accommodation; but it is not to be had.

We had last night a very narrow escape; one of our large iron shafts broke suddenly. It gave such a jar to the vessel that it was thought she had broken to pieces; but what is very unusual they had on board another shaft similar to it, so that in a few hours we were prepared to proceed again on our way.

26th. We were crowded here before, but now we are packed close together. A very powerful boat, the *Phœnix*,

that left New Orleans three days after us, has overtaken us; but her machinery is now completely broken, and it will be months before she is repaired; many of her passengers have come upon our boat; they bring with them an increase of dissipation. It has risen to such a degree that the captain, his pilots and engineer, when not on actual duty, sit at the gaming table instead of taking their required rest, and thus are very unfit to have the charge of the vessel when their turn comes to be on service. We have several times run upon snags, or sawyers, and received some injury. It is very frequently owing to such conduct that so many vessels are lost on these waters.

My dear companion is better, which is a great relief to my anxious mind; surely it is the Lord's doing, and of his mercy that he should recover under such circumstances as we are in; in want of every kind of accommodation, and amidst continual noise. Most of our cabin-passengers are very unfeeling; there are however a few exceptions. The deck-passengers are also very much crowded; there are several hundreds of them, and many are sick; one died last night, and when we stopped this morning to take in wood, the corpse was buried on shore; but even this solemn occasion did not interrupt those who were sitting at the gambling-table. There is some tenderness of spirit among some of the deck-passengers; I hold meetings regularly among them, and visit their sick, which they take gratefully.

30th. We are very near Louisville, where we expect to leave this abode of dissipation; it is like a Sodom. The nearer we draw to the end of this voyage the more intent they are on their gambling and their riotous dissipation. A few of the cabin-passengers, however, join us in the meetings I hold on the upper deck, among whom impressions of a religious nature appear to have been made.

First month, 5th, 1825. We arrived at Louisville on the 30th of last month. In the evening I had a large meeting among the people of that place; we then went to Albany, where another very satisfactory meeting was held to-day, for which favour, and the preservation granted of the Lord

during our perilous and suffering passage from New Orleans, our souls have very reverently offered praises and thanksgivings to our gracious Helper. I do not know when I have, during the same number of weeks, endured so many sufferings and privations, and been amidst so many perils; but the Lord to this day has helped us; blessed be his adorable name!

Blue River, Indiana, 8th. We came here on horseback, which was very fatiguing to dear Benjamin W. Ladd; here, at our dear friend, Nathan Trueblood's, he has every attention bestowed upon him. Our horses and carriage are here, awaiting our return from New Orleans; also my kind friend, John Street, from Salem, Ohio, who, at the Yearly Meeting, had agreed to meet me at this place, to proceed with me to the Southern States; he arrived here the day before we did, so that we have not waited long for one another. I had here a precious meeting with Friends. It was truly cordial to be with them after being so long among those not of our Society. Truly do I love this people, notwithstanding the causes for sore exercises that exist among them. Here, I had the Ministers and Elders, and Overseers called together, and endeavoured faithfully to labour with them, and to strengthen the hands of those who deeply lament the inroads which the adversary is making among them.

My dear friend, B. W. Ladd, has improved in his health; he now proposes to return home. It was his prospect to do so when he first joined me, and, accordingly, J—— S—— has come to take his place.

I met here letters from my beloved wife. Among other accounts given me is that of the decease of my companion in Carolina, Samuel Hutchinson, with whom I parted at Lynchburg. He reached his home pretty comfortably; but a few weeks after his complaint increased upon him, and he died. It was with reluctance that he left me. I am thankful that he reached his home before his decease.

CHAPTER XLVII.

Religious Visit to Kentucky.—Tennessee.—South and North Carolina, &c.

Accompanied, now, by his friend J—— S——, Stephen Grellet left the Blue River settlement of Friends in Indiana, and crossed the Ohio River into Kentucky.

In this State I meet with great openness among the people. They come readily to the meetings that I appoint, and hear with all attention the testimony to the Truth I have to proclaim among them. They freely also let their slaves come to meeting. We had large gatherings at Elizabethtown, Munfordsville, Bowling-Green, &c., and so on to Russelville; on the way to which we stopped at a large settlement of the Shakers. We found among them greater openness than I have met with in some others of their establishments, but yet there is much to cover the mind with sadness. The meeting at Russelville was attended with solemnity. There was brokenness of heart among the people generally.

We then entered into West-Tennessee, and went, under a good deal of discouragement, some miles out of our direct road, to a small town called Springfield; but I have found it again to be the safest way to follow the Lord's guidance; he leads in the right way, though it be contrary to our own. Here I found a people well worth visiting. Their hearts were prepared to receive me. The Lord's presence was with us in a meeting in that place, in an eminent manner. I was reminded on the occasion of the testimony of the Evangelist, that the Lord sent his disciples to those places whither he himself would come.

First month, 14th, 1825. We came to Nashville, where this evening we had a relieving meeting. My mind, in many places, is deeply tried on account of the poor slaves. The visits I pay to slaveholders give me opportunities to plead in private, as well as in public, the cause of that suffering portion of my fellow beings. How can I but do so, if I proclaim with faithfulness the truth as it is in Jesus! It is a doctrine that many slaveholders are not accustomed to hear, but the Lord, by his Spirit, raises a witness in their hearts to the truth of it, and they appear also sensible that it is in the love of God, and in love to their own souls, that I act towards them. We can scarcely prevail upon the innkeepers to receive any compensation for their entertainment of ourselves and our horses; but we tell them it is their just due, and that as in the free love of Christ we come to visit them, our greatest reward would be to see them turn to the Lord with full purpose of heart.

We proceeded afterwards towards the settlements of the Cherokee Indians, having several meetings on our way. One of these was at Murfreesborough, their present seat of Government. It was largely attended. Probably, curiosity only, brought in many of the people; but the Lord condescended to render it a time of the visitation of his love and mercy. It was powerfully extended to them, and some appeared to be made sensible of it.

Thence we came to the foot of one of the Cumberland Mountains to a place called Stone Fort; on the other side of the mountain we got to a deep stream, but neither broad nor rapid; the melting of the snow had carried away the bridge; we could devise no other way to cross it than each to ride one of the horses, and to enter the stream slowly so as to allow the carriage to float on the water, that our horses by swimming might drag it after them; we succeeded beyond our anticipations. We reached, that afternoon, a small town, where my dear companion was taken ill with a high fever; the people were kind, and suitable attention was rendered by a physician. I had there a good meeting.

Two days after J. S. felt so well that we set off on our

journey, crossed the Tennessee River and came on the Indian lands. The first of the settlements was that of John Ross, the father; he treated us with kind hospitality; we had a meeting among the Indians; many of them have made great progress in civilization, and have good farms well stocked; their homes are comfortably furnished. Several of their young people, the females particularly, have received a good education among the Moravians.

22nd. We came to the widow Wolf's, a motherly, pious woman; she wore the Indian dress, and her daughter had been educated among the Moravians. I had a large meeting in their house that evening; the Indians came to it from some distance. Here we were told that about five years since, George Guest, one of their tribe, now about fifty years of age, was heard to query of some other Indians, why they might not have writings in their own tongue, as the white people have in theirs? and thus be able to communicate with one another, and keep records of what transpires among them, as the white people do? They told him it could not be effected; but he said he thought it might. He devised eighty-six letters or characters, each of which is the beginning of a word in their tongue, and is itself a monosyllable. He was about two years at work, but he succeeded so well that he instructed several Indians to read and write their language; some of these went to Arkansas, where a considerable portion of their tribe reside; they introduced the knowledge of these characters so completely, that now they correspond with each other. They are preparing a printing press to print their laws, and even to have a newspaper in their own tongue.

23rd. We went to the Moravian settlement or Mission-House. Smith and his wife, the heads of it, received us with Christian kindness. He readily made way for my having a meeting with the Indians; it being First-day they had come in from some distance. It was an interesting time; many of them appear to have come to the knowledge of the Lord Jesus Christ as the Saviour, and were very tender during

the meeting. The children that board in the Mission-House give proofs of the religious care and instruction extended to them. I had another meeting in the afternoon, which was equally satisfactory; most of the Indians present understood English, those who did not were as serious as the others, and appeared to feel what I imparted to them by an interpreter. We went that night to a wealthy Indian's, Van, by name; he has a large double house, well furnished; there also I had a satisfactory opportunity.

24th. We came to another Indian's, John Saundore, who has a large settlement about him. He took particular interest in spreading notice, and preparing a place for a meeting. The Lord's baptizing power was felt among us. They are a very interesting people. Great sobriety generally prevails among them. They are strict in preventing the introduction of spirituous liquors. Their law imposes a fine of fifty dollars, on every attempt to bring them in, and it is also ordered that vessels in which they are found, shall, with their contents, be destroyed.

25th. We crossed another water by swimming our horses, the wagon floating behind; but, being rapid and broad, we were in some danger, as the current drove the carriage down with it. We travelled about one hundred and fifty miles on the land of these Indians. They treated us uniformly with civility. We have generally found good accommodation among them, and, in many instances, they have manifested religious sensibility. Many of them have their land under good cultivation, and have from twenty to fifty head of cattle; also from fifty to two hundred hogs, which, when fat, they sell in the Southern States. They are at present under great apprehension that they may soon be driven away from their already diminished possessions. The bordering States, principally Georgia, begin to encroach and harass them considerably. John Saundore told me, "when the white people landed on our shores towards the sea, they had nothing to eat; we gave them of our provisions; they had no cabin, we gave them land to erect some, and to cultivate corn; we made them sit down on our logs, by us; continuing to in-

crease we gave them more and more room, till now they have crowded us to the further end of our log, and they press upon us so hard, that they will soon have the whole of it, for themselves; and where can we go to spread our blankets?"

On our way to Georgia, we swam, or floated, over several more watercourses. Monroe is the first town in that State we came to, after crossing the Chattahoochee river. We had meetings in several towns on the way to Milledgeville, which is the seat of Government at present. The meetings at Monroe, Madison, and Eatonton, were well attended. The people were respectful, and behaved with seriousness. It was remarkable that, though in private in some of their families, and in meetings, I proclaimed against the great sin of holding our fellow-men in slavery, a practice contrary to the imperative commandment of God, to love our neighbour as ourselves, and to do to others as we would they should do to us, yet none appeared to take offence at my plain speaking. I am the first Friend they have seen in these parts; yet some of them know our conscientious testimony against slavery, and that the members of our Society, who formerly held slaves, have liberated them. The hearts of the innkeepers also, in these parts, are so open towards us, that we have difficulty in prevailing upon them to receive the compensation due to them for the entertainment they give us; but I cannot be satisfied to accept of their kindness, and I also endeavour to compensate the poor slaves for the services they render us, as we pass on among them. We met at Madison a very interesting family. The children, as well as their parents, were brought under great religious sensibility. Tears flowed in abundance whilst I was addressing them. They could hardly part from us. The meeting at Milledgeville, though held in a spacious house and very crowded, could not accommodate all the people, many stood at the doors and windows. The Bishop of the Methodists, for this State, came to see me after meeting. He told me that they have under close consideration to pass a law to oblige their members to set their slaves free, and he believes that the greatest part of their Society is ripe for taking that step, which he

considers one of vital importance to other Christian professors, many of whom acknowledge that slavery cannot be reconciled with sound Christianity.

We went thence to Sparta and Augusta, having meetings in the towns on the way. That at Sparta was a solemn one. John Lucas, a pious man, would not allow us to remain at an inn. He, like Cornelius, would have his household collected together; his slaves came very generally; some of these were much affected, and evince that the name of Jesus is precious to them. I find indeed that several of them are in close religious fellowship with their masters; they were introduced to me as brothers and sisters in Christ. At meetings I have had of late there were many of that description; in some places they occupy the galleries, in others the floor of the meeting-houses.

Augusta, Second month, 2nd. Here I find in Doctor Watkin's family some piety; he accompanied me to several serious persons; among others, the mother of the late Caroline E. Smelt, respecting whom an interesting memoir has been published; she made a triumphant end. The Doctor's wife and several young women, her intimate friends, have not lost the religious impressions made upon them, nor the earnest and pious words of Christian counsel that Caroline addressed to them. I had solemn opportunities in some of their families, and with them collectively; also a large public meeting. Among the interesting characters I met with here, is a young man, whose father is wealthy and lives in great style; but this youth is brought under the yoke of Christ; he cannot mingle in the dissipation of the family, and spends much of his time in religious retirement; he bears the marks of having been with Jesus. I feel very tenderly for some of the Lord's children in this place; may he water them and keep them!

At Waynesborough we had much satisfaction; many are prepared to liberate their slaves when the laws will allow, which they hope will be soon; and as their love and good-will expands towards their fellowmen, so also it does towards the dear Redeemer. They give me full opportunity at their

houses with the slaves, and allow them also to come to the meeting-house.

At Jacksonboro', where we had come under the expectation of having a meeting, and proposed to have one appointed, my way totally closed. It is a dissipated place, where the fear of the Lord is not. Under distress for them, even to weeping, we passed on towards Savannah, having meetings on the way; these were mostly very trying. There we found that the poor slaves are under much oppression, and the minds of their masters greatly darkened. As they love not their fellowmen whom they see, neither do they love God, whom they do not see. Some parts of that country much resemble the state of the people that inhabit it; the land is swampy and unhealthy; they have many reptiles, musquitoes, alligators, &c.

I find at Savannah a young clergyman, among the Presbyterians, a pious person. I had a letter for him from the widow Smelt, at Augusta. His name is Steele. He was educated for a lawyer; but being visited with powerful convictions of the Holy Spirit he has left the practice of the law for the service of the Gospel; he is in a humble, tender state of mind; he appears much more disposed to preach Christ and bring all near to him, than to make proselytes to the Presbyterians; "To Christianity," says he, "neither more nor less, we should all come." His father is of the first rank in this place. The public meeting we had here has been more satisfactory than I feared it would be; I went to it under great depression. The jealousy of some of the inhabitants was excited against my companion, because he is from the State of Ohio; many are in a state of ferment, and lately treated roughly some persons from the Eastern States, who had handed out some pamphlets against slavery. The meeting however was largely attended, and very quiet. All human and slavish fears were taken away, under a grateful and humbling sense of the Lord's presence and power, so that I flinched not from proclaiming the plain and simple truth. None spoke an unkind word to me, though the circumstance of an alarm of fire in the evening brought some

of the inhabitants under anxiety; they dread such occurrences, much fearing lest it should be a signal for the rising of the slaves; on such occasions they repair to their arms. O how many evils slavery entails, both upon the slaves and the owners! Some of the latter are very sensible of it, and deeply lament the bondage under which they themselves are brought. They speak very freely on the subject with me. Several of the pious in this place kept near us to the last; and as we are not likely to find any inns on the road we are going to travel, they kindly gave us letters to some of their friends who reside on our way.

We left Savannah on the 6th of the month, crossed the river, which brought us into South Carolina, and came to the plantation of W. T. Norton, to whom we had a letter of introduction; he was not at home when we arrived, but his wife gave us a kind reception; she had several female visitors; one of these appears to devote much of her time and substance to acts of benevolence; she has no children of her own, but has several orphans under her charge. Five of these were bequeathed to her when they were only a few months old, and one was only a few weeks. Now she has a pressing request to take several more under her pious and maternal care. I had a very interesting time with these females.

Late in the evening the master of the house came in, with about twelve of the neighbouring planters, all armed. I did not understand what I saw, nor what I felt. We all sat down to supper; the master of the house was civil, but my distress was not lessened. After rising from the table, he took me aside and told me how greatly he was himself tried; for the white population of the neighbourhood were under arms, and would that night encircle a swamp where they believed about thirty runaway slaves had concealed themselves, and they were determined to have them dead or alive; he could not excuse himself, he said, from going with his neighbours; but he had resolved, that should he see any of the negroes he would try to help them to escape; or if seen by others, so that he could not avoid firing his gun, he

would take care not to point it at any of the slaves; though he himself very narrowly escaped being killed by one of these a few weeks since. He was on the outskirts of his plantation; a negro, probably thinking that he intended to catch him, fired at him and slightly wounded his breast. "But," said he, "I pitied him; for he had a bad master, who had driven him to acts of desperation, and it is the case with many others." His own slaves behaved well, and he was endeavouring to treat them well; "Slavery," he added, "is a dreadful scourge to the land." I had a painful night, and dreaded to hear the result of the expedition. But I was much relieved from my anxiety, when, on his return in the morning, W. T. Norton told me they had not found a single negro; they had probably heard of their masters' intention, and retired to some other hiding-place; he was himself very glad it had been so.

We left this hospitable family, and came towards evening to the plantation of S. Smith, who at once gave us a most cordial reception. "Come in, come into my house," said he, "some formerly entertained angels unawares, and perhaps you also bring with you one of the Lord's blessings." He lost his wife eighteen months since. She was a pious woman. He greatly feels his bereavement. He has two grown up daughters. They would incline, he said, to follow the example of their youthful neighbours in their dress and manner of life; but, as he believes this is not consistent with the simplicity that the Christian religion requires, he cannot consent, and they, as dutiful daughters, submit cheerfully to their father's wishes. They belong to the Baptists, but are not sectarians. Many of his slaves have joined the Baptists also. They meet together regularly, morning and evening, to have family worship. At our request he very readily collected all those on his plantation, with whom I had a meeting. He is one who would rejoice did the laws of the land allow of their emancipating their slaves.

The following day we came to Beaufort, a nice village. Joseph and Mary Anna Smith received us with open hearts.

She is a sister of the widow Grimke of Charleston. They belong to the Episcopalians, but it may rather be said that they are members of the Catholic and Apostolic Church. They are well acquainted with the sensible influences of the Spirit of Truth, and it is their daily engagement to sit in silence together, to wait upon the Lord. They know that the Christian communion is not any outward form or shadow, but in Christ, who is himself the bread of life. My soul has been refreshed and comforted by being with them. The Baptists in this place are the most numerous, and their meeting-house is the largest. The members of other religious denominations with all readiness attended a meeting appointed there at my request. We had a serious company. The word preached seemed to have an entrance into their hearts. I had not for a length of time felt my soul so much at liberty, as I did there. Surely the Lord has a people here that are precious in his sight.

The next morning, after a solemn opportunity with Joseph Smith and family, we came through a low swampy country, where a great quantity of rice is cultivated. We were pleased to see the slaves well clad, and looking so well. But this is not the case everywhere. The masters of some told us how greatly they reprobate the treatment of many slaveholders. These bad masters are, they say, held in contempt by them. So far it is a good step, but may they entirely wash their hands in innocency from the gain of oppression! When I plead the cause of the slaves with some of these, who are themselves kind masters, and direct their consideration to what may become the condition of the slaves after their death, when the estates may be divided, and parents and children, husbands and wives, be sold and far separated, and perhaps fall into the hands of evil masters, they appear to feel deeply, and deplore the curse that is entailed upon them.

Now we came to Charleston, where are a few members of our Society, and some professors. I had several meetings with them, and others also, more public. One of these was in the meeting-house of the Methodists. It was a good one.

Here we again met with their Bishop, whom we saw at Augusta. He is still in hopes that the time is near, when the foul stain of slavery will be removed from their church. I found also much openness among the other religious denominations, the Episcopalians especially, and I had some religious service in families, as well as in public. It is cause for deep and heart-felt gratitude, that there are those whose hearts are prepared to receive, or at least to hear, the testimony of Truth; but there is also great darkness in this city, as is the case in all places where slavery prevails. Vice and immorality abound among the mass of the people. I met at the widow Grimke's with a number of piously disposed persons, with whom we had a solemn season in the Lord's presence. The last meeting I had with those who profess with us was a time of close labour. If we act as faithful servants of the Lord, we must speak the truth in love, but with faithfulness.

We left Charleston the 14th, and had a tedious ride to Georgetown. Though very tired, way opening to have a meeting the evening of our arrival, I dared not put it by. My flesh and my heart were ready to fail in the prospect, but my blessed Master has sent me to preach his Gospel to the people; my peace and my life are to stand obedient in all things to his divine will. The meeting was held in their largest place of worship, and fully attended. It was another memorable season. A fresh evidence that the Lord has in these Southern States, a seed under his Divine notice. The visitation of his love, and the power of his Truth, reached to the tendering of many of their minds. It is to the operation of this, if they on their part keep faithful to it, that I look for their emancipation from the bondage of sin and corruption, and to their being constrained also, by the love and power of God, to proclaim liberty to their slaves.

Wilmington, North Carolina, 20th. We arrived here early this forenoon. Though worn down, I could not be easy without an attempt to have a meeting in the place. I thought it would be small, the Conference of the Methodists, which was to be held at Fayetteville, having adjourned to

this place, on account of the small-pox appearing there; the meeting, however, was a large one; many of the Methodist preachers attended it. The Lord helped his poor servant for the work required. The qualifications of a minister of Christ were enlarged upon; and also that form of sound words and of doctrines, which is to characterize his ministry —not the enticing words of human wisdom.

My health seems to be impaired by exposure in these low, marshy countries; the water we have to drink is very bad. From Savannah to this place we have crossed nineteen streams, some pretty wide. We have often travelled miles together in swampy ground, where the water came up to the body of the carriage, and was so black that we could not see the bottom of it. Several times it was so deep that the carriage floated, and the horses swam. We could not have turned back had we tried to do so, the way open between the trees being too narrow to allow it. We were also in considerable danger from the alligators, which are numerous. They sometimes seize upon the horses, as they pass such places. But the Lord has upheld us to this day, holy and reverend is his name! We heard that very lately a horse and his rider were destroyed by these animals.

Newbern, Third month 1st. After leaving Wilmington, we met with considerable difficulty. The rain being incessant rendered travelling dangerous and very tedious, for the waters were high and the road very muddy. We have been several times obliged to go miles round, on account of the bridges being carried away. From Swansborough we went forty miles up the river, where we hoped to find a bridge, but this also was washed away. Then, turning another way towards Newport river, we met, accidentally, at Captain Ward's—where we inquired for the road—two nice, civil young men, who offered to take us in a small boat over a wide river, to their aunt Ward's. The tide was low and the boat could not come near the shore, but these kind young men took off their nice clothes, carried us on their shoulders to the boat, and went back for our baggage. We left our horses and car-

riage under the care of their friend the Captain. They then rowed us over the river, which is three miles wide.

We came to Hester, widow of Joseph Burden's. She is a valuable member of our religious Society, as was also her husband. They joined it by convincement some years since. He had many slaves, whom he liberated. His death is considered a public loss, for he was a man of great benevolence. She has seven sons and one daughter. She accompanied us with her boat down the river to Beaufort, where a few families of Friends reside. These we visited, and we had also a meeting with the inhabitants of the place, which they very generally attended. By water, again, we went up to Core Sound Monthly Meeting. Only about twenty families of Friends remain in that part of the country, where formerly they were numerous. In the year 1800, many removed in a body to the State of Ohio. Strong inducements for their leaving, were the unhealthiness of the district, and slavery. The land is low and marshy, much of it has been reclaimed from the sea. The people, generally, have a very sickly appearance. I felt tenderly for the few members of our Society who continue in this corner. Some of them think it is their religious duty to remain, to protect many of the people of colour, who formerly belonged to those Friends who have moved away, and who, unprotected by them, might be reduced again to slavery. I heard very interesting accounts of the conduct of some of these people, and of their sobriety and industry. An aged negro, who resides near the meeting-house to which his master belonged before he removed with his family to the State of Ohio, has several times repaired the house, saying, "My old master or his sons may yet return here, and I wish them to find their place of worship in good order for them to meet in." Near another forsaken meeting-house (there are several thus left by the removal of Friends,) resides an aged black woman, who used to attend meetings there with the family. She continues to come to the house twice a week, regularly, on First and Fourth-days, and sits alone in silence to wait upon and worship that God and Saviour whom she has been instructed

to know and to love. I felt great interest and satisfaction in my visit there. We went back to the widow Burden's, where, with her large family and some serious neighbours, we had a solemn religious meeting, and in Christian affection we separated from one another.

We came that day to Colonel Ward's. He stands high in the world, but the power of truth has brought him low in his own estimation. In a religious opportunity in his family, the great man was much humbled and tendered. Also his wife and her aged mother. He is one of those prepared to use all the influence he has, to promote the passing of laws for the abolition of slavery in this State. Others, with himself, are fully convinced that it is a system totally contrary to what the precepts of the Gospel of Christ inculcate, and that wherever the love of the Saviour prevails, slavery must cease.

At Newbern I had a satisfactory meeting. Since coming to these Southern States I have frequently marvelled, and my soul has been prostrated before the Lord with gratitude, on meeting, almost in every place, those who love and fear Him. These I have found in the various stations of life, and not a few among the poor slaves. I rejoice greatly that the light of Truth has shined in the hearts of some in high rank, as I have found at Newbern also. If they are obedient to it, their influence may, by the Lord's blessing, have a powerful effect upon others.

There is certainly a great alteration for good in these Southern States. When I visited them twenty-five years ago, irreligion prevailed to a very lamentable extent. Cock-fighting, horse-racing, drunkenness and fighting, were common. Very few houses of worship were to be seen; but now piety and some of its fruits are to be met with. Slaveholders can bear to be reasoned with on the great evils of slavery; and they also hear, without marks of displeasure, the testimony of Truth proclaimed against it, in meetings for worship; as I have done in this place before a large assembly. My impression is that the greatest and most important work that the servant of the Lord can be engaged in, is to bring

men to Christ; *there* is the sure remedy for every evil, even for sins of the deepest dye. The love of Christ, coming to have the ascendency in the heart, will become like the little stone that Daniel saw in his vision; it will cover the whole earth; neither slavery, oppression of any kind, nor war, nor any wicked practices will continue to exist. I am for encouraging the right efforts of societies formed for the promotion of the abolition of slavery. May the Lord bless their efforts! But, my most cheering hope to see this effected is in the benign influence of the Spirit and love of the dear Redeemer, our Lord and Saviour Jesus Christ.

Heavy rains coming on again rendered our travelling difficult and dangerous, in that low country. We travelled for hours together in water up to the body of our horses. We succeeded in reaching Contentnea, which meeting, and the others near it, we attended. At Tasborough we had a trying meeting, for vice and immorality prevail there to a lamentable degree. Thence we proceeded towards Halifax, Petersburg, and Richmond, where we arrived the 15th of Third month. We had meetings at those several places. I travelled under great bodily debility and suffering. The dampness of the country, increased by the rains, together with the poor kind of food we have had in many places, have greatly affected me; yet, in meetings I have been strengthened to do the work of the Lord, as required of a poor unprofitable servant.

We arrived at Baltimore from Richmond on the 20th, having three meetings only on the way to it. My dear Master, permitting my bodily weakness to increase, graciously releases me from much further labour in the Gospel. Good and merciful is He. Here J—— S—— is going to leave me, to return home.

Though in feebleness, I was strengthened in three meetings in this city, to labour earnestly and affectionately with Friends. I very sorrowfully behold the advances that the adversary makes upon many of them. O! the spirit of infidelity! It robs the Lord Jesus Christ, if it were possible, of his Divinity; and actually robs those in whose hearts it

prevails, of that salvation which comes by Him alone. I leave many in this place with a mournful spirit.

On his return home S. G. thus closes the account of his visit to the Southern and Western States.

Burlington, 26th of Third month, 1825. I was favoured to return to my beloved wife and daughter, for whom the Lord has very graciously cared, as he has done for me, his poor servant, also. Surely, according to his promise, he is to those that trust in him strength in weakness, riches in poverty, and a very present help in the needful time. He has been so to me in this journey, as in the preceding ones, wherever he has sent me. O Lord! who should not fear thee! who should not glorify thy name! My beloved wife joins me in prostration of soul, in praising and adoring the Lord our Helper and Saviour.

I have travelled in this journey about six thousand miles, and am now favoured, through adorable mercy, with peacefulness of mind, earnestly desiring that the residue of my days may be devoted to the service of my dear Saviour,—not that I have any hope that any of my works can render me acceptable in his Divine sight; for I am but an unprofitable servant. The Lord's works alone can praise him. Of myself I am nothing, neither can I do anything that is good. My hope for the salvation of my soul is solely in the unmerited mercy of God, through Jesus Christ. To him all glory and praise belong, for ever and ever.

CHAPTER XLVIII.

The Separation.

The autobiography of Stephen Grellet is now brought to a point at which it would be matter of joy to be able to pause,—to pass over in silence, or to obliterate much that occurred in the few succeeding years;—not on his own account, but because of the sorrowful events which took place around him in rapid succession, as results of the influence of Elias Hicks and the promulgation of his opinions.

The Christian reader, cordially sympathizing with Stephen Grellet in his views of the person, the attributes and the work of the Saviour, the Lord Jesus Christ, must indeed already have found it a thing of painful interest to follow him in the conflicts and exercises which mark some of the previous chapters of this memoir. And that charity which "thinketh no evil—beareth, believeth, hopeth and endureth all things" would gladly sink in oblivion the calamities of those days; but the faithful biographer is not at liberty, in historical truthfulness, to suppress facts that tend to illustrate the Christian standing and character of the subject of his narrative.

Stephen Grellet had come into the Society on the ground of conviction; after a careful examination he had recognized in the religious principles of the Society of Friends the practical carrying out of the

Christianity of the New Testament. It was at no small sacrifice that he had made them his own; he had "bought the Truth," and he knew what it had cost him. Deeply feeling, as he did, the absolute need of the enlightening influence and power of the Holy Spirit to a right understanding and a saving application of the truths of the Gospel, had he been asked "a reason for the hope that was in him," he could have unhesitatingly adopted the words of George Fox:* "Jesus, who was the foundation of the holy prophets and apostles, *is our Foundation;* and we believe there is no other foundation to be laid but what is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and, not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said: 'Behold the Lamb of God, that taketh away the sins of the world.'" With equal readiness he could have said with Robert Barclay:† "We firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; *so we believe that the remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and no otherwise.* For it is by the obedience of that One, that the free gift is come upon all, to justification." And most cordially could he have united also with the statement of William Penn‡ in reference to this point: "The first part of

* See his *Epistle to the Governor of Barbadoes.* 1671.

† *Apology, Prop.* v. and vi.

‡ *Primitive Christianity Revived.* Chap. viii, s. 4.

justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ, nothing we can do, *though by the operation of the Holy Spirit*, being able to cancel old debts, or wipe out old scores. It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past." As fully did he accord with the same writer, in his open avowal that "it is the power of Christ's Spirit in the heart that purifies" the penitent convert—looking in faith to Jesus, *the Lamb of God that taketh away the sins of the world*, and freely forgiven *in virtue of the one most satisfactory, propitiatory sacrifice*,—and strengthens him to "go on unto perfection." Thus, humbly trusting in Christ alone, as the Rock of his salvation, S. G. pressed towards the mark for the prize, studying to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

It was in no sectarian, but in a truly Catholic spirit, that he loved the Christian community of which he had become a member, and, with a godly jealousy, he watched over its interests, and sought to promote its spiritual prosperity. With tender susceptibility, quickened by Christian solicitude, he had marked some of the earliest aberrations of Elias Hicks, and had observed with no small concern his wider departures from the Truth as it is in Jesus. He had clearly foreseen the consequences, and had faithfully forewarned his brethren of their approach. The hidden fire now burst out into an open flame; the breath of popular excitement swiftly carried it to nearly all parts of the Society on the American Continent.

Rising out of and above the civil and religious

struggles of the seventeenth century, the Christian Society of Friends had existed nearly two hundred years. It was widely spread over North America, and the number of its members on that continent was large. To a great extent the descendants of the first emigrants from Great Britain and Ireland, they professed to hold the same religious principles as the "early Friends"—George Fox, and the faithful of his day.

George Fox himself was a man of no ordinary character. Though possessed of but little of the "learning of the schools," yet, as a Christian, his spiritual understanding was sound, clear and comprehensive. Christ was its centre, and the Truth, as it flowed from him, its area and circumference. With a mind as humble and child-like in its willingness to be taught, as it was fearless and unflinching in its obedience to what it had already learned, he had comprehended the practical bearing of the great Christian doctrine—*the simple fact*—of the direct influence and perceptible guidance of the Holy Spirit; he saw and appreciated not only its entire accordance with the Holy Scriptures, but its importance also as an essential part of Gospel truth. The Old and New Testament were the canon of his religious belief. In doctrine—he fully recognized the conclusiveness of their Divine authority; in practice—he felt it to be his bounden duty, under the guidance of the Holy Spirit, at all hazards, faithfully to carry out in life and conversation all that was required by their teaching; and he was ever willing that both his principles and his conduct should be brought to the test of their decision. Mere human systems were nothing to him in point of authority; ecclesiastical establishments with their Popes and

Cardinals, "Right Reverend Lord Bishops," and the lower grades of the priesthood, were, in his view, unscriptural institutions, inconsistent with the spirituality and freedom of the Gospel dispensation. In willing subjection to the enlightening operations of the Holy Spirit he had prayerfully and diligently "searched the Scriptures," and in humble faith he had come to Him of whom "they testify." In Him he had beheld his Saviour and his God, and he could "call no man master on the earth." Taking a firm footing upon the only true foundation—Christ Jesus himself—he stood forward as a *practical* reformer, with a mind of no common grasp; with one great stride he stepped over centuries, and reached a point of Christian development, and originated and sustained a Christian polity, than which nothing could well be more scriptural, or more in accordance with the words and spirit of the Saviour's teaching.

Calmly looking back on the characteristics of early Quakerism, as it regards the *comprehensiveness* of its Christian principles, the *completeness* of its standard of Christian practice, and the *spirit* of its Christian discipline, and viewing them in connection with the universal church of professing Christendom, it appears to be a simple historical fact, that wherever, in any direction, there has been real progress—any onward movement—it has been towards the position occupied by the early Friends—George Fox and his associates. It is not needful to particularize; the thoughtful and intelligent reader will be able, at a glance, to fix his eye upon various points of Christian principle and practice, which illustrate what has been said.

In taking this estimate of the early Friends and

their sphere of usefulness, it would not be serving the cause of truth to attribute to them a freedom from human infirmity to which they themselves laid no claim;* and in justly appreciating their worth, it is well to bear in mind that they were fallible men of like passions as we are, liable to be biassed in judgment and influenced in their actions by the difficult times in which they lived. They did not seek but rather avoided the use of terms of scholastic theology; yet as Christian men, under a strong sense of their accountability to God, they did not hesitate plainly and honestly to declare their religious belief. They did not leave the world in doubt as to their Christian stand-point; and a careful and candid perusal of their writings and biographies will afford incontrovertible evidence that they were thoroughly sound in the fundamental doctrines of the Gospel. They had no *new Gospel* to proclaim. In common with other orthodox professors of the Christian name they most fully recognized the Divine inspiration and authority of the Holy Scriptures, and thoroughly believed in all that is revealed therein concerning the unity of the Godhead—the Father, Son, and Holy Ghost—one God over all, blessed for ever; they unhesitatingly held the utter depravity of human nature in consequence of the fall; the pre-existence and incarnation of the Son of God; the proper, eternal Deity and the real manhood of the Lord Jesus Christ; the need and efficacy of his propitiatory sacrifice, as an atonement or expiation for the sins of mankind; his mediatorial intercession and reign: the forgiveness

* It ought not to be forgotten with what chaste attachment to the Redeemer's cause, George Fox exclaimed respecting himself and his brethren, "We are nothing; CHRIST IS ALL!"

and reconciliation of the repenting sinner, through faith in Him alone;* the work of the Holy Spirit in the conversion of the sinner, and in the preservation, guidance, and sanctification of the believer in Jesus; the immortality of the soul; the resurrection, and the final judgment of the world by our Lord Jesus Christ; the eternal blessedness of the righteous, and the eternal punishment of the wicked. In reference to these things William Penn, in the full maturity of his judgment and the brightest period of his Christian experience, had explicitly declared: "Where we are vulgarly apprehended to differ *most* we dissent *least*, I mean in *doctrine*.—For, except it be the *wording* of some of the articles of faith in *school terms*, there are very few of those professed by the 'Church of England' to which we do not heartily assent,—I say then that, where we are supposed to differ most, we differ least.—It is generally thought that we do not hold the common doctrines of Christianity, but have introduced new and erroneous ones in lieu thereof, whereas we *plainly* and *entirely* believe the truths contained in the creed commonly called the 'Apostles' Creed,' which is very comprehensive, as well as

* It is interesting to notice the beautiful harmony between one of the first *testimonies* and one of the last *exhortations* of George Fox in reference to the Saviour. "The sins of all mankind were upon Him, and their iniquities and transgressions with which he was wounded, which he was to bear and to be an offering for, as he was man, but he died not as he was God; and so, in that he died for all men, and tasted death for every man, he was an offering for the sins of the whole world."—ÆT. 21. "Christ reigns, and his power is over all; who bruises the serpent's head, and destroys the devil and his works, and was before he was. So all of you live and walk in Christ Jesus; that nothing may be between you and God, but Christ, in whom ye have salvation—life, rest, and peace with God."—ÆT. 66, and three days only before his death. *Fox's Journal*, vol. i, p. 51, and vol. ii, p. 352. *Armistead's Edition*, Leeds, 1852.

ancient.—If keeping to the terms of Scripture be a fault—thanks be to God, *that* only is our *creed;* and with good reason too: since it is fit that *That* only should *conclude*, and be the *creed of Christians* which the Holy Ghost could only *propose* and *require* us to believe." *

It is evident that those Christian testimonies by which the early Friends were more especially distinguished from their brethren of other denominations, —their views on the direct influence of the Holy Spirit, on worship, the ministry and the "ordinances," on liberty of conscience, war, oaths, ecclesiastical impositions, and some other points, were all based upon the essential doctrines of the Gospel. Their whole superstructure plainly and broadly rested upon the immutable foundation of the revealed truths of the Bible. †

It would be a great mistake to suppose that the separation among Friends in America, which arose out of the course pursued by Elias Hicks and some of his adherents, hinged upon *non-essentials.* It was what William Penn calls the *common doctrines of Christianity*, those essential facts and truths without which Christianity would be a mere name—a shell without a kernel—that were the objects of attack, and were boldly denied. That faith in a crucified and risen Lord which overcomes the world, the flesh, and the

* *Defence of Gospel Truth.* Works, 3rd Edition, vol. v., pp. 380, 381, and 417.

† In proof of these statements it is sufficient to refer to the *Selection from George Fox's Epistles*, by Samuel Tuke; Second Edition, London, 1848; *Evans' Exposition*, Philadelphia; *Rules of Discipline, and Advices of the Yearly Meeting of the Society of Friends in London;* London 1834; and *Epistles from the Yearly Meeting of Friends, held in London, from* 1681 *to* 1857 *inclusive*, 2 vols.; London, 1858.

devil, and is abundantly fruitful in holiness and good works, was sought to be supplanted by a refined and spurious spiritualism, which, under a partial adherence to a scriptural phraseology, totally rejected the true scriptural "*Doctrine of Christ.*"* Few, perhaps, besides Elias Hicks and some of the prominent characters among his followers, had any clear perception of the real merits of the controversy, and the vital nature of the points at issue; many young people, as well as others, unwittingly followed their leaders, little suspecting, it may be, the wide departure from "the word of the truth of the Gospel," to which they were in danger of being carried. Without attempting to lay open the depth and significance of some of the causes which led to the deplorable results that followed, it must not be overlooked, that, at the time referred to, a very inadequate provision for early instruction and for a guarded and religious education, and the habitual neglect of the diligent and prayerful perusal of the Holy Scriptures, had left many in great ignorance of the saving truths of the Gospel, and destitute of a clear understanding of the real nature and grounds of their religious profession. The

* These remarks are written with no feeling of unkindness towards a single individual, either of the past or of the present generation. There were no doubt many of the *past* who, from family considerations or other causes, were associated with the seceders without holding their extreme views; and in regard to the *present* generation, it is indeed cause for thankfulness that there are increasing indications of a spirit of candid inquiry, which, through the Divine blessing, may eventually lead to a cordial acceptance of the fundamental doctrines of the Christian faith. It is obvious, however, that such an acceptance must of necessity be based on a just appreciation of the character and work of the Saviour. A deep feeling of Christian love and interest on behalf of those who are separated from us prompts the earnest desire that all who bear the name of Friends may thus be brought to rejoice together in "the fulness of the blessing of the Gospel of Christ."

knowledge of the Christian principles of the Society was, with many, merely traditional, and little calculated to afford them the means of readily detecting points of divergence. Thus, blind to the danger and almost defenceless, they were ill prepared to meet the subtle fallacies which assailed them, and fell easy victims to the "spirit of error" that prevailed around them. It is thought that about one-third of the Society in America was swept away by that fearful schism.

Stephen Grellet stood unmoved in the midst of the storm; meekly firm and humbly bold, he was a faithful witness to the Truth. He loved Quakerism because to him it was identical with pure and simple Christianity, and he did not lose it in the conflict; his apostolic spirit was not robbed of the freshness of its bloom, nor of the sweetness of its fragrance; much beloved by those who knew him best, he was still the loving disciple of the Lord Jesus—the faithful minister of Christ.

In the Tenth month, 1826, he makes the following memorandum:—

I have been most of my time at home since last year, except attending some meetings not far distant. During the summer I visited most of the meetings in this State, New Jersey, in which service I was repeatedly brought under deep and trying exercise; for principles of infidelity are here also gaining the ascendency over many minds. At our last Yearly Meeting we had the very sorrowful evidence that there are very few sections, if any, in this Yearly Meeting, where the baneful influence is not felt to a lamentable extent.

The crisis was now at hand. The Society was on the eve of a separation. Many faithful labourers

from the various churches in America, and some from Europe, nobly contended for the "faith once delivered to the saints," and earnestly sought to restore the erring, and to guard the unwary—by "manifestation of the Truth." But the development of what had long been worming itself into the foundation and bulwarks of the Society, produced a state of things which left but little hope that the breach could be healed. At this juncture Stephen Grellet felt it to be required of him, in the love of Christ, to pay a general visit to Friends in the compass of his own Yearly Meeting. On his return home from this engagement, which occupied about five months, he takes the following review of the service:—

Ninth month, 1827. I have just returned from a very trying engagement throughout this Yearly Meeting, except this State, New Jersey, which I visited last year. It was a duty that pressed on my mind, and, during the last few months, I felt it in a manner so imperative that I could not understand the nature of the attending impressions. "Now or never!" seemed to be the language proclaimed in my ear. But now I can "run and read;" for it was only *then*, indeed, that a service of this kind could be performed. One day later would have prevented my attendance of many of the meetings I visited. It was at many of those Quarterly, Monthly, and other Meetings, that those who have rejected the Lord Jesus Christ as their Saviour and Redeemer, and counted the blood of the covenant which was shed on Calvary as an atonement for sin, an unholy thing, organized themselves as a separate body from us, and publicly identified themselves with the followers of Elias Hicks.

I spread my religious concern before Friends of my Monthly and Quarterly Meetings of Burlington, who gave me their testimonials of unity. I then went to our Yearly Meeting of Philadelphia. It appears that those now opposed

to our Christian testimonies had had private conferences, and had taken measures to obtain the ascendency in the Yearly Meeting; but the Lord frustrated their devices and overruled all to his own glory. We had some very trying seasons during that Yearly Meeting, when many fervent prayers were put up, and we had repeated evidence that our Lord is a God that heareth prayer. I have seldom been a witness to greater fervency of spirit and solemnity, than was frequently over us, even when by their levity and impious expressions some were giving evidence that the spirit of antichrist actuated them. Truly, to many of these, I saw the applicability of the language, "If your light becomes darkness, how great is that darkness!" My silent request for them was, "Father forgive them, they know not what they do!" for the power of darkness was over them. At the close of the Yearly Meeting, those disaffected members held meetings to organize themselves into a separate body from our religious Society.

Fifth month 19th. I went to Abington Quarterly Meeting, held at Horsham, which was a turbulent time. I could not have credited what I saw and heard. There was no room for me to preach the Gospel of peace, and to exalt the name of the dear Redeemer. My place was to suffer with Christ, and also to bear my portion of reproach for his great name's sake. Before I left the neighbourhood, however, I had two solemn religious opportunities with Friends, who were prepared, by what they have suffered, to receive the consolations of the Gospel of Christ. He continues precious to some of them as a Saviour and a Redeemer.

I returned to Philadelphia, and from thence went to Wilmington, to attend Concord Quarterly Meeting held there. I had not been at the meeting of Wilmington for many years; very painful changes have taken place there; they have yet a large body of nominal professors with us, but alas! many of these deny the only Saviour, and reject the only hope of salvation. On First-day their meetings were largely attended by these and the town's people. The burden of the word given me to preach was Christ and him crucified;

who was delivered for our offences, and raised again for our justification; I set forth the heinousness of the sin of unbelief in Christ, and earnestly besought them to return unto him whom they had denied, that they might have hope to obtain eternal life through him.

The Quarterly Meeting was held during the two succeeding days. The power of darkness was felt; but the Lord's power had the dominion. The committee of the Yearly Meeting attended, and brought weight with them. I had an opportunity to labour in Gospel love, entreating most affectionately those who have been shaken from the Christian hope, to reconsider well their steps. Many of the young people appeared serious, and several Friends seem disposed to maintain their allegiance to Christ with firmness; but in that Quarter, a large number are too wise in their own conceits, to accept salvation from a crucified but risen Lord.

18th. Attended the Quarterly Meeting of Caln. It was held to more satisfaction than the preceding one. Many appeared glad that Christ, the Way, the Truth, and the Life, was preached; and that his glorious name, as a Saviour, was exalted that day among them.

21st. I had some meetings on my way to the Quarterly Meeting of London Grove. These are days when the Gospel must be preached with great plainness of speech. Whether the people will hear or forbear, I must publicly confess unto Jesus, as the Saviour of sinners. At this Quarterly Meeting were many opposing spirits, and by some blasphemous doctrines were held forth. It was laid upon me loudly to proclaim that hope of redemption which the believer has through faith in our Lord Jesus Christ. I went to meeting, and sat for a while under a very oppressive load of poverty and distress. This was much increased by the unsavoury communications of some of the disaffected ones; when the word of the Lord seemed like a flame kindled in my heart; "whilst I was musing, the fire burned, then spake I with my tongue." As I spoke the Lord's power came over all. O! that the people would bow down to him, before the day

overtakes them that will grind to powder all the rebellious.

I went from thence towards the Eastern shore of Maryland, to attend their Quarterly Meeting at Easton. On the way I had several meetings. Throughout this Quarterly Meeting Friends have, with some few exceptions, adopted the views of Elias Hicks, and are pursuing measures to separate themselves, in a body, from our religious Society. Their Quarterly Meeting was a very distressing time. They do not conceal their antichristian notions. Neither could I forbear, privately and publicly, among them, and the inhabitants of the place, who numerously attended some of these meetings, to testify unto the whole truth as it is in Christ, to expose the nature of infidelity, its baneful tendency, and what must be the end of those, especially, who after having once known the Truth, and felt the power of it, now depart from it, crucify the Son of God afresh, and put him to an open shame. Under the sensible feeling of the love of that Saviour, whom they deny, who has come to seek and to save them that were lost, I laboured and pleaded with them very earnestly and affectionately. I did the same throughout all their particular meetings in that Quarter, seventeen in number. I saw, indeed, as was intimated to me before I left home, that "now was the time, or never;" for separating themselves from us, and that on such awful ground, there is no prospect that any other opportunity for religious meetings with them will be had for a long time at least. My soul mourned deeply over them, and I shed many tears.

Here my spirit has also been under great oppression, because of the hard bondage under which many of the slaves are kept. Considerable numbers are sold to be sent to Louisiana. This causes many heart-rending occurrences, when husbands and wives, parents and children, are torn asunder. Frequently, also, the free negroes are kidnapped, gagged, and chained to the bottom of waggons, and thus carried away to be sold. Whilst a woman was for a short time absent from her home, some of these men-stealers came

in, took away her children, and to conceal their deed, if possible, set fire to her house, to lead her to conclude that the children were burned in it by accident. They were discovered and pursued, but not overtaken. The poor mother lost at once, by these depraved men, her children and her all in this world. A negro man was more successful. A traveller was passing, and, seeing his little son playing about the house, took him in his gig and went off with him. The father, who was at work in the field happened to see him from a distance, ran after him, and overtook him in the town of Camden, where, by the assistance of some benevolent persons, he recovered his son.

The Nicholites residing in these parts, which I visited some years since, have very generally joined our religious Society. They were then a very tender people. Many of them appeared to adorn our Christian profession; but they now are mostly carried away by an infidel spirit. I could wash them with my tears. It could never have been credited that Satan's devices should have proved so successful, even with such as once appeared to love the Lord Jesus, had actually tasted of his goodness, and were monuments of his mercy. All this loudly proclaims the necessity for me to watch and pray, and that continually, lest the flood of temptation should at any time prevail also against me.

I returned into Pennsylvania the 14th of Sixth month, and proceeded to visit the meetings in Chester and Lancaster Counties. I found that active persons in the separation, from Philadelphia and other places, were very diligent throughout those meetings, in disseminating their pernicious doctrines, and in organizing their separate society. It brought me frequently into contact with some of them, and as my religious labour was directed to the building up that which they tried to destroy, they did not spare their personal abuse of me. Truly the servant cannot expect to be above his Master, nor the disciple above his Lord; those that reviled and rejected my Saviour, the Lord of all, could but treat in like manner his poor servant. These are days

of very sore conflict. My heart mourns over many, especially of the young people, who are carried away by the craftiness of those who rob them of their greatest blessing, even of that salvation which is by faith in the Lord Jesus Christ.

It was laid upon me, from place to place, as the last opportunity I may ever have with them, and which perhaps some of them will ever have to hear the Truth as it is in Jesus proclaimed, to set before them with clearness, the way unto life and peace, through Jesus Christ, and that to everlasting misery, through infidelity and unbelief.

I was a little encouraged in some places, by meeting with tenderness among the dear youth, and also in finding nearly everywhere a few Friends who retain their integrity in the Truth. The Lord condescended very graciously to comfort and encourage us together to hold up our Christian profession without wavering, to the end of our earthly race. My faith during these days of scattering and trouble, is more firmly and clearly established than ever before, in the great truths of the Gospel, and the brightness of the Sun of Righteousnes seems to shine, in my view, with greater lustre and glory.

From these counties I proceeded towards the mountains, on the other side of the Susquehannah. I went as far as Catawissa, Muncy, and Elklands. Throughout those parts I found that the enemy has succeeded in sowing his tares, and that they are growing strong in the hearts of many.

On my return I attended the meetings in Abington Quarter, and lastly those in Bucks County. In these parts also the adversary has made a great inroad; antichrist is openly preached without rebuke, but rather, it would appear, with general approbation. As they had not yet fully organized their new society, but nominally, at least, are yet of ours, I felt it to be my place to have meetings with them; it being the very business for which my dear Master has sent me on the present Gospel embassy, to proclaim from place to place, as now I have done in nearly all their meetings in this Yearly Meeting, the warning voice, whether they will hear or for-

bear; very mournfully indeed have I left them day by day, when after a meeting, I could but compare my sorrowful heart to that of one returning from a funeral.

I came home the midst of the Ninth month, having been absent about five months on that trying service. Since my return my afflicted soul, remembering the many sore services during that journey, and the frequently renewed extension of the Lord's love and mercy towards the backsliders, still weeps bitterly over them. How applicable to them is the Saviour's lamentation over Jerusalem, "How often would I have gathered thy children, &c., but ye would not. Behold now, thy house is left unto thee desolate, and the things that belong to thy peace are hid from thine eyes." Ah! how awful is the language! My soul trembles with fearfulness, lest this be actually the state of many of these people.

Though his own particular meeting was, in great measure, preserved from the devastating influence of the prevailing evil, the poison had spread considerably in the surrounding district. His Christian solicitude was kept painfully alive, and instead of resting from his labours, his active services were again called forth in the Redeemer's cause. On the 4th of Fifth month, 1828, he makes the following entry in his note book:

On my return home last fall, I found that the same spirit, under which I had suffered so deeply during my last journey, had acquired much ascendency in these parts also. This introduced me into a field of arduous labour, throughout this Quarterly Meeting, and those adjacent. Many families have become involved in deep trial in consequence of this spirit. It divides between those who were heretofore united by the close ties of friendship, and Christian fellowship. This strong bond is, in several instances, broken even between those who are joined together by the marriage covenant. Very often my most tender feelings of sympathy are awakened. In some of the sufferers I have beheld the excellency of the

religion of Christ. O, how contrary are the fruits of the spirit of antichrist, to those which are borne by such as act under the influence of the spirit of the dear Redeemer, our Lord and Saviour Jesus Christ! "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all things, hopeth all things, endureth all things—charity never faileth."—Such a rich treasure is the fruit of the love of God, through Christ Jesus. The Christian believer may cherish the hope of obtaining it, because the love of God is shed abroad in his heart, by the Holy Ghost which is given unto him.

Now separate Meetings are set up throughout our Quarterly Meeting, as is also the case throughout this Yearly Meeting. Here, in Burlington, we have, to a considerable extent, escaped the overflowing scourge. No separation has taken place in our particular Meeting. May the badge of Christianity more and more prevail among us! If the love of Christ dwells in our hearts, then we shall love one another.

CHAPTER XLIX.

RELIGIOUS VISIT TO FRIENDS IN NEW YORK YEARLY MEETING.

A CALM had succeeded the excitement that prevailed during the separation. In five out of the eight Yearly Meetings of which the Society in America at that time consisted, the followers of Elias Hicks had effected a distinct organization. In New York Yearly Meeting, the secession had greatly diminished the number of members in the Society; but among those who remained, the bonds of Christian fellowship had been strengthened by the things which they had suffered. Stephen Grellet had long resided in their midst; his heart had yearned towards them in Gospel love and Christian sympathy; the time of holding their Yearly Meeting was approaching, and he now felt "impressed with a belief, that it was his religious duty, to visit his brethren under their sore tribulations." Of this service he gives the following particulars:—

I obtained the concurrence of my friends, in this engagement, and, accompanied by Henry Warrington, a valuable Elder, I left home the 12th of Fifth month, 1829. I took some meetings on the way to New York. I then crossed over to Long Island, where I had meetings with the small remnants of our Society. Very little companies are left in those parts, where lately there were many Friends. The people

at large understand the ground of our separation, and disapprove the antichristian doctrines held by the seceders.

I had several public meetings also, particularly in the eastern part of the Island. They were attended by the serious characters of the various religious denominations. Some of them were solemn meetings.

I returned to New York to the Yearly Meeting, a time long to be remembered. Friends were deeply baptized together into suffering; for in all their particular meetings, they have shared the same bitter cup. Yet a song of gratitude and praise is raised to the Lord, who, by his power and mercy, has preserved among them a remnant, to whom his adorable name is precious, and whose hearts are opened by his Spirit, to feel more, and understand better, what is the greatness of the love of God in Christ, so that the world through faith in him might be saved. Many are bowed in reverence whilst contemplating the depth of the mystery of reconciliation between an offended God and sinful man. This sore trial in our Society, which, through a spirit of unbelief, has plunged many into gross darkness, has tended to bring others to an increase of faith in, and a saving knowledge of God, and of our Lord Jesus Christ. There is also a perceptible growth in some of the dear young people, who are not ashamed to acknowledge a crucified Saviour and risen Lord, as the sole ground of their hope of redemption and everlasting salvation.

Nine Partners, Sixth month, 21st. We left New York three weeks since, and had one or two meetings every day. Some of these are now much reduced. The separatists have very generally taken possession of the meeting-houses. In most places, Friends have already built new ones. Most of these meetings were held under much solemnity. The Lord has chastened this people very sore, but he has not delivered them over to death. His Divine presence, in which there is life, has been with us from place to place. Blessed and adored be his name!

Farmington, Seventh month, 24th. I have attended all the meetings (except one) composing the several Quarterly

Meetings, on both sides of the Hudson River, as far as this place. Having mostly two meetings each day enables us to make rapid progress. The days also being long, we can travel early in the morning, or late in the evening, and thus accomplish much more than could be done in short days. The adversary has caused a great scattering. A valuable body is nevertheless preserved. Surely our strength consisteth not in numbers.

Buffalo, Eighth month, 11th. I have now attended the meetings of Friends generally, on my way as far as this place, and had several also with those not members of our Society, where Friends do not reside. The Gospel had mostly free course among them. In the course of these two months past, we have travelled about one thousand five hundred miles, and been at seventy-four meetings.

Having crossed over from Buffalo into Canada, S. G. continues:

York (now Toronto), Eighth month, 24th. We went up as far as Falmouth and London, and had meetings in all places where Friends have formed settlements, and in other places also among the inhabitants; one of these, held among the Menonists, was very satisfactory. Antichristian notions have found an entrance also in these parts of the British dominions; comparatively few, however, have embraced them, but wherever they are admitted they bring forth the same evil fruits.

This country has much improved since I was in these parts; many of the roads however are yet in a bad state; dense forests, deer, wolves and bears still abound. This city has considerably increased. I had last evening a large, satisfactory meeting among the people.

We came to Yonge-Street and had several meetings in that neighbourhood, and then attended the Half-year's Meeting in that place. There was a large concourse of people, even from distant parts. Very earnest was my cry unto the Lord that he would undertake for us that nothing might

take place to wound his blessed cause of righteousness and truth. During the meeting for worship which preceded that for business, several of the separatists made long speeches; they were more guarded than is often the case, in their language against the Scriptures and our blessed Lord and Saviour Jesus Christ. I am thankful that though many of the people gave some evidence of their disapprobation of the doctrine held forth, yet they kept pretty quiet. I felt it my religious duty, when a short time of silence gave me an opportunity, briefly to state what Christianity is, and what it would lead to; it changes the whole man. "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new, and all things are of God, who has reconciled us to himself by Jesus Christ; and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." After entering on these all-important and solemn subjects, I proceeded to state what kind of doctrine ought to be preached by a minister of the Gospel of Jesus Christ, unto whom the word of reconciliation is committed, as the Apostle goes on to say, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." I entreated, most fervently, all present not to reject such great salvation as was offered to all through the tender mercies of God and the love of the Redeemer. Soon after this the meeting concluded, and Friends proceeded to the business of the meeting under great weight and solemnity. A meeting for Divine worship was held afterwards, and a great crowd attended it; for Christian professors of various denominations felt much for Friends on the occasion; they consider that the doctrines promulgated by the separatists are attacks upon vital Christianity, and many of them appear to feel it deeply, and unite in prayer unto the Lord that he would restrain that spirit. We had a solemn meeting; many of the members of our Society, who had come from their distant homes to attend the

Half-year's Meeting, retired with hearts settled in the faith of the Lord Jesus. Blessed and holy is his name, who has magnified his love, mercy, and power, during these days, in a memorable manner.

I went back to York, and paid a visit to the Governor, who is a relative of Sir Thomas Maitland, who showed me so much civility when I was at Corfu. I had a full opportunity with him respecting the militia laws in Canada. The Governor readily promised to have relief given to Friends. He made particular inquiries into various branches of our Christian testimonies, and kindly accepted some books, treating upon these subjects. He also appeared deeply to regret the separation in our Society, and highly deprecates the views of the seceders, as well as those of David Wilson and his followers.

We attended all the meetings between York-town and West Lake. Their Monthly Meetings were at first disturbed by the separatists, but the Lord's power came over all, and they went out of the house, leaving Friends peaceably and quietly to attend to the business of the Church that came before them. We had some baptizing seasons together; for during these days of trouble the hearts of many Friends have become soft before the Lord; they are engaged in singleness to wait upon him, from whom alone our help cometh; blessed indeed are all those that wait upon him. Our trials are sanctified to us, when they bring us to a state of dependence on God, and to look with watchfulness unto prayer to Him from whom alone is our salvation. I had some large and satisfactory meetings among the people in those parts, and also at Kingston; some of these were held in their public places of worship.

On our way I passed near the place where John Hancock and I had a narrow escape of our lives. The house is now torn down. Several travellers, who had been known to have come that way or to have lodged there, had not been seen afterwards. The house was searched, many stolen articles were discovered, and it appears that the unhappy victims were murdered and buried in the woods.

We proceeded down the St. Lawrence and visited the meetings composing the Monthly Meeting of Leeds. This is the part of the country where twenty-five years ago my horse was poisoned. The country was then mostly unsettled; now much of it is under fine cultivation. Friends are pretty numerous, and some of them show forth the fruits of Christian piety. When I was through that tract of country before, they were very few in number, but I encouraged them to meet together for Divine worship, and reverently to wait on God, who would increase their strength every way, and bless them. He has done so in a conspicuous manner. I had a large meeting among the inhabitants; they came to it from ten miles round. It was a solemn and memorable season. After that meeting, I felt my mind released from further service in this province. I leave them with a peaceful mind, and an increase of love and very tender interest for friends in Canada. There is a small reduction in their numbers, by the secession, but there is a general increase of vital piety. They have also among them a promising rising generation. I entertain the cheering hope that many of these may become ornaments to their Christian profession.

Leaving Canada they crossed the St. Lawrence to Morris-town in the United States.

We went towards the Black River settlements, and the other meetings that are to compose a Quarterly Meeting, now establishing. There is in these parts a lively body of Friends, well disposed. They have their trials, however; the enemy has found his way among them, and has successfully sowed his evil seed, so that in most of their meetings some individuals have joined in the separation. But these sore trials, under the efficacy of the grace of God, work together for good to them that love him. Many Friends appear to have increased in weightiness of spirit. May they abide therein, watching unto prayer.

We then proceeded by way of Johnstown, Galway, Glens Falls, &c., having meetings through that section of the coun-

try. These were rendered very laborious and exercising, from the circumstance that Elias Hicks was travelling in these parts. It frequently happened that I had meetings in places where he had been one or two days before. The people had been brought under great excitement by the anti-christian doctrines he had delivered. The pious were greatly astonished that one, under the garb and name of a Friend, should preach such infidelity. This induced many to flock to the meetings I had, to know if I held similar views. From place to place I felt called upon to preach Christ in all his glorious attributes and sacred offices, and to proclaim that salvation which is through faith in him, and the meritorious offering of himself as a sacrifice for sin. Some of these meetings were truly solemn. Many of the people were tendered; others with gratitude acknowledged that the doubts respecting the truths of the Christian religion that had been infused into their minds by the subtle reasonings of Elias Hicks, were removed.

After one of these meetings, a man, bathed in tears, came to me, and stated how sorely he had been tried by this spirit of infidelity; that it had destroyed peace and harmony in his family, where heretofore a most sweet union prevailed. His wife and daughter had embraced those impious principles; and their conduct had totally changed. His endeavours to reclaim them only tended to alienate them more and more, till the anguish of his mind became indescribable. One evening, after pouring out his soul unto God, with many tears, his faith revived in His all-sufficiency to remove mountains, and to change the heart. He felt engaged to go to his wife, and taking her by the hand, he prayed fervently to the Lord on her behalf and that of his daughter. After that he felt his mind much relieved. He could quietly wait and see what He on whom he had cast his burden would do. He said nothing more to his wife on the subject. A few days after she came to him, her spirit being greatly contrited, and told him that the Lord had opened her eyes and softened her stony heart. She now saw the darkness and the wildness of the notions she had entertained: how it had

estranged her from him, her beloved husband, and from everything that is good, but especially, from the Lord Jesus, in whom, in her darkness, she could see no beauty or comeliness. A few days after, the daughter also saw the error of her ways, and came to bow down before that very Saviour, whom she had lately despised and rejected. "Now," added the man, "I am prepared very tenderly to feel for your Friends, under the trial that has come over them, by the influence of the spirit of antichrist and his emissaries; but let them be engaged with faith and fervency of soul to look to the Lord, who is able to bring deliverance to them." This is a word of counsel in season; I wish all could hear it and attend to it.

We left Glens Falls the 10th of Tenth month and travelled towards the State of Vermont, by way of Fort Ann, Vergennes, Ferrisburg, &c.; thence we crossed Lake Champlain and came to Peru and Long Isle, and had several meetings in that part of the State of New York; going back into Vermont I had two meetings almost every day with Friends, and in some places where no Friends reside, till I came to Rutland. Some of the ground being mountainous and rough rendered the bodily exertion considerable, but my good and blessed Master strengthened me for the daily work, and upheld my spirit also under some heavy trials. Several times we came close upon the steps of Elias Hicks, and were twice at the same place though not at the same meeting-house. I was often comforted among some who retain their love for Christ, and their integrity in the Truth; many among these are mourners and heavy-hearted because of the desolation that the enemy has made.

We returned into New York State by way of Lincoln and Danby, and went through the meetings comprising Easton Quarter; mourning and lamentation were my daily bread. I did not mourn alone however; they have a small number among them, like the two or three berries that are left after the vintage; I had great satisfaction in visiting them. Our gracious Lord is the God of all comfort, "who comforteth us in all our tribulations, that we may be able to

comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God; for, as the sufferings of Christ abound in us, so our consolations also abound by Christ." The lowly Christian traveller, therefore, has seasons when he may rejoice in the Lord; for his sorrow is changed into joy; with wonder he beholds the excellency of that Almighty power that can cause all things, even the most bitter, to work together for his present and everlasting good.

We now came into the compass of Stanford and Nine Partners Quarterly Meeting, and attended the meetings composing them; many of these were solemn seasons; I also met with tender spirits among the young people; some of them at first went among the separatists; but like the noble Bereans, led further to search the Scriptures for themselves, they were soon brought to such clear and strong conviction of the Truth that Jesus is the Christ and the only Saviour, that they have returned within the pale of our religious Society.

Eleventh month, 6th. We crossed the Hudson River and came into Cornwall Quarter. Many of the separatists attended almost all the meetings I had there. The exercise thus brought on my mind, for a season diverted my attention from the members of our Society whom it was my particular concern to visit. But I found it safest, with much simplicity, to attend to the guidance of the Holy Spirit. My heart was clothed with much Gospel love, and I fervently laboured with them, considering that it might be of the Lord's doing, that they had placed themselves in the way of hearing plain Gospel truths proclaimed. After I had thus cleared my mind, the way was open towards Friends. Some of these meetings were baptizing seasons. May the Lord bless the work of his own hands, to the everlasting praise of his adorable name, whose alone is the work, and to whom all glory belongs.

I returned home by way of New York, the latter end of the Eleventh month, having been upwards of seven months absent. The nature of my exercises during this journey, as

well as throughout the various sections of our Society in these States, in the course of some preceding years, has been very trying. Bitterly have I lamented the devastation made in our ranks. But my faith has never been stronger in the Lord; being persuaded that by the power of his might, he will finally subdue all things to himself. The wrath of man shall praise him; and to him every knee shall bow and every tongue shall confess, yea, even the rebellious, that He alone is Lord of lords, and King of kings. He is worthy of all honour and praise,—amen.

After his return from this visit of Christian love and sympathy to his brethren in New York Yearly Meeting, Stephen Grellet was permitted to enjoy a time of peaceful repose in the bosom of his own little family. His Christian interest and solicitude were, however, kept alive to what was passing both in and out of the Society—at home and abroad. A letter to a beloved friend in England contains some useful hints.

TO A. A.

Burlington, 2nd month, 27th, 1830.

The state of our country is such that many of the valuable benevolent societies you have in your land would not answer among us; but yet there is room for doing much more than is done, which would be beneficial both to those engaged in it, and those towards whom their labours would be directed. Even in our own religious Society there is a wide field open to bring our families, and our young people at large, better acquainted with the nature of our Christian profession. I believe that ignorance of it is a fruitful cause of the lamentable defection from our principles, and the strength that the spirit of unbelief and infidelity has obtained.

Towards the conclusion of 1830, he makes the following memorandum.

During the course of this year I have been mostly at

home, except attending meetings here and in the surrounding neighbourhood, and several other Yearly Meetings besides my own. The disturbances caused by the late secession have very much subsided; nevertheless, I have felt tenderly for Friends, who, in some places, are left in a very feeble condition. This is particularly felt in their Meetings for Discipline. I see the great danger to which individuals of small religious experience, though otherwise well disposed, are liable, when, in their zeal to become active, they engage in matters too high for them and beyond their growth in the Truth; they may thereby come to the loss of the little they had attained, wound their own souls, and hurt the cause they were prompted, by their imprudent zeal, to attempt to promote. My concern for some of these has at times been great; and I fear that, from this cause, other trials may arise in our Society.

CHAPTER L.

Fourth visit to Europe.

Voyage to Liverpool. — Various Religious Engagements in England. — The Yearly Meeting in London. — Preparations for the Continent.

It was now nearly eleven years since Stephen Grellet's return from his third visit to Europe. Much of that time had been spent in various religious engagements in his own Christian community, and among others, in the United States and Canada. He had travelled extensively also in some parts of America where Friends have no settled meetings. The last few years of his life had been peculiarly marked by circumstances and events which deeply afflicted his soul, in sympathy with a suffering church. But none of these things had moved him. As he had partaken largely of the afflictions of the Gospel, so his consolations also had often abounded by Christ. Nor did he now count his life dear unto himself, so that he might *finish* his course with joy, and the ministry which he had received of the Lord Jesus to testify the Gospel of the grace of God once more in distant nations.

His mind had for some time been gradually preparing for a "fourth missionary journey" in Europe, and in reference to this he writes:

Twelfth month, 1830. Amidst my concern and soul's travail for my beloved friends in this land, I have very deeply felt for some of the European nations, particularly some of those that I have not yet visited, to whom, and especially to Spain, it seems as if I owed a great debt; my life and my all must therefore be an offering bound with cords to the Lord's altar; may these cords of love become stronger and stronger.

I feel also that I have a further debt of Gospel love towards my friends in England and Ireland. They have, of late especially, been very forcibly before me, with the conviction sealed upon my mind that I must go and mingle with them in their trials, and feel for and strengthen them in the Lord. I do not apprehend that they are to be tried by the spirit of infidelity that has so extensively spread within our borders in this land, but the adversary has many devices; watchfulness unto prayer that we enter not into temptation is a sure retreat; surely this must be the prayer of faith in the Lord Jesus, the Saviour and deliverer from all the works and devices of the devil, and of our own evil hearts also.

A few months later active steps were taken to prepare for carrying out what he believed to be his religious duty, and he remarks:

Third month, 1831. My religious concern to cross once more the seas and to visit Friends in England, and other nations on the Continent of Europe, in the love of the Gospel of Christ, my Lord and Saviour, having ripened to clearness, with the evidence that now is the time for me to make the requisite preparation for engaging in so solemn and important a work, I have set my small affairs in order, and obtained the certificates of the Christian sympathy and unity of my friends of the Monthly and Quarterly Meetings of Burlington, of which I am a member. My beloved wife on this occasion, as on all preceding ones, which have not been few since we became united together by the endearing tie of the marriage covenant, freely and with Christian

cheerfulness resigns me to the Lord's service. She is uniformly a great encourager to me to act the part of a faithful servant of the best of Masters; her soul travails with mine in such a manner that she had been deeply sensible of the nature of the service that the Great Master called me to, before I had disclosed to her or to any man the secret exercises of my heart. We have several times parted with the apparent prospect of never seeing each other again in this state of mutability, but the Lord, in whose hands is our life, has brought us together again. He may still do so if it be his good pleasure. Into his hands, and to his sovereign will and disposal, we commit ourselves and our beloved daughter—our only child.

Friends, at our Yearly Meeting in Philadelphia, entered feelingly into sympathy with me under the weighty and extensive prospect of service in the love of the Gospel of Christ in several of the nations of Europe, and gave me their certificate of unity, recommending me to the Christian notice of all those among whom the Lord may be pleased to direct my steps.

After the Yearly Meeting, Stephen Grellet returned home for a short time; but the hour of parting soon arrived. On the 2nd of Sixth month, 1831, he embarked at Philadelphia in the packet ship *Algonquin*, Captain West, for Liverpool.

My beloved wife and daughter accompanied me to Philadelphia. My dear child deeply felt the approaching hour of separation; but she knows that she has an everlasting and almighty Father to lean upon, who will ever be near to support, comfort, care for and bless her. To his Divine keeping and protection I left my beloved wife and her, and came on board.

Both the cabin and steerage passengers regularly meet together every First-day in the cabin, when a meeting for worship is held, unless the roughness of the weather prevents our assembling. The captain very kindly makes way

also for as many of the sailors as can be spared from the ship's duty to meet with us. Some of these meetings have been owned by the Lord's presence, and were seasons of comfort and encouragement. It is also our practice to read a portion of the Scriptures after breakfast and in the evening, when the cabin passengers very generally attend, and the captain is very seldom absent.

This has been the most comfortable sea-voyage that I have yet made; the accommodations are very good. The conduct of the seamen gives me great satisfaction; I do not know that I have heard from any one of them the utterance of profane language, and my fellow-passengers are respectful. Our meetings also are attended with weight and seriousness, and this appears to increase with some of our company as we draw near the end of our voyage. The steerage passengers and the seamen appear also to be grateful for the repeated opportunities I have taken of reading the Bible, or some useful and interesting religious tracts to them.

On his arrival at Liverpool, after a passage of twenty-eight days, he writes:

Liverpool, Sixth month, 30th, 1831. We landed here this morning. My long tried and dear friend Isaac Hadwen, again gave me a hearty welcome to his hospitable roof. This being their week-day meeting, I attended it, and was favoured by the blessed Master to have access to his Divine presence, and to participate with many dear friends in the communion and fellowship of the Spirit, and to worship at the sacred footstool. Under a grateful sense, also, of the Lord's goodness and mercy, who has been with me and preserved me during the voyage, fulfilling his gracious promise, "My presence shall go with thee," thanksgiving and praise, prayers and intercessions, were offered to him on bended knees, and with a reverently prostrated spirit.

Seventh month, 6th. My mind has been drawn particularly towards Friends under affliction, by sickness or otherwise. I have daily visited six or eight of these in their

families, and have much peace in the engagement. It is the Christian's privilege to have a heart prepared to weep with them that weep, and at seasons, to rejoice together in the Lord. I also had meetings with the inhabitants, and others with Friends, to satisfaction; but I had close labour in some of them.

From Liverpool he proceeded to the South, and was engaged in various religious services.

Accompanied by Thomas Thompson, I left Liverpool for London the 7th inst., and was at Birmingham and Coventry meetings on the way. I have seldom had a more lively and solemn sense of the engagement of purified spirits in heavenly places, than I had at the last meeting. They worship before the throne of God, joining with angels and archangels in singing the song of Moses and of the Lamb. May I so keep under the guidance of the Holy Spirit, and under the baptizing and purifying influences thereof, that at the end of my earthly race, I may, through redeeming love and mercy, be admitted into that blessed and glorious company, and join them in the endless song of glory and praise to the Lord God Almighty and to the Lamb, my Saviour and Redeemer. Earnest were my prayers, that my beloved wife and daughter, from whom I am now separated for the service of the Lord in his militant church, may be admitted also with me into those mansions of everlasting felicity.

The coaches travel with such rapidity, that we reached Stoke Newington the next evening. My beloved friend William Allen, and his valuable wife, met me at Islington, and took me to their house. The solemnity on our first meeting was attended with such a humbling and grateful sense of the Lord's goodness in bringing us together again, that for a length of time, no words gave utterance to the feelings of our hearts. After having thus continued in silence, acknowledgments were made on bended knees to the Lord's mercy. My secret prayers were that, if consistent

with his good pleasure, my beloved Allen may again share in a portion of the labours in the Gospel, to which I am called in these nations.

First-day. I attended the meeting of Gracechurch Street in the forenoon, and that of Stoke Newington in the evening. I met many of my beloved friends from other meetings, with whom it was grateful to feel that the bonds of Gospel love which united us heretofore, continue to be strong, by the efficacy of the Lord's power. Among other friends whom I have met here, is James Backhouse from York, who is liberated for a very arduous and extensive engagement in the work of the Lord, in the South Australian Colonies, the Mauritius and South Africa, and he is here preparing for that service.

18th. Since my arrival here, accompanied by my beloved William Allen, I have visited the meetings in and about London. I rejoice in beholding a growth in the Truth manifested by several beloved young Friends of both sexes, who give evidence, by submission to the yoke of Christ and walking in the path of self-denial, that they are sincere in their desires to be his disciples. Several of them have a gift in the ministry of the Gospel committed to them, which they occupy in watchfulness and fear. I have a good hope of them.

Various religious services pressing on my mind, detained me in and about London till the 13th of Eighth month, when, accompanied by William Allen, I went into the counties of Kent, Surrey, Sussex, Hampshire, &c., having many public meetings, besides attending the meetings of Friends. We were a short time at Lindfield, where William Allen has his valuable establishment called *Colonies at Home*. Many poor people reap the fruit of his benevolent exertions and liberality. The cottagers he has settled there live very comfortably on the small allotments of ground attached to each dwelling. They were exceedingly poor before, and had to receive a weekly allowance from the parish; now they are surrounded by many comforts, and attend to the education of their children; which heretofore was totally neglected.

Dear William has besides, at this establishment, an Infant School, and another school for boys and girls. Manual labour is combined with school learning and religious instruction. Some of the boys work on the land; others weave. They have also a printing press, where many books are neatly printed. The girls are occupied in various employments suitable for them. These establishments are intended to show that whilst land-owners give comfortable homes to the poor, raise them from their abject condition, and relieve the parish from the charge of their support, they may themselves be benefited, and receive good interest for their money. I had some very interesting religious opportunities and meetings among these cottagers, and in their schools.

Ninth month, 24th. Having visited all the meetings in the counties west of London, as far as Devonshire and Somerset, we returned to London. Some of the public meetings, particularly at Hastings, Brighton, Chichester, Portsmouth, Portsea, Poole, &c., were largely attended, and owned by the Great Master. Dear Allen had very good service. We had mostly two meetings a day. Those in the evenings were generally of a public character.

After attending the Quarterly Meeting in London, he went into some of the Eastern Counties, accompanied by George Stacey.

We went through the counties of Essex, Suffolk and Norfolk, and visited all the meetings of Friends. At Maldon I received a pleasant visit from Robert Walker, one of those collegians at Oxford, who, when I was there eighteen years since, was brought into a very tender state of mind. Hearing I was in the neighbourhood, he came ten miles to see me. He continues in the same lowly spirit. He much regretted that I could not spare time to visit his family at his own habitation. He gave me the cheering account that several other young men, who were at that meeting at Oxford, have maintained their integrity in the Truth. May they so

keep under the guidance of the Lord's Spirit, as to bring forth fruits of righteousness and holiness.

On my way to Norwich, I visited a woman Friend, aged ninety-three years. It was delightful to be in her company; she seems full of peace and joy in the Holy Ghost, and of love to God and man. Her understanding is clear, and she can recollect many incidents attending her life, from five years of age to the present time. She has had heavy afflictions. She said that in contemplating the past and the present, and anticipating futurity, her mind is so wrapped up in the love of the dear Redeemer, that nothing but gratitude and praise attend her. Is not this having already in possession the joys of God's salvation?

At a meeting I had at Saffron Walden, my mind was introduced into much distress on account of the evils of infidelity, and I felt it my religious duty to speak on the subject; I had not proceeded long upon it, when a young man was brought under such strong convictions, under the Lord's power, that he cried aloud and wept in great distress of mind. I was obliged to stop speaking for a while, and then addressed a few words to him to encourage him to be calm, and to look up to Jesus the Saviour, whom he had rejected and denied, but whose love is towards sinners; He came not to destroy, but to save; He had come to show even unto him his salvation. I revived the case of Saul met with by the Lord on his way to Damascus, and wished, that after his example, he also might say from his heart, "Lord, what wilt thou have me to do?" The young man became quiet, and I proceeded to deliver to the meeting the testimony to the Truth required of me. After meeting I was told that this young man had been a notorious infidel, and as far as was in his power used his efforts to corrupt many others. The clergyman of the place had tried repeatedly what reasoning with him would do, but all was unavailing. On hearing what occurred at the meeting he remarked, as I am told, that it must be the Lord's Spirit who had done this.

Here I am at Norwich, at my valuable friend, Jane C.

Gurney's. I feel much for her in her widowed state; her bereavement, by the decease of her valuable husband, is great; but her loss is, I believe, his eternal gain.

Proceeding on his journey, he continues:

My dear friend, Thomas Maw, being now with me, I visited the counties of Cambridge, Lincoln, &c. Some of the meetings were seasons of much solemnity, but at many others I had close exercise and service.

Eleventh month, 12th. I heard at Wisbeach of the decease, in Ireland, at the house of Mary James Lecky, of my dear friend, Jonathan Taylor, from Ohio. He was my fellow-passenger from America to Liverpool. Coming to these nations as a fellow-servant and labourer in the Gospel of Christ, soon after landing he proceeded to Ireland, and after visiting most of the meetings, and several times saying he could see nothing beyond Kilnock, he peacefully departed there on the 8th instant. He was a very devoted servant of the Lord; of a meek and quiet spirit. I had very sweet fellowship with him. Thus the Lord has been pleased to cut short the work in righteousness: whilst we were on ship-board together he repeatedly said that the chief service to which he thought he was called was in Ireland.

At Wisbeach, S. G. was joined by John Holmes, a Friend of that Meeting, and proceeded thence to visit several of the Midland and Northern Counties.

I had many meetings in the dales of those counties, and among the colliers and miners. I feel deeply for that class of men; many are their privations and sufferings, as well as of the poor weavers in the manufacturing districts. My travelling among the colliers was attended with danger in many places; for the men had "turned out," as they call it, refusing to work unless their wages were advanced; and they were under excitement, increased by the want of the necessaries of life to support their families; some of them were

driven to acts of desperation, so as even to attack travellers on the road. We however passed on unmolested, and had some large meetings in those very districts, where the people behaved well. I endeavoured to impress upon them the fear of God and the love of the Saviour, and the duty of living under the influence of the peaceable spirit of the Gospel of Christ.

On my way to Sheffield I was accompanied by a dear friend, who imprudently took off the bridle of my horse as he stood harnessed to the gig; the horse was so frightened that he darted forward, threw me down, and both he and the gig passed over me; I received considerable injury on the head, shoulder, knee, and leg. As I laid prostrate on the dusty road, the bystanders thought I was killed on the spot, for I could not move; but my mind was wrapped up in a grateful sense of the love of God through Jesus Christ my Saviour. I felt indeed the strokes of the horse's feet and the wheels of the carriage passing over me, and was perfectly sensible of what might be the consequence; but the language was distinctly proclaimed in my soul, "Thou shalt not die, but live." And then Spain was placed again forcibly before me, with the conviction that the Lord had a service for me there. I was assisted to a house near, and soon after taken to Sheffield to my dear and valued friend, William Hargreaves', where medical aid was immediately obtained, and every kind attention bestowed. My beloved friends, Lydia Hargreaves and her brother, nursed me in the most tender manner.

The day after the accident, he wrote

TO JOHN AND MARY HUSTLER.

Sheffield, 17th of 1st mo., 1832.

My beloved Friends,

I write to save you the feelings of solicitude that might be excited in your very tender, sympathising hearts, were you to hear through some other channel, what has happened yesterday, to dear John Adamson and myself. It might have

been very serious, but. through the merciful kindness of Him who careth for the sparrows, and watcheth over his people, the little we have suffered only tends to excite strong feelings of gratitude for the great escape with our lives, and no broken bones. This sense of gratitude has been such, even from the instant the accident occurred, that my heart cannot yet get sufficient vent in ascribing praises and thanks to my blessed Lord. [After describing the accident, and safe arrival at W. H.'s, he proceeds.] Our very kind friends here do everything that it is possible to devise. The physician ordered thirteen leeches, which have relieved me, but bed is the best place for me at present. I must cease, for I can hardly write more; but before I lay down my pen, I must ask you to suppress feelings that hearts of near affection for me would prompt, and to unite with me in ascribing gratitude and praise to our blessed Lord and deliverer. In this dispensation I do feel nothing but gratitude, and a renewal of faith in Him.

My love to the dear friends of your family, especially to dear Mildred. Farewell in near affection.

On the 25th, Lydia Hargreaves writes

TO MARY HUSTLER.

How delightful to be able to tell thee of the improvement in our beloved friend, — though I believe he still suffers considerable pain. I unite with thee in fearing that so much writing is not good for him; but it is impossible to repress the grateful feelings of his kind and affectionate heart, which, like the fountain of love, seems always open, and always new. Whatever he suffers, we never hear him complain, for he always makes the best of everything: and I never saw the Christian character so strikingly and so beautifully unfolded and exemplified. Whilst we deeply regret the cause of detention, we feel that the days which are so swiftly passing over us are, indeed, days in which enjoyment inexpressibly sweet, and altogether unmerited, is continually mingled; and fervent is the heartfelt desire that profit and instruction may be individually and lastingly known.

The journal continues:

My detention, though attended with much bodily suffering, was nevertheless a season of spiritual consolation and enjoyment. Truly my soul could say, "God is good to Israel." He was very good and gracious to me, so that I may gratefully number these days spent on a bed of languishing among those in which my soul has partaken most largely of the Lord's consolations. William Hargreaves related to me a circumstance, which strongly evidences that the influences of the Divine Spirit are not a cunningly devised fable, nor the work of imagination. Our dear friend, Hannah Field, from America, during her late religious visit to this nation, being at Sheffield, Willliam Hargreaves and Benjamin Colley accompanied her to Barnsley. After an evening meeting there urgent business required their return home that night. H. Field, hearing of their intention, endeavoured to dissuade them from going, and on their pleading the necessity of it, said, "Well, friends, if you do it I have a strong apprehension that you may be robbed on the way. You had better wait till to-morrow morning." But, being two together, and having good horses, they nevertheless concluded on going. On parting from them she said again, "I shall be very glad if you escape being robbed." They had gone about half-way to Sheffield, riding near one another, in earnest conversation on some interesting subject, when, suddenly, a man sprung from the roadside, to take hold of one of the bridles, while others behind, also tried to seize the horses, and another man, armed, was drawing near. The Friends so quickly put their horses at full speed, that the man who had seized the bridle was thrown on one side, and those behind let go their hold. A shrill whistle answered by another right before them, increased their sense of danger, but they had no other course than to go forward, which they did at full gallop. The night was dark, and they got home safely. Two days after, H. Field was at Ackworth school, when she met with some Friends from Sheffield, of whom she inquired if W. H. and B. C. had returned home safely from Barnsley. Being told

that they had, she said, "I am very glad, for I feared they might be robbed on their way that night."

I recovered so rapidly that the 30th of the First month I was able to be dressed, and to ride to meeting; I had hoped to have sat the meeting silently, engaged in pouring forth my soul with gratitude before God, and worshipping his great and adorable name. But He, whom I desire to serve, and who for the very purpose that I should serve Him, has again preserved my life, when on the very brink of destruction, saw meet to introduce me into deep feeling and exercise with a commission to proclaim the message given me for that congregation. I did not know that I was able to stand on my feet, but He who is the God of everlasting strength helped his poor servant. It was a very solemn season; deep reverence was the clothing of many of our minds. I forgot that I had any bodily ailment, and contrary to the apprehension of my friends who thought that after such exertion I should be quite sick, I came down stairs in the evening, and, amidst a numerous company of Friends who had collected in the large parlour of my dear friend, Wm. Hargreaves, we had a refreshing religious season together, and the stream of the Gospel was permitted to flow among us. My bodily strength felt so much renewed that I saw my way open to proceed on the embassy for which I have been sent to these nations. Great is the Lord, and glorious is his holy name!

Accompanied by my kind friends, Wm. Hargreaves and his daughter Lydia, who has a good gift in the ministry, we left Sheffield the 1st of the Second month, 1832. Riding in an easy, four-wheeled carriage, I bore the fatigue of travelling with tolerable ease, as well as the sitting, and the exercises of several meetings I had on the way to Birmingham.

Here my beloved friend, William Allen, came to join me for awhile. It was very grateful to have his company at the meetings in Birmingham, especially one on First-day evening, which was largely attended by the inhabitants. Dear William had excellent testimonies to bear to the Truth. We afterwards had several meetings on our way to Bristol, and

at Worcester we met very agreeably with Doctor Thomas, who had bestowed so much attention on my dear Allen during the illness he had on the island of Zante. He gave us the affecting intelligence of the destruction by fire of the part of Constantinople where we lodged when there; the whole of Pera was reduced to ashes. Great devastations have been made in that city since we left it, by the plague, civil commotions, and fires. Many, under such awful visitations, look no further than chance, as they call it; but in the language of the prophet, we rather should conclude, "Is there evil in a city and the Lord has not done it?" My soul is often bowed very reverently before the Lord, in desire that the inhabitants of the nations would look to him under the various scourges whereby they are afflicted. The cholera at present makes fearful and rapid progress in many places; great is the mortality caused by it.

We came to Bristol the 10th instant, and continued a few days there, having several meetings and visiting some families under affliction; this is a service that I feel often laid upon me; I believe some of these visits are rendered profitable; they are so to me frequently, for truly it is better to go to the house of mourning than to that of mirth.

We then had several public meetings, and others among Friends generally, through Devonshire and Cornwall as far as Falmouth. Some of these meetings, held among the lead mines, were very interesting. Vital religion has progressed among many of these people since my first visit to them. The education of the children has, by the Lord's blessing, contributed to the moral reform of the parents. Great brokenness of spirit has sometimes appeared to extend over the large company collected. May the Lord bless his work among that people and everywhere. The dear Redeemer saith, "My Father worketh hitherto, and I work," and it is a marvellous work.

The desire of his heart respecting a companion on the Continent appeared likely to be granted; and a little later he writes:

My beloved friend, William Allen, left me at Falmouth, the 2nd of Third month, to return to London, to make preparation for being in readiness to join me in my contemplated religious engagements on the Continent, the weight of which service is now upon him.

There are valuable Friends in Cornwall. Some among the young people are very hopeful. A little company at Tavistock has much interested me. That meeting was established since my last visit to that town. A young man, educated in the Episcopal church, was from a child seriously inclined, and sought frequently for places of retirement to put up his prayers to the Lord. As he grew up his heart became enlarged in the fear and love of God, so that the pleasures of the world had no attractions for him; but his delight was to retire into the woods or lonely places to wait upon the Lord. He knew nothing of Friends, and the manner he had heard them spoken of, rather prejudiced his mind against them.

A few others joined him in retiring for devotional purposes. They became acquainted with the Society, and were fully convinced of the correctness of its Christian principles; they one after another applied to be received as members, and finally a meeting was established among them. There are nearly forty, and a number of others are under convincement. The meeting we had with them was solemn; they appeared well acquainted with that unction that the Apostle told the believers they had received of God and which teacheth all things, so that they had no need that any man should teach them.

The cholera is spreading in various parts of this nation; the malignity of this disease is particularly manifest in persons of intemperate habits. It is a pleasing circumstance that, as the disease spreads, temperance societies increase, and the number of those who join them multiplies daily.

I returned to Bristol by way of Wellington, Exeter, &c., and tarried awhile in some of those places as well as at Bristol, visiting many Friends in their families. It is an arduous service; the Lord condescended very graciously to

enable me to perform it with peace of mind, and also, I hope, to bless the little bread that he gave me to hand forth from house to house.

From Bristol I went through Gloucester and Oxfordshire, having meetings among Friends and others; but the effects of the injury I sustained in Yorkshire increased considerably, so that I was under much suffering, especially in my shoulder and chest, and it became necessary to lay by for awhile to recruit my health. Some of my friends thought there was no prospect that I could recover, the disease having, as it appeared, made considerable progress; but I so felt the weight of the service the Lord calls me to perform on the European Continent, particularly in Spain, that I could not see that the end of my earthly race had yet come. I felt confident that if I was required to go to those nations my life would be prolonged, and strength would be given for that work. Seeing however that I must give up to be nursed, I thought it best to go to the house of my beloved friend, William Allen, at Stoke Newington, a distance of upwards of one hundred miles, which those about me thought I was not able to perform. The inflammation on my chest was considerable, and I had a high fever; but the Lord helped me. My kind friend and his wife met me on the way with their carriage.

I was so well cared for by these dear friends and the medical attendants, but, especially, by the Physician of value, the Lord, my saving strength and Redeemer, that I was able to go to Tottenham, the 20th of Fourth month, to my valuable friend, Mary Stacey's.

Soon after coming to Tottenham, I was able to attend meetings again, which I did diligently, in and about London, as they came in course. I sat in silence in most of them. Deep was my soul's travail; but silent exercise and prayer unto God were my proper service. It is a great favour, in our distress, to be able to find access to Him who is a God that heareth prayer. Fervent have been my secret intercessions for the people to whom I am united in Christian fellowship,—for this nation,—for those on the Continent, that I

have visited, — and those to whom the Lord is inclining my heart to go shortly in the love and service of his glorious Gospel.

My way having opened again for religious service, I had several public meetings in and about London. The spreading of the cholera in some parts of this city and neighborhood, has brought seriousness over many minds, and thereby the hearts of some are perhaps the more open to receive the testimony to the Truth given me to bear among them. O! that the people would learn righteousness under these visitations of affliction! The mortality in Paris is great.

Stephen Grellet now attended the Yearly Meeting in London: in reference to which he remarks: —

Sixth month, 2nd. The Yearly Meeting concluded this day. There was a living travail of spirit prevalent. The Lord and his Truth were exalted. The Lord alone can frustrate the designs of Satan. I rejoice in the belief that many beloved brethren and sisters are sensible of the danger of his devices, and that watchfulness unto prayer is the position occupied by many of these.

My dear friend, William Allen, obtained from the Meeting of Ministers and Elders, their certificate of unity in his religious concern to unite with me in parts of my contemplated Gospel labours on the Continent, as his way therein may open.

Sixth month, 28th. After the Yearly Meeting, I went to the Quarterly Meetings of Essex, Suffolk and Norfolk, and had some large public meetings. These services lay with weight upon my mind to be discharged, before I could feel at liberty to proceed for the Continent.

I returned to London in time to attend their Quarterly Meeting, which was a solemn one, — as was the parting, for a season only, perhaps, from friends tenderly beloved in the Truth.

A few days before his departure for Holland, he writes

TO LYDIA HARGREAVES.

Stoke Newington, 6th mo. 30th, 1832.

At Norwich I had the pleasure of seeing Jonathan Backhouse. Four weeks before, he and his wife had been at Burlington, with my dear wife and daughter. Thus, besides letters, I had tidings from an eye witness. My daughter was pretty well, and her beloved mother able to get to meeting,—not much further than from your house to the gate.* * * May we not hope that day by day we are drawing nearer to our port, and that even some of those storms that assail us and sometimes threaten to overwhelm our very frail bark, impel us much faster towards the destined haven, than mere sunshine and calm would do? When under heavy pressure, discouragement may often prevail, but in drawing near to our Holy Redeemer, these very trials become sanctified to us. They have been so many a time.

CHAPTER LI.

Fourth visit to Europe.

Holland.—The Rhine Country.—Pyrmont.—Minden.

Since his landing at Liverpool, Stephen Grellet had spent a whole year in diligently labouring in the service of the Gospel among his brethren in religious profession, and the community at large in England. He now went forth, for the last time, as an ambassador for Christ to nations of another language. His "Fourth Missionary Journey" on the Continent of Europe was the most extensive one. It embraced parts of Holland, some of the minor states of Germany, the dominions of Prussia, Saxony, Bohemia, Austria and Hungary, Bavaria, Wirtemberg, Switzerland, Piedmont, France and Spain. The difficulties of such an undertaking were obvious, but "eternal wisdom was his guide,—his help Omnipotence." He had now grown grey in the service of the Lord; and the richness of his personal experience gave peculiar interest to this labour of love, and brightness to this work of faith. It was like distributing the well ripened fruit of his autumn life.

His records continue the thread of the narrative:

Seventh month, 4th, 1832. In company with dear Wm. Allen I left London yesterday, by the steamer *Atwood*, and came to Tiengermeten Island in Holland, where, on account

of the cholera, a quarantine has to be performed. We are much crowded on the vessel, there being many passengers; but we are under the necessity of remaining on board as the number of persons on the quarantine ground is such, that all the buildings there are crowded; they have come from France, England, and other parts.

8th. Three men on board our vessel were taken with cholera, and died in the course of twenty-four hours; so that our prospects were gloomy. The day before these men were taken ill, we had a religious meeting on board the steamer. I had noticed that several of them took strong drink to excess; I pleaded earnestly with them on that account, setting before them the evil of such a practice, rehearsing the Scripture assertion, that drunkards are excluded from the kingdom of God, unless they are favoured by his grace to come to repentance and faith in Christ, and witness amendment of life; these very men were also among those to whom we gave religious tracts, and whom we noticed engaged that afternoon in reading them. May the Lord have favoured them, at the eleventh hour, availingly to supplicate his holy name!

Dear Allen, at the time of our private devotion, this evening, opened the Bible on the 91st Psalm. The Lord permitted it to be a word of encouragement and consolation to us; through his Divine favour our trust and confidence in him, the God of our life and of our salvation, have been renewed, and our faith confirmed in the promise of the blessed Redeemer, "Lo, I am with you always, even to the end of the world."

9th. As the *Atwood* was going back to England, the passengers on her had to come to the quarantine ground on the island. The only vacant place, in which we could obtain shelter, is a large building like a barn, used to put merchandise in, which also has to perform quarantine. The air has free course through every part of the building, even the flooring, which is elevated about three feet from the ground, and consists of very narrow boards, about three inches apart from one another. In a corner of this building, which soon

became crowded by our fellow passengers, we placed our trunks and baggage, on the open floor. We so contrived it that it might serve us as seats, table, and place to lie down on; and we felt very contented in the will of God, with our situation. It being First-day, we held our little meeting, and our spirits were sweetly refreshed in the Lord's presence; for we were made partakers of his gracious promise to the two or three that are met in his name. Our spirits were contrited, and very reverently bowed with gratitude before Him who, amidst our outward difficulties and gloomy prospects, ministered to us from his presence. It is well we have provided ourselves with a tea kettle and some small requirements of that kind, as on our journey through Russia, Greece, &c., some years since, for this appears to be the most inconvenient place that could have been chosen for a quarantine ground, and the most destitute of accommodation. This is however an extraordinary circumstance. They have never been so crowded before, and preparations are making to bring in provisions. We find it necessary to boil the water, and let it settle before we can drink it, and even then it has a sickly taste.

10th. Several persons who were here before us, have been liberated from the quarantine. We now occupy the places of some of these, and have the benefit of a chamber to ourselves, which is a great privilege; though we are annoyed by swarms of mosquitos and other unpleasant insects, which prevent us from obtaining much sleep. There has not been any other case of cholera since we landed, but we hear that four of the crew of the *Atwood* were attacked with this fearful disease, on her return to London. The origin of the name of this island, Tiengermeten, which signifies ten acres, is, that formerly this was the whole of the land it contained, but, of latter time, the washing of the sea has every year added to its size, so that now it requires three hours for a fast walker to go round it. The owner, however, continues to pay taxes on ten acres only, though he has rented to the Government one hundred acres, on which the quarantine ground and buildings stand, and he has two farms on it beside.

The room joining ours, is occupied by the Baron de Falck and his wife. He was the Dutch Ambassador in London. They were returning to Holland by way of France, hoping that they should have a shorter quarantine to perform, but have been sent here. We have some religious opportunities with his family, and others, who sit down with us in our little meetings for Divine worship. There are here persons of various nations. It affords us an opportunity to supply them with copies of the Scriptures, and religious tracts, which the days of leisure they have here give time to peruse. We are pleased in observing an increase of seriousness in many, and a disposition to make further inquiries respecting the ground of the hope of salvation. Our detention on this island is not, we trust, without a service. May the Lord render it a blessing to those with whom we mingle!

12th. We have letters from London conveying the affecting intelligence of the decease of that devoted servant of the Lord, Hannah Kilham, who was on her second religious visit in Africa. She has spent much time and arduous labour in endeavouring to promote the religious and moral education of the people in Africa; her labours were particularly among the Foolahs and the surrounding nations; she had also established several schools among their children; fruits to the Lord's praise are brought forth by many who by her instrumentality have come to the knowledge and love of the Saviour. Now she has ceased from her labours, but her works of love remain to the glory of God!

We were released from our quarantine on the 15th. The preceding evening we had a satisfactory parting opportunity with the Dutch Ambassador and his family; a sister of his wife, a pious person, was now present; she had come on purpose to see her sister; they had not been together for years, and to have the pleasure to be with her, she submitted cheerfully to all the privations of this unhealthy island. We came the same afternoon to Rotterdam; the country is very flat; we crossed dyke after dyke. The land is in a high state of cultivation, and has many fruit trees upon it; the

pastures are luxuriant; the cattle beautiful, being of the species that appear as if they had a white sheet over their backs; they give abundance of milk; the premises about the farms are neat and clean; their milk vessels of wood are quite white, and their kettles of brass like shining gold.

We found John S. Mollet, from Amsterdam, who had kindly come to meet us, and to act as our interpreter. We are much favoured in this particular, now, as we were on our preceding visit to the Continent; to the Lord our bountiful provider is the praise ascribed! We three sat down together and held our little meeting; it was a season of lowness and much poverty, attended also with a feeling of weight on account of the service that may be required of us. Our prayers unto the Lord were that he would direct us in the way he would have us to go, and enable us to perform whatever he may require. I feel very poor and stripped, but our sufficiency is of God. It is He who giveth to his servants both to will and to do of his good pleasure. Of this we were made sensible that very evening at John Lamming's. He is a benevolent and pious man, and has also an interesting family, who evince that the religious care bestowed on them by their parents is attended with the Lord's blessing. As we were sitting silently with them, the clergyman of the English Church and that of the Presbyterian both came in; we could not flinch from proceeding in the religious opportunity we had with the family; the clergymen were serious, and we believe it was an evening profitably spent.

16th. Early this morning we made a satisfactory visit to the Baron Makey, Director of the Post Office; he is a spiritually-minded man, and not only believes in the influences of the Holy Spirit on the heart of man, but he seeks frequently in places of retirement to have communion with God, and to participate in the refreshings from his Divine presence; he believes that the Spirit is one of the blessed gifts of the Redeemer, the Lord Jesus Christ; therefore the more highly he values the gift, the more also he loves and

reverences the gracious dispenser of it, for it is the fruit of his love and the purchase of the atoning sacrifice of himself for us. We were afterwards with the Baron La Deboar, who is a useful and benevolent man. The two clergymen we were with yesterday, having heard that we were there, came to meet us again, bringing with them the clergyman of the Dutch Kirk; they seem to wish to be in our company, not for disputation, nor to enter into controversy, but to inquire into some of our Christian principles; we had an opportunity of setting before them our views of the nature of pure Christianity, and the qualifications for a minister of Christ. We forwarded to the quarantine on the little island a parcel of Bibles and Testaments in several languages, for the use of those who may yet come there. We also visited and had religious opportunities in their prison and schools; in one of these for the poor there are about one thousand children. We felt much for the people of that city, but we did not find that which would have warranted us to appoint a meeting there. The cholera has made its appearance in this neighborhood, particularly about the Hague. We accept with gratitude our release from going to that place.

We came to Amsterdam on the 18th, and visited the Infant School, supported out of the interest of the residue of the money proceeding from the share of John Warder in the prizes made during the war by a vessel in which he was concerned.* They have now upwards of sixty children in

* Before his removal from England, the late John Warder, of Philadelphia, had some share in a vessel which, contrary to his earnest expostulation, was armed by his partners, who were not members of the Society of Friends. During the war with Holland she captured a Dutch vessel of considerable value. John Warder's share of the prize-money was handed over to him; but, with noble consistency of character, in the faithful support of a Christian testimony against all wars and fightings, he declined to appropriate the sum to his own use. Great efforts were made to find out the real owners of the property, and, as far as was practicable, it was restored to them. But some could never be traced, and, being originally derived from Holland, it was ultimately thought most in accordance with strict justice, to appropriate the residue to Dutch purposes. The result was the establishment and support of the Infant School at Amsterdam alluded to. It was the first of the kind in Holland, and now similar institutions are very general in that kingdom.

that school. The building purchased for the purpose is a convenient one, and the matron, under whose especial care it is placed, appears to act the part of a mother and of a Christian towards those young children. Our testimony against war is exalted through this act of justice and benevolence. Many persons come to visit the establishment.

We had several meetings in Friends' meeting-house which is a convenient one; others were held at the house of J. Muller, a pious Menonist, and in some other places. One of these was attended by many of the principal inhabitants of this city; as they generally understand French, I spoke in that language. In the other meetings J. S. Mollet interpreted for dear Allen and myself. All these meetings were quiet, and some of them solemn. There are piously-minded persons in this city, towards whom we felt strong attractions in the love of Christ; we visited a number of them in their families to our comfort and edification.

J. S. Mollet accompanying us, we went to Zwolle. I was in that place nineteen years ago, when my way was hedged up, so that I could not have any meeting among the people. We feel ourselves situated in like manner at present. There is much bigotry among the Romanists, and the Protestants are either swallowed up in the pursuit of the gain and pleasure of the world, or strongly entrenched in a self-righteous spirit. I doubt not, however, that the Lord has here a few names, even as in Sardis, that love and fear him.

On our way to the colony of Fredericksoord, most of the road we travelled, as far as Meppel and Steenwyk, is similar to that from Amsterdam to Zwolle, a smooth, beautiful pavement made of hard bricks. It is like riding over the floor of a chamber. The sides of the road also are planted with fine shady trees. At regular distances there are clusters of them, and seats for foot travellers to rest themselves, and fountains of good water. From Meppel to Steenwyk we passed through a village, three miles in length. The houses, or rather comfortless cabins, are about three hundred yards apart from each other, and are erected on a low, flat morass. They have no chimney, and the smoke of the turf which they

burn escapes through the door. They appear to have very little land cultivated about them, or indeed fit for it; but the people derive their sustenance from the cattle that feed on these marshes, and the produce of bees, of which they have a considerable number. Every family is provided with boats, to which they are frequently obliged to resort, by the rising of the water that surrounds them.

Of the interesting establishments for the poor, commenced under the superintendence of General van der Bosch, S. G. gives the following account.—

Fredericksoord, which is colony number one, is the largest and the first that was formed. Number two, called Williamsoord, is very near it. Also number three, which as yet is but small. The colonists were formerly paupers, and led a miserable life, in abject poverty. The land, on which they are now settled was, a few years since, a barren heath. They were at first supplied with tools to work with, food, &c. Now, that tract of country is covered with neat, comfortable cottages, to each of which is attached a piece of ground of twelve or fifteen acres, sufficient to support a family. The ground thus reclaimed by industry, resembles a cultivated garden or fertile field. Besides numerous cottages, there are workshops, storehouses, &c. These three colonies contain together several thousand persons. A number of poor orphans, of a suitable age, are placed as apprentices to farmers, or to learn various mechanical arts. We had some religious opportunities among them, and had satisfaction in visiting many of these people in their families. A small part of the produce of their industry is yearly applied to refund the advance of money made them to build their houses, or to purchase provisions, till they could raise them themselves. They are now generally surrounded with many comforts, have good clothes, and on First-days, both the parents and children are well dressed.

From these colonies, we went to Ommerschans. This establishment has on it a poorhouse and a workhouse. The

country through which we travelled to it, much resembles the very poor pine and sandy land in the western parts of the State of New Jersey, United States. This colony was formed by a benevolent society at the Hague, which was joined by similar philanthropic persons at Amsterdam, and was patronized by the Government. They purchased a tract of land of this poor soil. A canal which passes through it has been connected with the Zuider Zee. This gives them great facility for bringing manure from the cities, and for having their produce, or manufactured articles, conveyed to market. A large portion of the land is now rendered very productive. Part of this establishment is for those who, some years past, were inmates of poor-houses, vagrants, &c., whose labour was chiefly to rasp logwood. They were then in dirty crowded places; now, they have good accommodation. Besides the cultivation of the land, they have several kinds of manufactories. The other establishment is composed of such as formerly occupied penitentiaries or prisons. They are engaged pretty much in the same kind of labour as the others, but do not enjoy so much liberty, and are under the strict oversight of soldiers. They have many children among them, the offspring of these people or of others of the same character, who receive good schooling, and respecting whom some good hope might be entertained were they kept separate from those that have grown up in vice. These interesting establishments support themselves, and provide a fund also, to be distributed among the prisoners, when their time of confinement expires. As in each, both Papists and Protestants are confined, they have the privilege of having their meetings for worship, separate. We had several meetings among them, each denomination by themselves. We had also religious opportunities in the schools, and in their hospital, where our hearts were sickened at the sight of the miserable and suffering condition into which vice and depravity have reduced many of our poor fellow beings; if they would learn by the things that they suffer, it would be a delightful prospect, and greatly mitigate our distress and solicitude on their account.

We returned to Zwolle, and, no way opening for the relief of our minds towards the people there, we prepared to go towards Dusseldorf. However, the evening before our departure, about one hundred and fifty persons collected at our inn; they behaved with propriety, but there was not much openness for Gospel labour among them. We left them with a heavy heart. We travelled through several fortified places, which are numerous in Holland; among others, we went through Deventer. Nineteen years ago I had a narrow escape from being shut up in some of these places by a part of the French army that occupied those fortresses for some time, after the Allies had entered France. We tarried a little while at Arnheim, and entered Prussia at Elten. As we had left Amsterdam previous to any appearance of the cholera there, we were allowed to enter that kingdom without performing quarantine on the frontiers.

At Dusseldorf there are some valuable and benevolent persons. But since we left Zwolle our spirits have continued day by day to be greatly depressed; darkness and ignorance prevail to a high degree among the Roman Catholics where we have travelled. I felt anxious also on my own account, how far my health would allow me to prosecute our journey; but since coming to Elberfeld we have been comforted and cheered various ways; letters from England and America do not represent the spread of the cholera, and the mortality thereby, such as to warrant the statements that we have seen. Here also we met with a number of those pious individuals with whom I mingled years ago, at a time when they were under severe trials, and when the Lord condescended to cause the consolations of his Gospel to flow among them in such a peculiar manner that the remembrance of it continues to be fresh with many of the people, both of Elberfeld and Barmen, which are only two and a half miles apart.

Seventh month, 29th. Since I was here a meeting has been established at Barmen, composed of persons who have become convinced of our religious principles; some of these are in a tender state of mind. This morning we had

a meeting with them; there was a solemn covering over us during the time we spent in silence together, attended with an evidence, as we thought, that this people are owned of the Lord, and are acquainted with the teachings of his Spirit, through the influences of which they are enabled to perform acceptable worship unto God in spirit and in truth. Some of them have known the baptizing power of the Truth, and have been strengthened to bear, with Christian fortitude and cheerful submission, severe trials that they had to endure in consequence of their allegiance to Christ, and their faithful adherence to some of those testimonies to the Truth which they feel called upon conscientiously to maintain. Our friend, J. S. Mollet, who has come with us thus far, continues to be our faithful helper in interpreting for us as occasion requires. Several of these dear people have come from among the Roman Catholics. In the evening we had a meeting held in a spacious house between the two towns, which was selected as the best calculated to accommodate the inhabitants of both. It was a good, solemn meeting; the baptizing power of the Spirit of Truth was over us, under the humbling sense of which many of the people were contrited. Among those present were some of the Roman Catholic priests who years ago suffered much persecution in Bavaria and Austria, in consequence of having become convinced of the errors of Popery, and preaching that salvation which is by Christ alone. One of these is Lindel, with whom I have had much satisfaction; he is a spiritually-minded man, of a meek and quiet spirit.*

* Lindel had been a Roman Catholic priest in a parish near Munich, and was one of those who, along with Boos, Gossner and others, had been brought to the saving knowledge of the Truth. He began to preach the Gospel in its purity to his parishioners. His preaching was attended with extraordinary power from on high, so that a great part of his parish were brought under the influence of the Holy Spirit, and converted. His fame spread, and multitudes flocked to hear him from all the surrounding country. Many came under the saving power of Divine grace. This could not be tolerated in a country like Bavaria, where Romanism was predominant. Persecution was raised against him and his converts. He was thrown into prison, and forbidden to preach any more in the

30th. We visited a number of pious families to our mutual edification. At four, p.m., we had another meeting

name of Jesus. Finding that they could not be allowed to worship God in simplicity in their native land, he and his converts resolved to seek an asylum in some country where they might enjoy liberty of conscience. What the Lord was doing for Russia, and the patronage the Emperor Alexander gave to the Bible Society, was by this time noised all over Europe. These good people, therefore, turned their attention to Russia. Lindel wrote to the Emperor, through Prince Galitzin, giving a full account of the state of things, and asking for a place of refuge for himself and his associates. His application was well received by the Emperor. Lands were allotted to them in Bessarabia, and the Russian Minister at Munich was ordered to procure the permission of the Bavarian Government for them to leave the country and settle in Russia, as soon as they could dispose of their property, and leave their native land. He was instructed also to procure the liberation of Lindel from prison, and to send him on to Petersburg immediately.

On his arrival at Petersburg, the Emperor ordered one of the Catholic chapels to be placed at his disposal, where he might preach the Gospel to all who chose to come to hear him. This was a sad blow to the Papists; but they could not help themselves. Lindel was soon flocked to by hundreds of all denominations who understood German, and numbers, by his means, were converted to God. This continued for some time, and afterwards Lindel was going on comfortably with his colony of adherents in Bessarabia, and getting them into good order. Religion was thriving among them, and they looked up to him not only as a preacher, but as a father. Their worship was more Protestant than Catholic, a crime not to be forgiven, as he was changing their religion.—(See *W. Allen's Life, vol. 2, p.* 279.) He had in fact changed his own, inasmuch as he had married. This was taken no notice of, apparently, at the time; but when his wife brought him a son, a hue and cry was raised against him, as an apostate from everything that was good, and especially from the "Holy Catholic Church." How this should have told against him in Russia, it is not very easy to say, seeing that all parish priests there are obliged to marry before they can be ordained. But there was a wheel within a wheel. The Jesuit Metternich was at work, and he had got Count Aretchcoff completely in his net; and together they made the Emperor believe that Lindel had committed such a scandal against religion that he ought not to be tolerated. The consequence was, that he was ordered to leave the empire on the shortest notice, and proceed by way of Poland to Germany, where, however, he was well received by the King of Prussia, and where he joined the Protestant Church.—See "*Book for every Land,*" &c., by the late John Patterson. Edited by W. Alexander.

with those in profession with us; after which, endeavouring to be better acquainted with their circumstances, we found that by the jealousy of the Popish priests, the magistrates have brought some of them under actual suffering; some for having married after the manner of Friends; others on account of their militia laws which are very severe; others because they could not conscientiously take off their hats in the Courts of Justice where they were summoned. We have, in consequence, been with several of the chief magistrates and officers of government, to whom we have explained what are Friends' principles, and the conscientous ground on which they act. We hope that relief will be granted them. D. Kemp, one of the most influential men both here and in Berlin, is very open to us, and disposed to obtain all the relief he can for these dear people. In the evening we had another meeting in Elberfeld; it was attended by many of their chief men and pious persons; their hearts appeared open to receive the Gospel Truths given us to declare among them.

31st. Accompanied by D. Kemp we went to Werden, eighteen miles, to visit a large prison for convicts; it is a spacious place, kept in good order, very clean and airy. It looks like a manufacturing town; they spin, weave, and make a variety of clothing, shoes, &c. Each man has a certain daily task given him to do, and he is paid for what he does more. By this means some of the prisoners have a handsome sum given them when they are discharged, so that they are at once enabled to support themselves, and have also acquired habits of industry and sobriety. The Protestants and Roman Catholics have each a clergyman attached to the prison, to give them respectively religious instruction. We were pleased with the young Protestant minister, who appears to have at heart the well being of the prisoners, both respecting their morality and their religious principles. Our meeting among these prisoners was as satisfactory as any we have had in any prison; the minds of many appear to have become soft. We returned to Elberfeld in the evening, when several pious persons of the city and from Bar-

men met us at our inn, with whom we had a precious parting opportunity.

A little after nine o'clock the same evening, we set off for Pyrmont, leaving behind us our dear friend, J. S. Mollet, hoping that our blessed Lord and Master will provide us with another interpreter, as we may need. On our way we visited Bielefeld and Herford. We passed through a fruitful country, in a high state of cultivation, where, beside the large quantity of grain raised, a good deal of linen is manufactured. Cottages are numerous, and each of these is a little manufactory, whilst neatness and comfort surround it. How far preferable is this system to those large manufactories or great farms, where the poor labourers are kept in abject poverty, and in a degraded state.

On the 3d and 4th of Eighth month, we visited those who are in religious profession with us, in and near Pyrmont. Louis Seebohm accompanied us as interpreter. He is an excellent one. I find the little company of professors with us in these parts in a more hopeful state than when I was with them before. Love and harmony prevail in a good degree among them. There are also several interesting young persons. In some of our religious opportunities there was tenderness of spirit manifested, with an evidence that the knowledge and love of the blessed Redeemer, the Lord Jesus Christ, has taken root in some of their minds, whereby fruits unto holiness may be hoped for, to the glory of God.

On First-day, the meeting-house of Friends, which stands near one of the avenues leading to the mineral springs, was attended by a considerable number of those who resort here from various parts, to drink the waters. Many in the meeting were serious, and manifested a reverent frame of mind; but others were unsettled, evincing that curiosity only had brought them there, and they added greatly to the exercise of our minds; but, keeping closely under the guidance of the Lord's Spirit, he enabled us, his dependent servants, to minister to the several conditions of that mixed company. The Lord Jesus Christ was preached as the Saviour of men. His various offices were set forth, and his holy name was exalted.

Our minds, however, did not feel fully clear of the weight of concern for the people, and at the close of the meeting we requested that those especially who love the Lord Jesus Christ, would favour us with their company that afternoon. A large number collected accordingly, and we have reason to conclude that they were generally of the description that we had desired. It was a good and solemn meeting; brokenness and contrition gave evidence of the religious sensibility of their spirits. Dear William Allen, as well as myself, felt our minds much relieved after that meeting, which concluded with prayer, thanksgiving and praise, to the Lord God Omnipotent and to the Lamb, through the Eternal Spirit.

We spent the ensuing day in preparing to have several religious tracts translated and printed in the German language, and in the evening had a meeting with those in Christian profession with us, and those who generally attend our meetings. We feel tenderly for this people, and we had a word of counsel and encouragement to administer to them.

We came to Minden on the 8th. On our entrance into that place, which has been strongly fortified since my former visit here, we were detained some time on account of a box, containing Bibles, books and pamphlets of a religious character, for distribution as we find occasion. They were taken to the custom-house, to which some of our friends had to go several times the next day; but at last they were returned to us.

Our minds here have been under depression. The state of religion is low. We also must be kept low ourselves, and suffer with the suffering seed. We have visited all those professing with us, in their several families. We had also a meeting with them. We were brought into near feelings of sympathy for a few Friends, in whom there is a living exercise of spirit, and we endeavoured, in the ability given, to encourage these in the patience and faith of the Gospel, and to strengthen that which remains in others. We had also a meeting for the inhabitants, which was held to satisfaction and the comfort of our minds, so that after it we

were, to a certain extent, relieved from the load we have had upon us since our first entering into this town. There being many soldiers in it, has a great tendency to spread demoralization among the people.

10th. We went to Eidinghausen, a village where several persons that profess with us reside; we visited them in their families, and had a meeting with them. The people there live, some might say, in ancient simplicity; under the same roof are the dwelling-house, the barn, the cowhouse, the stable for horses and their pigs, also the places for other live-stock, fowls, &c. The part occupied for the dwelling is at the further end of this large building, which has no chimney, so that the smoke makes its escape as it can from the sides or the roof, which is of thatched straw. We had a meeting in one of these places; it was largely attended by the villagers. It was a novel sight to us; we had on each side of us horses, cows, calves, sheep, &c.; but it seemed as if a total silence was spread over all these, as well as over the large company collected. I believe that during the whole time of the meeting, none of the lowing of the cattle, the bleating of the sheep, nor other noise was heard, though before and after the meeting they were pretty loud. Some of the dear people appear to have been much sheltered from the corruption prevailing in the world, and also to have minds acquainted with the power of redeeming love. We were sweetly refreshed among them. Here reside persons who, for the maintenance of our Christian testimony against war and blood-shedding, have suffered grievously. Some of the tortures they were put to were cruel and of long duration. One of our friends here has twice endured these tortures, and is now living; he is a pious, valuable man. Friends succeeded in having the case represented to the King, on which he was liberated, and the like tortures have not been inflicted since; but as the militia laws are not altered, similar cruelties may be renewed.

The next day we went to Hille, another village, where five persons only are in religious profession with us; but a few others under convincement join them in their meetings

for Divine worship. We had a meeting there, which was attended by most of the villagers. They are generally in low circumstances in life; but several of them appear acquainted with vital religion. Truly, it may be said, that to day and yesterday the Gospel was preached to the poor.

We returned to Minden and had other religious opportunities with Friends and the inhabitants; one of these was largely attended by the chief men of the place, and was a season of Divine favour. Here we received a deputation from some of the inhabitants of Herford, to request us to go back to them, stating that their houses and their hearts were open to us. We gave due consideration to the subject; but we did not apprehend it to be a service required of us. We sent them a word of encouragement to congregate together to wait and seek for the presence of Him who promised to be with the two or three, and consequently with the many, who meet in His name, that they might find Him to be the Minister of the Sanctuary, the High Priest of our Christian profession, who speaks as never man spoke; reminding them of the language of the Apostle, "Ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie."

Our minds being now released from these parts, we left Minden early in the morning on the 13th for Hanover.

CHAPTER LII.

Fourth visit to Europe.

Hanover.—Brunswick.—Quedlinburg.—Magdeburg.—Potsdam.—Berlin.

Their stay in Hanover and places on their way to Berlin was short; but in the Prussian capital they were detained nine days in the prosecution of the interesting objects of their Christian embassy. They met with many who "worshipped God, and whose hearts the Lord opened that they attended to the things which were spoken" by them.

On our way to Hanover, we tarried a few hours at Eilsen, near Bückeburg, a clean, beautiful place, of great resort, its mineral waters being in high repute. The grounds near it are extensive, parts of them covered with lofty trees reminded me of our dense forests in America. The air also is very pure; neither are they annoyed by insects. There are on the grounds many grottos and summer-houses, in which visitors can retire and be as private as they desire. We arrived the same evening at Hanover.

We wished to see the Duke of Cambridge, who made way very readily for our being with him the ensuing morning, the 14th. We were at first introduced into the drawing-room, where we found many persons, both of the military and civil departments. They soon gathered round us in a respectful manner. They made many inquiries respecting our Christian profession. Others were particularly desirous to obtain information respecting prisons, and the religious

and moral education of the children of the poor. After being with them nearly half an hour, the Duke sent us a message to go to his private apartment. He knows the manners of Friends, and took no notice of our appearing before him with our heads covered. He recognized William Allen, who had been with him in London; he listened with attention to what we had to communicate to him, and manifested great openness towards us. Here, also, we had to plead for full liberty of conscience. Their Society for the circulation of religious tracts has met with many impediments. Every sheet that is printed has to pass under the censorship of the military or civil department. We hope that some of the oppressive restrictions on the press will be removed.

We found here a few persons of piety, with whom we had satisfactory intercourse. Many of the houses in this place, as in Minden, are built in an antique style; the gable-ends face the street; the roofs are high and have three or four stories, and there are from four to six stories underneath, so that the buildings have a lofty appearance. As every story projects over its base about one foot, it renders the upper ones in the streets, which are generally narrow, so close to one another, that the inhabitants of the upper stories may almost touch hands. Some of the streets are far from being kept clean, and the free circulation of air being much impeded, they are rendered gloomy and unhealthy. This city is not very extensive, but as nearly every story accommodates one family, it contains from thirty to forty thousand inhabitants. The environs of the place compensate for the narrowness or confinement of their streets. They are planted handsomely with shrubberies and trees; have walks beautifully laid out and gravelled, with retired arbours where the people can sit down.

15th. Came to Brunswick. This town is kept more clean than Hanover. The environs are also beautiful. Here I found in the landlord of the hotel at which we put up, a Frenchman, who came from the vicinity of Limoges, the place of my nativity, and who, like myself and others of the nobillty, emigrated to Germany in the year 1791. We were

together in the same army; he continued in it after I left. The body of the army he was in was first sixteen thousand men strong, but it was so recruited from time to time, that he says they lost about fifty thousand men in that bloody war, and there was but a handful of them left at last. He was delighted to see me. He has a large family, and has made a handsome estate. I endeavoured to urge upon him the gratitude with which his mind should be clothed before the Lord, who, in such mercy and compassion, has preserved his life to this day, even when he beheld thousands fall around him, and had also to contemplate the great religious insensibility that was manifested by many of his companions to the last moments of their lives. This was such that, whilst their advanced posts were so near those of the French Revolutionists that though they could not see one another because of the darkness of the night, they could distinguish the sound of voices, and therefore spoke to one another only in a whisper, yet even then they were so intent on card-playing, that they did it by the aid of glow-worms. They held these in one hand and the cards in the other, now and then laying them aside, to fire upon the enemy in the direction of the voices, whilst they were fired at in return; though now and then some were killed, yet others would readily take their places, and continue the game! O the cruelty, the depravity and the wickedness that war brings with it! it baffles all attempt at description. We had a tendering religious opportunity with this person and his family; he accompanied us to the houses of some pious persons whom we wished to visit; one of these, Staubvasser, is a Moravian; his father was for years a devoted and useful missionary in South America. This man has an extensive manufactory of japanned articles made of papier-maché, out of the profits of which he has largely contributed to the benevolent exertions of the Moravians; he has a pious family.

16th. We came to Quedlinburg, through tedious and bad roads; this is a miserably built place. Our minds were brought under much exercise among them, but we saw no

way to obtain any relief. Our chief object in turning out of the great road to Berlin, was to visit a family here in religious profession with us; there were several formerly, but the Prince of this small principality, has in various ways persecuted them by imprisonment, confiscation of their property, and banishment. This family has suffered considerably; they have been banished three times, and it is most probable they will be again. We endeavoured to encourage them to live in the fear and love of God, and in the faith and patience of Christ. We wished to be with the Prince to plead before him the cause of conscience, but he was absent. We met with a few persons here, whose minds appeared open to receive what we apprehended was our religious duty to impart to them, and through whom also we hope that the Prince will hear some of the concerns we had wished for an opportunity to spread before him.

Thence we went to Magdeburg, which is a fortified place; the fortresses are considered to be particularly strong. It is a well-built city, many of the streets are wide and clean. It contains many inhabitants, but we could not come to the knowledge of any one with whom we could mingle in Christian fellowship; yet probably there are those unknown to us who love the Lord Jesus. As we walked the streets people of all descriptions stared at us as if we were strange beings; very probably they had not seen a Friend before.

On our way to Berlin we passed through Potsdam and some other towns, but we did not find anything to detain us among them. We came to Berlin early in the morning of the 19th. As we frequently travel during the night, we are enabled to save much time on the road. Soon after our arrival I went to see Gossner, one of those Roman Catholic priests convinced of the errors of Popery that I was with about nineteen years since at Munich. He, with others, underwent much persecution; being banished from Bavaria, he wandered to various places till he received an invitation to go to Russia; this was done through Prince Alexander Galitzin, whom I made acquainted, whilst at Petersburg, with the sufferings that Gossner and others had endured

on account of their faithfulness in maintaining sound Christian doctrines, in opposition to the errors of Popery in which they themselves had heretofore been involved. Gossner's labours, after coming to Petersburg, were chiefly among the Germans, who are pretty numerous in that city; the Divine unction attended his ministry, and the Lord's blessing upon it was such that it caused a great sensation in Petersburg. The religious meetings that he held were attended by a large number of persons, and such was the change in their lives, and the evidence of real piety apparent in many of them, that it excited the jealousy of some of the clergy of the Greek Church; and the more so because some of the Russians forsook them to attend the meetings held by Gossner. He preached Christ and the truths of the Gospel, divested of those inventions that the blind zeal and activity of man have mingled with it, particularly in the Roman Catholic, the Greek and other Churches. His great aim was to bring men to Christ, and to an acquaintance with the operation of the Holy Spirit on their own minds, and to encourage them watchfully and faithfully to attend to the dictates thereof, because it is the Spirit that leads into all Truth; it is He also who reproves or convinces the world of sin, of righteousness, and of judgment, according to the words of the Lord Jesus, "I will not leave you comfortless, but I will send you another comforter, even the Spirit of Truth," &c. Gossner's example was in harmony with his precepts; for he was frequently engaged in silently waiting on the Lord, seeking for the guidance of the Divine Spirit, and for his assistance in the performance of the solemn act of worship, which, as Christ said, is to be in spirit and in truth. Persecution here also was finally stirred up against him, and he was obliged to retire elsewhere. He came to Berlin; the King of Prussia, who had heard of his great piety, gave him a kind welcome. The Pastor of the Bohemian Church had lately deceased, and this appeared to be a field prepared for Gossner to enter into the labours of the Gospel. These Bohemians, or their parents, had been obliged to flee from their country on account of persecution

by the Romish Church. They now compose here a large church, which is also attended by many of the inhabitants, particularly of the pious in high rank, among whom Gossner has much place.

He continues, by letters, to extend his Christian care over those he has left at Petersburg, and he has satisfaction and consolation in that some of them maintain their integrity in the Truth, and their allegiance to Christ, whom they acknowledge and find to be their bishop to instruct them, and their high-priest to present their offerings unto God, whether they be prayers, or sacrifices of brokenness of heart and contrition of spirit. They know Him, also, as their Shepherd to lead them into, and feed them in, the pastures of Life. Thus, though they have none vocally to minister unto them, they forsake not the assembling of themselves together; their expectation being on the Lord alone, they are not disappointed, for he is ever nigh to all that wait upon him, and good to those that call upon him.

One of the pious nuns, the sister Ida, whom I saw at Munich, is with Gossner. We had, for a length of time, very little to communicate to one another by words; but we were all of us retired in reverent and solemn silence before God, and refreshed together under the precious evidence that our communion and fellowship is with the Father, and with the Son, Christ our Lord, through the Spirit. *

Dear Allen was not with me this morning; he needed rest after the past days of close engagements and travelling. Previous to leaving Gossner, I appointed a meeting for Divine worship, to be held this evening, of which he undertook to spread the information. Those that collected together on the occasion were generally persons of piety. It was a season when refreshings from the Lord's presence were very sweetly extended to us. We felt the baptizing power of the Spirit to bring us into the oneness, enabling us

* Dr. Paterson in the work already quoted, gives an interesting account of Gossner's labours in Russia, and the persecutions he endured. "Perhaps no individual," he says, "has done more for advancing the cause of the Saviour in the world than he has done."

reverently to worship the Father, and to drink together into the one Spirit. Among those present were Elsner,* the Secretary of the Bible Society here, and Charles La Roche, who is at the head of the department of the mines in this kingdom. One of them interpreted for dear Allen and for me.

20th. We visited some pious persons; one was Theodore Julius Gamet; his parents were of the French Refugees, during the persecution in that nation. There is a congregation of these in this city.

We were with the Count and Countess Von der Gröben; they are acquainted with vital religion. We thought we could salute the Countess as a disciple of the Lord Jesus. Meekness and humility are the clothing of her spirit. Though she is frequently with the Crown-Prince's wife, yet she mingles very seldom with the Court. Her visits to the Princess are of a private character, and her pious influence over her as it regards the principles and practice of genuine piety is considerable. This is also the case with the Count, her husband, towards the Prince. It was truly comforting to us and refreshing to our spirits to be with them.

We next went to Dr. Julius, Inspector of the prisons. He accompanied us to several other families, one of which is very zealous in acts of benevolence, reducing into practice what pure religion is described to be. In the afternoon, Doctor Julius still accompanying us, we visited a retreat for juvenile offenders, both boys and girls. During one half of the day they receive school learning and religious instruction. The other part is employed in manual labour, in or out of doors. The boys are extensively engaged in making screws; the girls have employment adapted to their sex. The manager of the establishment, and his wife, both have a benign look; they treat these juvenile offenders with kindness, and appear to rule them by love, and thereby to subjugate their tempers, and to correct their evil habits.

* It was at his suggestion that Tholuck wrote his "*Guido and Julius*," — one of the best and most useful of his valuable works.

Great cleanliness and order prevail throughout the establishment. It is seven years only since it was founded. About one hundred and fifty have been discharged during that period, who appear to be entirely reclaimed from their vicious habits. Many of them are now engaged in business on their own account. Thirteen per cent. only have relapsed into their former evil courses. In order to prevent the exposure of their names whilst they are in this establishment, they are only known by the number given them on their entrance. The manager has such a peculiarly engaging way in imparting religious and moral instruction, that some of the inhabitants, even persons in high rank, attend the meetings held there on First-days, and bring their children with them. Doctor Julius interpreted to the inmates of that place what we felt it right to communicate to them.

21st. We visited several families of pious persons. We were particularly interested in that of Semler, Counsellor of State. He appears to be one who loves the Lord Jesus with sincerity; and he also manifests his love to man by his great benevolence. He takes much interest in promoting the religious education of the children of the poor. We were in an establishment under the especial care of the Baron von Kottwitz.* It is for the reception of poor families, destitute of a dwelling, who can be recommended as bearing a good character. Here they are provided with such kind of work as they are capable of. The children are kept and educated

* It was the contemplation of this Baron's Christian life, for he taught but little in *words*, that first led Tholuck to discover the true *Spirit of* Christianity; and it was he who is introduced in his "*Guido and Julius*," as "father Abraham," and uttering those significant words: "The work of the Spirit of God at the present time (1823) is greater than you and most others imagine. The dawn is appearing of a great revival. There are hundreds of young men in every place awakened by the Spirit of God. Everywhere the truly converted are drawn closer together. Even science is becoming the servant and friend of the crucified One. ——Many an enlightened minister now proclaims the Gospel with power; many now unknown will come out. I see the morning, but the day I shall behold, not from hence, but from a higher place." See Tholuck's "*Guido and Julius*;" Martin's translation.—p. 121.

till suitable provision out of the house can be made for them. Each family has separate apartments, and there are at present eighty-four families in the establishment, composed of five hundred and fifty persons. The Baron extends a Christian care over them.

We were next in an institution for poor children, who are mostly orphans. It is supported by private contributions. They are taken in from about three years old. Many of these children are applied for by private families. Great attention is paid to place them out with those who will take proper care of them, and of their education. If not thus provided for, they are kept till they are fifteen years of age, during which time they receive an education to fit them for business. The establishment is for one hundred only. Many are continually on the list for admittance, and whenever there is a vacancy, the first on the list is allowed to enter.

In the evening I had another meeting at Gossner's, which my dear friend William Allen could not attend, being prevented by bodily indisposition, increased by our close engagements that day. It was a good meeting. Several who desire to be found in a state of acceptance before God, through the Redeeming Love of Christ, were present, and manifested brokenness of heart. Among these were the Countesses Dernath and Von der Gröben. After meeting I told one, who had on his military attire, and is of high rank, that he must strip off those marks of a man of war, and put on the Christian clothing, and give evidence that he is now enrolled under the banner of the Prince of Peace. He is in a visited and tender state of mind.

22nd. We were in several families; we feel great peace in that kind of service, when we have greater opportunity to mingle with their spirits, and to impart what we feel particularly towards them. In the evening we were at Count Von der Gröben's; several pious persons, generally of high station in life, attended; the Lord was nigh and gracious to us; we were enlarged in the Gospel among them; we held forth the terms on which alone we can have a good hope to

be of the number of the Lord's disciples; our hearts must not be divided; we must follow Christ wherever he leads.

23d. Accompanied by Dr. Julius, our valuable interpreter, we visited their large public schools, and then went to Von Rudloff's, Major General of the Army; he had called on us several times when we were out, and an appointment had been made for us at his house. We had wished to see him on account of the oppressive military laws under which our Friends at Minden and other places have so heavily suffered. It appears that, though occupying such a military post, he yet desires to obtain a part in the kingdom of God. He had invited a pretty numerous company of both sexes; and we had a very full opportunity to proclaim to them the way of life and salvation by Jesus Christ; describing also the nature of the Christian's warfare, and of the armour he is to be girded with,—weapons which are not carnal, but mighty through God; several present were greatly broken down. I cannot see how some of them can much longer wear the carnal sword, if they abide under the convictions that the Spirit of Truth has made upon them.

In the evening we had a meeting with the French Refugees, or rather their descendants; I needed no interpreter; there are some visited, humble spirits among them who are inquirers after the Truth. Our souls are reverently prostrated before God, who thus opens a door for us to proclaim his great and glorious name to the various classes of men, rich and poor, learned and unlearned. He is the God and Father of all, and Jesus Christ is the appointed Saviour of all, and therefore also a manifestation of the Spirit is given to all to profit withal,—even to obtain everlasting salvation.

24th. By appointment we visited this morning the Prince Wittgenstein; he is the King's Prime Minister; he received us with kindness and openness. We imparted to him several subjects that have rested with weight on our minds since our coming to Prussia, which we wished to be brought before the King for his consideration; and which the Prince has a full opportunity of doing, as he is daily with the King.

We met there, General Boye, who was with us yesterday at the Major General Rudloff's. From conscientious motives he has retired from a military life; he finds, he says, that a private character is more consistent with the Christian course which he desires to pursue. The Saviour said, "My kingdom is not of this world;" and the weapons of the Lord's servants are not carnal. He now devotes a portion of his time to benevolent objects; he accompanied us in a visit to the prisons and to the hospitals for the prisoners, and was our interpreter. We had also in company a young man of a very tender spirit, who from religious motives is much devoted to visiting the prisoners and the afflicted. In one of the prisons we met with about one hundred and fifty Jews, who composed a band of robbers linked together, but scattered over various parts of this kingdom. The prisoners are numerous; this is owing to the very slow process with which the laws are administered, which is a great injury; there are not any public executions; we are told that no life has been taken in this way since 1819, and they have no place abroad to transport their convicts to.

In the evening we had a religious meeting at the house of Elsner; we felt sweet unity and fellowship of spirit with many that met us there; I translated into French for dear Allen; those present generally understood that language. Elsner is a very useful and devoted man; besides the many thousand religious tracts that he translates, or has printed and puts in a way to be distributed through Germany, he takes journeys himself for the purpose. In this way he distributed about thirty thousand last year.

25th. At the suggestion of the Prince Wittgenstein, we went to see Köhler, Minister of the Interior. The Prince said that he might be of service to us in promoting some of our views and concerns for the better treatment and accommodation of the prisoners whom we had found very crowded in small apartments badly ventilated, so that the air is rendered very foul. We also thought that their ration of bread is too small, and the quality of it bad, so that their countenances bespoke their suffering condition. We hope now

that relief in these respects will be extended to them, and that by a more speedy administration of justice the number of those so confined will be considerably lessened.

We spent some time very agreeably with Gossner, who gave us further interesting accounts of his religious labours in Russia. It was his general practice there, as it is here also when other religious services do not prevent, to have a company of pious persons meet with him at his house in the evening; they spend together a considerable time in silence waiting on the Lord, thus reducing to practice what he frequently recommends to them in his public communications; for he believes in the truth of the Scripture assertion, "They that wait on the Lord shall renew their strength."

In the afternoon the prince Wittgenstein came to see us; he said that the King was desirous to be with us; but that he was very unwell, and therefore under the necessity to leave Berlin for his private summer-residence; he gave us also a kind message from the Crown Prince, telling us that he regretted not to be able to see us, being obliged to go immediately to Pomerania, but that the Royal Princess, his wife, wished to see us to-morrow morning, if we were not otherwise engaged; he also mentioned the names of several persons to whom he thought a visit from us would be of service, both as it regards them and the promotion of benevolence and piety. In the course of our conversation, allusion having been made to liberty of conscience, and to the sufferings to which the Menonists and Friends are subjected, under a military government, the way was open for us to lay before him the difficulties to which the little body of professors with us at Barmen are subjected by the clergy and magistrates, besides the severity of the militia laws; and we requested him to speak to the King on their behalf. He promised to do so, but as one who knows the world, he further said, "I advise you also to speak yourselves to the Minister of Worship, who has it in his power to give immediate relief to your Friends; kings often give fine words and promises, but all ends there; you want deeds, not words." Then he gave us the address of those we may see on these subjects, with liberty to use

his own name in speaking with them; he appears to understand the objects we have in view, and the nature of our Christian principles and religious testimonies. After speaking a few words to him in the love of Christ, he said, "I am convinced that I am not what I ought to be, but the Lord is pleased to grant me a hope in his Divine and unmerited mercy."

In the evening we received a visit from a young man, Leopold de Lücken, from the Duchy of Mecklenburg Schwerin; he is of a rich family, and appears to be very modest and of a humble mind; he apologized for intruding, as he said, upon us; his religious scruples induced him to withdraw from the meetings of the Lutheran church, in which he had been educated; he saw the inconsistency of their various forms and ceremonies with the purity and simplicity of Divine worship, as described by the dear Redeemer to the woman of Samaria, which is to be in spirit and in truth; neither could he reconcile the salaries received by clergymen for preaching, or otherwise officiating as ministers of Christ, with the commission to his messengers to preach His Gospel, "Freely ye have received, freely give." As the gift of the Holy Ghost is the free gift of God, and that of the ministry, and the many other gifts, as saith the Apostle, are by the same Spirit, he could not see how men professing to be servants of the Lord, could receive salaries for the performance of the sacred office, publicly avowing themselves thereby to be of the spirit so sharply reproved by Peter, in Simon Magus, who thought that the gift of God could be purchased with money, and consequently, if thus purchased, sold also for money. Paul, who well knew whence he had received the dispensation of the heavenly gift, said, "Woe unto me if I preach not the Gospel." His apprehension of the nature of the Christian baptism is, that the baptism of Christ is by the Holy Spirit, which is efficacious to those that receive it; for it stands not in outward forms or shadows, but in substance; it renders the recipient of it a new creature, therefore he could not conscientiously have his children sprinkled after the forms of

the Lutheran Church. These things, together with some others relating to his religious scruples, had brought persecution upon him; he had been twice imprisoned, had several fines of a hundred dollars levied upon him, and now he was banished; he was obliged to leave his wife behind in a state of bodily illness. He says that several other persons in the parts that he comes from are convinced of the same principles with himself, — convictions which have not been made by any outward instrumentality, but by the immediate operation of the Divine Spirit, which leads into all Truth, and by which the things of God are known, and the right understanding of the Holy Scriptures is given.

26th. Agreeably to the arrangement made by Prince Wittgenstein, we went this morning to the palace, to the Baron von Schilder, Grand Master of the Court; from the nature of his office we apprehended that we should only find in him a refined courtier. We felt pretty low in our minds, and our communication to each other was nearly in the language, "Can any good thing come out of Nazareth?" But very soon after being with the Baron we became convinced that it is unsafe to form any conclusion respecting characters before we have had an opportunity to know them. We soon found that as even Nero had among his household disciples of the Lord Jesus, so there are such also in this place. The Baron received us with Christian affection and tenderness. Instead of a haughty spirit, which we thought we should meet, we found in him lowliness and humility, even saying that he considered it a favour that the Lord had directed us to him. Having understood that the Prince Wittgenstein had recommended us to see the Minister of Worship, the Baron said he was his wife's father, and that he would introduce us to him. He then accompanied us to the old palace, where the Crown Prince and the Princess Royal, his wife, reside. We were immediately introduced into her private apartments, where she received us, accompanied by one of her attendant ladies only. She is sister of the present King of Bavaria, and remembers me when, some years since, I visited him and her father, who was then

living. She made some apology for desiring to see us, but wished to obtain correct information of our views respecting Divine worship, and the manner we conduct that solemn act; also respecting prayer, the ministry, women's preaching, the influence of the Divine Spirit on the heart of man, &c. Soon after she began to make inquiries into these interesting subjects, the Crown Prince, her husband, came in; he said he had succeeded in putting off his journey into Pomerania for a few hours, and availed himself of them to be with us. As he speaks good English, dear William Allen had a full opportunity with him; and I proceeded in French to answer the inquiries of the Princess, which appeared to proceed from a mind under religious exercise, and seeking after the Truth. This desire after the knowledge of the Truth began in her years since, when I was at Munich with the King, her father, and the Crown-Prince, her brother. She had also heard of the religious meetings I had then, which were attended by many of the people at Court. Here, again, by the Countess Von der Gröben and others she hears much of the spiritual doctrines held forth by Gossner, and of the seasons of silent retirement that they have with him. My mind was enlarged in the love of Christ, to give an answer to the several inquiries of the Princess. I drew her attention to the teachings of the Divine Spirit, which is ever near the believer in Christ, to direct and instruct him, to help us under all our infirmities, and to comfort us under all our trials. Her heart was open to receive the words of encouragement and consolation given me to communicate to her. Her spirit also was very tender. The conversation then became more general, with the Prince, particularly on the subject of liberty of conscience, and our Christian testimony against war, consistent with the precepts of Christ, that we should love one another, even our enemies, as He has loved us. He promised us to use his influence to promote this, and he hoped that the cruelties exercised by military laws against our Friends, or others, would never be enforced again. After a time of solemn silence, feeling my mind constrained by the power of Gospel love, I imparted to them my soul's concern

for them, that they may so live in the fear of God, and maintain the faith in our Lord Jesus Christ, that after witnessing the blessing of preservation from the many snares and temptations attending their high stations in life, they may, through the Redeeming love and mercy of God in Christ Jesus, become heirs of his everlasting salvation.

On parting, the Prince said that he regretted he could not be longer with us, that the King, his father, regretted also that his bodily indisposition prevented him from seeing us, remembering the visit that we both had made him, when he was in London, and that he would not fail to impart to him what we had said, especially on the subject of liberty of conscience, and the severity of the military laws, which, though not enforced at present, yet are not repealed. We told the Prince and his Princess, that they must expect themselves to have tribulations, if they were sincere in their desires to live a godly life in Christ Jesus; for, if they did so indeed, they could not please the world, and if a man will please the world, he is at enmity with God; further, we told them that, if they were true in their desires to be found followers of the Lord Jesus Christ, they must not stumble at the cross, but follow Him in the path of self denial. We parted from them in Christian affection.

That afternoon we had a meeting with a numerous company, who collected for the purpose at Gossner's. We had requested that the invitation might be especially extended to such as are known for their piety. We sat together a considerable time in solemn silence; truly those that are joined to the Lord are of one spirit; we were engaged, as being baptized together by the One Spirit, in offering to God spiritual worship; and as worship is not performed in silence only, but also by the offering up of every sacrifice and gift of his preparing, whether it be by the ministration of his glorious Gospel, or the offering at his sacred footstool of vocal prayers and intercessions, thanksgivings and praises, the Lord was pleased to call upon dear Allen to proclaim the truth of his Gospel of life and salvation among that interesting congregation, and to give us access to the place of

prayer, when, through the Spirit, living praises were offered up to God, and to the Lamb. It was truly consoling to behold so much of the oneness of spirit among that company, composed of such as are poor in this world, and of many others of the highest rank in life, but who all witness the truth of Christ's saying, "One is your master, and all ye are brethren." There are in this city many pious characters in high life, of the nobility so called, and from them I understand, that many similarly minded are to be found throughout this kingdom, especially in that section of the country which extends towards and along the Baltic Sea. What a wonderful change has taken place in this palace and those that frequent it. During the reign of the present king's ancestors, dissipation and infidelity prevailed in a high degree, and received every encouragement; surely this is the Lord's doing. His works loudly proclaim his praise.

Among some interesting persons that we were with this day, was a young man awakened very lately to a sense of his fallen and sinful state, and brought to the knowledge of that salvation which is through our Lord Jesus Christ. He appears determined to forsake all to follow Christ in the way of regeneration.

We went to the Baron Altenstein, at Shoenberg, the Minister of Worship. He is now an aged man; he has for many years occupied important stations in the government, and was during some years Minister of Finance. We found him, as represented to us, a serious and pious man; he received us with Christian kindness and affability. He appears to be acquainted with the religious ground on which our Christian principles are founded, particularly that against war. He even said that a nation that possesses men convinced of such peaceable principles, and who maintain these with faithfulness, enjoys great advantages; its security is thereby more firm than armed forces can render it. Further, he said, that a government possessing such men who conscientiously and faithfully maintain their allegiance to God, the King eternal and immortal, has the assurance that they will with equal faithfulness adhere to every other

law of the nation not opposed to that of God; whereas, no confidence can be placed in the allegiance of those men who are void of the fear of God, and whose habitual conduct is in violation of his Divine precepts. We told him of the sufferings that some of our Friends had endured at and about Minden under the military laws, and the threatened execution of these on some at Barmen. He told us that the subject respecting the military law came not under his immediate notice, but that he would use his influence so as to prevent further proceeding in the case at Barmen; "There is no law," said he, "as yet that protects your Friends," but he hoped one would be made; he had always been opposed to the molestation of men who had religious scruples against bearing arms. In relation to the sufferings of our friends at Barmen, on account of the solemnization of their marriages, or their religious scruples in not taking off their hats when summoned to appear in Courts of Justice, or others of their testimonies, he promised to attend to it immediately, as that came under his own notice. Speaking of the King, the Baron said, that he was under very sore distress of mind, during those cruel wars that had ravaged Germany and Prussia to a great extent; he was conscious that it was the Lord, and not the arm of flesh that had delivered him from the iron yoke of Buonaparte, and, at the time, in the gratitude of his heart, he vowed to make returns unto the Lord for the mercy and favour extended to him, and that ever since he had been silently but uniformly endeavouring to perform his resolution; that it was owing to this that such a reformation had taken place in the palace, where, in years preceding, so much dissipation had prevailed. He said also, that the silent example set by the King had greatly contributed to cherish morality, piety, and virtue in the people, especially in those about him. Our intercourse with this valuable aged man has been of an interesting and satisfactory nature; before we separated, the Lord gave us access together to his sacred footstool, where prayers, adoration and praises were offered up vocally unto him.

26th. We had another solemn meeting at Gossner's;

many met us this day that we had not been with before. We have an interesting letter from the General, who is the Adjutant of the King; we had heard so much said in his favour by some of our pious friends, that we wished to have seen him; it appears that he also desired to be with us; but as the King has gone into the country, the General, who is his constant attendant, has had to go with him; his letter evinces that his mind has become awakened to a sense of the importance of religion, and that his inquiry is, "What shall I do to be saved?" We have answered his letter. O that the work which the Lord by his grace, has begun in the hearts of many here may be carried on to perfection! that they may not only know, but also obey the Divine will. Were this the case, I believe that many in this place, and throughout this kingdom, would soon beat their swords into plough-shares and their spears into pruning-hooks, and would neither learn nor wage war any more.

27th. We were with Elsner, and made arrangements for printing five thousand copies of the "Importance of Religion" in German, and the same number of the "Scripture Lessons," that we prepared in Russia. We find the former very useful for distribution in this land, and the Scripture Lessons are intended to be introduced into their public schools. Their Tract Society concludes to issue double that number.

Apprehending that a release from this place was granted, we went once more to see the Prince Wittgenstein; he told us that the King left Berlin very reluctantly without seeing us, but that he hoped that a few days in the country might so recruit him as to enable him to return to Berlin, and he had queried if we might not be detained here till his return; we gave proper consideration to this, but told the Prince that we felt best satisfied to proceed to the further services that may be required of us in other places, and requested him to express to the King our earnest desire that, through an increase of fervency of soul, and watchfulness unto prayer, he may witness the guidance and quickening influence of the Divine Spirit, both to instruct him in the right way of the

Lord, and to strengthen him in all things to do his will, and to seal by every sacrifice required the covenant that he made in the days of his distress, and also to perform unto the Lord all his vows. The Prince took his leave of us in much tenderness of spirit, expressing his desire that the Lord may bless our labours of love towards them, and bless us also and all ours.

We went once more to the Countess Von der Gröben's; the Count left Berlin, in company with the Crown Prince, immediately after we left the palace. We had a contriting parting opportunity with her; she is a rare example of piety and spiritual-mindedness.

Several of the beloved people came to our inn in the afternoon, with whom we mingled once more in precious communion of spirit; then recommending them to God and to the word of his grace, which is able to build us up and to give us an inheritance among them that are sanctified, we took a solemn and probably a final farewell of one another. Several of them accompanying us, we went to the post-house, and at six, p. m., we set off for Wittemberg.

CHAPTER LIII.

Fourth visit to Europe.

Wittemberg. — Halle. — Weimar. — Leipzic.

Halle, Weimar, and Leipzic, places of peculiar though very different interest, next attracted their attention, and they spent some days in each. On their way from Berlin to the first, they passed through Wittemberg, the cradle of the Reformation, and the scene of "Luther's development, and Luther's work."*

"It was here," says Stephen Grellet, "that he first engaged in the great work of the Reformation, — from hence it spread so widely, and shook the strongholds of Popery to their very foundation. Portions of the monastery which was his abode are still standing. In front of it they have erected a statue of him, to perpetuate his memory. Much better would this be done, by all those who commend his Christian labours endeavouring, under the influence of the Divine Spirit, to build upon the same foundation that he did, and to love and exalt the name of the blessed Redeemer, the Lord Jesus Christ, as it was his concern to do, — and in the doing of which he loved not his life unto death, but was ready to suffer and die, for Jesus' sake." †

* D'Aubigné's "*History of the Reformation.*"

† To some readers it may be interesting to see the original of the last words of his noble defence at Worms:

"Es sey denn, dass ich mit Zeugnissen der heiligen Schrift oder mit öffentlichen, klaren und hellen Gründen und Ursachen überwunden und

We tarried here a short time, and then pursued our journey to Halle in Saxony. We had a trying night. The roads were rough, and we had crowded, uncomfortable seats. My lame shoulder gave me great suffering, but our minds were clothed with such a sense of gratitude to the Lord for the consolations bestowed upon us in Berlin, and the favour to have been able to mingle with so many who love the Lord Jesus, and others who, we believe, are serious inquirers after the Truth, that thanksgiving and praise were our silent engagement most of that night.

We arrived at Halle about noon, the 28th. The Lord, who doeth all things well according to his Divine purpose which we poor short-sighted mortals cannot fathom, was pleased to prepare another dispensation for his poor servants; for we soon became sensible of the darkness that covers the minds of many of the people in this place, — the seat of knowledge, as it is termed by many, because of its renowned University; — the greatest part of the professors, men of great learning, are unbelievers in the saving truths of Christianity, and teach their pernicious doctrines to the numerous young men sent to this place, who return to their distant homes with minds poisoned by Socinian principles, and, in their human reason, exalted above the simplicity of the Gospel of Christ. I lament bitterly over them. I have felt as if my soul was made sorrowful, even unto death. My sorrow is also increased by letters from America, bringing the affecting tidings of the spread of the cholera in the United States, particularly in New York and Philadelphia; informing me also of the illness of my beloved wife and daughter; — but surely the Lord is a strong and sure refuge in time of trouble. He is the Rock, and there is no unrighteousness in him. If my soul is sinking under the weight of oppression, let it be, O Lord! to sink only to come through the deeps to thee, my rock and sure foundation. — To thee, my life, my all has been offered up; into thy hands, and with resignation

überwiesen werde, so kann und will ich nicht widerrufen, weil weder sicher noch gerathen ist, etwas wider Gewissen zu thun. — Hier stehe ich; ich kann nicht anders; Gott helfe mir. Amen!"

to thy sovereign will, the whole of my offering is renewedly made, by thy assisting grace.

This evening, the Lord sent us comfort, blessed be his name! by a visit from F. Tholuck, who is one of the professors at the University here, but a man of a totally different spirit from the generality of them; he is a full believer in the dear Redeemer, the Lord Jesus Christ, in all his offices, according to all the great truths revealed to us by Divine Inspiration, and contained in the Holy Scriptures. In opposition to his fellow-professors, he teaches these faithfully, in his chair as a professor, and from the pulpit also, as a minister of Christ, and he adorns his doctrine by a consistent life and conversation; he is well versed in, and teaches the oriental, and many ancient languages; but, so far from assuming anything because of his attainments, meekness and humility are his covering. He is acquainted with Friends' religious principles. He resided at Berlin when our dear friend Thomas Shillitoe visited it. Tholuck acted as his interpreter in the meetings he had there, as he understands and speaks English well.

29th. We visited this morning the spacious Orphan Asylum, founded by Franke, celebrated for his piety and extensive benevolence. Its fruits will extend to many generations. Numerous are those who yearly partake of the benefits of it. This establishment is a little town of itself. They have at present only one hundred orphans, boarders on the premises; but they have in their schools above two thousand pupils, of various ages. We had some religious services among these. They have also a large printing office, in which, since the days of Franke, above four millions of Bibles have been printed, also a great many other volumes, of the *classics* particularly. Their dispensary for the use of the poor is well supplied, and their large collection of curiosities sent here from the East Indies, South Seas, &c., &c., by the missionaries that have gone forth from this establishment, is of great interest. The idols of those several nations display their gross darkness and superstition.

At eleven, a. m., we met with a number of the young men who study under Tholuck; they appear to have received, as into good ground, the seed of piety sown in their hearts, which Tholuck is endeavouring to cultivate; they meet with persecution here; they are reviled by the students under the other professors, but these sufferings appear to be blessed to them; they see what are the fruits of the spirit of antichrist. We had a satisfactory religious season with them, and are comforted in the hope that they will bring forth fruits to the Lord's praise. Tholuck wished to bring to us two very interesting persons, but they are out of town at present; one of them is under sore persecution by the Socinian party in the university; he is a member of the civil tribunal, but is hated by his colleagues, in consequence of his uprightness and firm adherence to Christian principle. There is every reason to apprehend that he will be shut up in a fortress, unless the King interferes, which it is hoped he will do when a representation of the case is made to him. Tholuck has an arduous path to tread, but the Lord supports him amidst his numerous difficulties; his enemies, like those of Daniel formerly, can find no occasion against him, save concerning the law of his God. He has from two to three hundred young men, steady attenders at his lectures at the university. He has the consolation to hope that every year from thirty to forty of these young men go from the university to various parts of Germany thoroughly established in sound Christian truths, giving evidence also that they love the Lord Jesus Christ in sincerity. He has given us the interesting account of a young man named Hoffman, who, about twelve years since, went to Berlin, from a sense of religious duty as he thought, to study to become qualified to go as a missionary to the East Indies. He went accordingly to a mission-house, where he manifested great fervour and piety; some of his fellow-students, who had taken Barclay's Apology out of their library, began in his presence to make their comments; some of them spoke with great contempt of the Christian doctrines it advocates; this awakened the curiosity of this young man, more particularly to examine for himself

what those doctrines were; he perused Barclay with great attention; his interest was more and more excited as he went on, and he became so thoroughly convinced of the soundness of the great Christian truths treated by him, that he told his teachers that his views were changed; his mind was opened to see the nature of the Christian ministry, and that the qualifications for it, as well as the call thereto must be from God alone, through his Divine Spirit. His teachers, who were much attached to him, endeavoured to convince him of what they thought his errors, but their arguments tended only, by further examining the subject with the Holy Scriptures and communing with his own heart, to establish him more firmly in his views. He left Berlin and soon after came to America to endeavour to be among Friends; but he found great difficulty, as he did not understand English, and was an entire stranger. As he had but small means to support himself, he concluded to learn a trade; during his apprenticeship he studied the English language; he attended Friends' meetings, and became more thoroughly acquainted with their different Christian testimonies. He had it under his serious consideration to join them in outward fellowship, as he felt he had already done in spirit; but about that time it was suggested to him that as the Lord had been pleased to bring him to the knowledge of such great and important Gospel truths, it would be proper for him to consider if the light, now shining in his heart, was not designed to be put on the candlestick in his own nation, — that perhaps to him was applicable the language of Christ to the man on whom his Divine power had been exerted, "Go home to thy friends and tell them how great things the Lord hath done for thee." This brought Hoffman under very serious thoughtfulness; the result was that he returned to Germany; he came back to Berlin, and followed his trade of shoemaker for a livelihood. He led for a while a very private life; yet his light shone with such brightness that it could not be hid; men of piety in Berlin took notice of him; his humility and genuine piety made deep impressions upon them; they beheld, under the humble appearance that he

had assumed as a man, the dignified Christian. Among those who first became acquainted with him, were Tholuck himself, and Justice Folke, a pious and valuable man, who in the year 1796 was very useful as an interpreter, and in other respects, to our late and valuable friends, David Sands and William Savery, who were then at Berlin on a religious visit. Folke speaks of those dear friends with much respect and affection. Hoffman died about three years since; he continued to the last an eminent and bright example of piety; by example and precept "he proclaimed how great things Jesus had done for him," and many did marvel. He departed this life with a countenance beaming with heavenly joy, and testified of the love and mercy of God in Jesus Christ his Redeemer, rejoicing in the hope of his salvation.

Tholuck was once more with us before our departure, and told us how very tenderly the hearts of some of the young men, his students, were affected since the religious opportunity we had with them; may they keep low and watchful.

30th. We left Halle that afternoon, and travelling during the night, we came to Saxe-Weimar this afternoon. I had for years felt my mind strongly drawn to this place. The Duke and Duchess were persons of great benevolence and piety; they were much tried at the prevalence of antichristian principles in these districts, and to a lamentable extent, throughout most parts of Saxony. My spirit is greatly pressed down under this dark spirit, so much so that though now here, I have been almost tempted to take my flight; but I am sensible that it is the love of Christ that has brought us here. He may have a service for us, and should it be only silently to suffer for his sake, his will be done.

31st. We were with Counsellor Peucer, who takes an interest in the spreading of the Scriptures of Truth, and thereby evinces that he is a Christian believer. We were also with Doctor von Froriep, who knew my dear Wm. Allen in England; he is the physician of the present Grand Duchess; she had heard of our arrival at Weimar, and he came to tell us that she requested that, if our time allowed, we would go and see her at twelve o'clock, at the palace here. We

accordingly went at the time appointed; she was much affected at meeting with us, for it brought her to feel afresh the great bereavement she has sustained by the decease of very near and beloved relatives that she knew we had been with — the Empress Dowager of Russia, her mother; the Emperor Alexander, her brother; the Empress Elizabeth, his wife; and the Queen of Wirtemberg, her sister. She was much attached to them; the natural dispositions of her brother and sister were similar to her own, and, besides this, there existed between them a religious fellowship which is stronger than the ties of nature; her son, an only child of about fourteen, was the only one present with us; he is an intelligent and amiable youth. Our interview was of a religious character, and she appears to like to dwell on serious subjects; she also takes much interest in the promotion of benevolent objects; besides giving her care and support to the various establishments formed by the late Duchess, mother of the Duke, her husband, she has formed others herself. On parting, she took us by the hand in an affectionate manner, requesting that we would visit her again before our departure from Weimar. We had not reached the out door of the palace when Doctor Froriep overtook us to give us an invitation from the Duchess to dine with her the next day; we excused ourselves, stating that we should prefer, if it was agreeable to her, to pass a little time with her in a more select manner than could be done at dinner. On receiving this information, she sent us an invitation to take tea with her at her more private palace of Belvidere.

Ninth month, 1st. Yesterday afternoon and to-day, we visited a number of the public institutions, schools, hospitals, the poorhouse and prisons. The schools are under good regulations; such of the children of the poor as appear to have talents for it and suitable disposition of mind, are sent to another school, where their education, which is gratuitous, to qualify them for schoolmasters and mistresses, is completed; many of these are now at the head of schools in various parts of the country: in the choice made of such teachers, care is taken to see that they possess moral and

virtuous habits, as well as literary qualifications. The Grand Duchess visits the establishment frequently, properly considering it as one of vital importance for the rising generation; it was founded by the late Duke, and appears to be the most complete of the kind that I have seen. We were gratified in a visit to a retreat, formed by the present Grand Duchess, for aged servants who have no dwellings or comfortable places of their own; here they are provided with every accommodation that their age or bodily infirmities may require; they have their separate, clean chamber, an easy chair, suitable food, clothing and many little comforts. Another establishment, on nearly the same footing, is for the aged and infirm poor. We found religious tenderness in some of the inmates of both these places. We were in a girls' School of Industry, attended in turn by the young females who are about the Grand Duchess; care is taken of their moral and virtuous education, also to have them qualified for business as servants, or in some kind of trade; attention is paid to them after they go out to places, and if at the end of three years they have behaved well, they receive a sum of money, and, should their conduct deserve it, another sum is given them at the end of the next three years, together with a public badge of merit. Something of the sort is also done to discharged prisoners, to encourage them in virtuous and moral lives.

At about six p. m., we rode to the Palace of the Belvidere. It is about two miles and a half from Weimar. The way to it is through a beautiful park, in which deer, pheasants, partridges, hares, &c., abound, and as they do not appear to be molested, they are very tame. The Duchess received us in her drawing-room. For a short time we were by ourselves; but when tea was brought in, four of her attending females came in with her son and four men, with whom the conversation became general. The Duke, her husband, is absent from home at present. After tea we had a religious opportunity with them, and were afterwards mostly with the Duchess alone. She appears to have been taught in the school of affliction, and has learned also under the

teachings of the Lord's Spirit. Thus she has obtained a portion of that knowledge which it is life eternal to possess. Our spirits were contrited together under the sensible evidence that the Lord's presence was with us. He enabled us reverently to bow down together at his sacred footstool. We declined staying to supper; our object in a private interview was accomplished. We retired about nine o'clock, with peaceful minds. We trust also that the Duchess will be strengthened to exert, with fresh courage, her influence with the Duke, so as to put some check on the endeavours of the Socinians, both by private priestly influence and the pulpit, to disseminate their antichristian doctrines.

2nd. We had this day some religious opportunities in which we preached Christ and him crucified, delivered for our offences and risen again for our justification; a doctrine which continues to be a stumbling-block to the Jews and foolishness to the wise.

3rd. We set off for Leipzic early this morning, and travelled over very extensive plains highly cultivated, and on which an immense quantity of grain is raised; a forest-tree is hardly to be seen, but there are excellent fruit-trees; the public road is planted with rows of them, alternately apple, pear, plum or cherry trees, and at suitable distances there are seats for foot-travellers and fountains of water. But this beautiful, fertile country conveyed to our minds sensations of gloominess and distress, for the fertility of parts of this land may be particularly owing to the floods of human blood by which these plains have been repeatedly drenched for centuries; here battles have been frequently fought. In the last war between the French and the Allied Army, many thousands of men and horses fell a sacrifice to the ambition of man; here and there small monuments stand erect, proclaiming where some of their noted men fell and were buried. A part of the land over which we travelled is, however, hilly and has deep ravines; they have there salt works, and in some places by the sides of the hills are vineyards. Leipzic is a place where great champions of infidelity have their seats in the university; but here, as at Halle, there

are a few preserved, who are the Lord's instruments in counteracting the evil and the poison: to these our minds were particularly drawn in Christian tenderness and affection, with desires that the Lord may enable us to encourage and strengthen them under their various difficulties and trials. Soon after our arrival we were with Professor Lindner, who is one of those pious and decided characters on the side of Christ and his truth; he appears to have a right sense of the nature of the religious engagement that has induced us to come to this place, and has welcomed us with warm Christian affection. Understanding what class of men we wished to be with, he has undertaken to have such invited to meet us at his house this afternoon.

We found there a larger number than we anticipated, among others were Senator Volkman, for whom we had a letter of introduction, Professor Seyffarth, Recklam and others of that class; also a number of young men, students under these piously-minded professors. We had a satisfactory and instructive season together, the Lord giving us to feel his baptizing power. He also enabled dear Allen and myself to impart to them the word of encouragement and tender counsel.

We visited various of their public establishments, as the orphans' asylum, poor-house, house of correction, &c. Recklam was our interpreter. This city is well built, the houses have several stories; it contains about forty-five thousand inhabitants, five to six thousand of whom are Jews; it is surrounded by high walls and strong fortifications; but these, instead of displaying, at present, the warlike aspect that they did years past, have now, instead of guns, beautiful shrubberies, flowers and shady walks, and the many breaches made during the wars are generally repaired. During their renowned book fairs, many thousand strangers are in attendance; they come from various parts of the world, from Persia, Arabia, Turkey, Russia, and every part of Europe; no where else can be found such a collection and variety of books. In passing through the streets I was surprised to see the very many large storehouses occupied by booksellers; some streets are entirely devoted to them.

On the 6th, in the afternoon, we had a good meeting at Doctor Hahn's, one of the professors of the university. He is a man of a strong mind, improved by grace, and brought down into the valley of humility, by the power of Truth, and the softening influence of heavenly love.* As he has learned in the school of Christ, it is his endeavour to direct his pupils to Christ, and to press on them a close attention to the teachings and guidance of his Spirit. In the evening we had another meeting at Professor Lindner's. It was intended chiefly for the young men, students at the university under these pious professors. It was a tendering season,—many of these young men publicly testify that they wish to be Christians, by attending those who preach and exalt the name of a crucified Saviour and risen Lord, and not those professors who set up human reason, and after whom the greater part of the students flock. These few receive frequent molestation, whereby they have an opportunity to show forth what progress they have made in the Christian life. During the meeting, some of them were broken into tears. Professor Lindner, whilst interpreting for us, was also much affected.

7th. Early this morning we received a visit from three of the collegians before going to the university. They wanted to open to us their religious exercises and straits respecting several subjects. We endeavoured to extend suitable advice to them, and proper encouragement. They appear to be very sensible that the things of God can only be known by the Spirit of God. We therefore pressed upon them the necessity to retire often in their closet, to wait for, and feel after the manifestations and teachings of the Divine Spirit. They told us that several of them meet together frequently, thus silently to wait upon the Lord, or at seasons to unite together in putting up their prayers to Him. They said that there are several small companies among them, of eight or ten, who meet together for that purpose. One of these young men has much interested us. His father was poor

* Kahnis, in his "*German Protestantism*," calls him "a man of truly evangelical love and gentleness."

and blind, and he, when a child, went about begging, to provide for his father's necessities; but, as often as he could, he attended the public school in his village. He so applied himself to study, that, notwithstanding his many difficulties and his poverty, he acquired sufficient learning to fit himself for entering the university. Since his father's decease, by a little assistance he has succeeded in gaining admission. He is now considered one of the best scholars they have;—but he is not less proficient in the school of Christ; his piety and general good conduct render him a bright example to all his fellow-students. He lives here in much poverty; we found out that his lodging place is in a garret; his bed a little straw, with but scanty covering in winter; his food so insufficient that he looks much emaciated. We thought him to be one of the Lord's poor, and our hearts were drawn to him with warm affection and sympathy.

The day was spent in visiting pious persons, and in having a meeting with others,—in all of which it was given us to visit and to water the seed that the Lord has planted in their hearts. We encouraged them also to abide with faith and patience in the tribulated path, ever keeping in mind that the end for which tribulation is dispensed, is that it should work patience,—patience, experience,—and experience, hope, which maketh not ashamed, the love of God, through Jesus Christ, being shed abroad in the heart.

CHAPTER LIV.

Fourth visit to Europe.

Dresden.—Herrnhut and Bertholsdorf.—Rumburg.—Prague.

They now paid an interesting visit to Dresden.

We left Leipzic before daylight on the morning of the 8th of Ninth month, and the road being good, we arrived at Dresden early in the afternoon. Part of our road continued to be over extensive and fertile plains, when the ground became undulated and finally rather hilly, and covered with fine timber, or, in the cultivated parts, with vineyards. The scenery was truly beautiful all the way to this place; we enjoyed it the more as we were favoured to partake in spirit of the serenity that our eyes beheld in the outward. I was bowed down and contrited before God my Saviour under a sense of his goodness and mercy in thus far guiding my steps on this journey, as he has so graciously done on preceding ones. He has enabled us to visit his suffering seed in various places; strengthened us in our sufferings with it, and given us the word of comfort and consolation for it; in several instances enabling us to plead with those who are the oppressors. Our spirits were united in fervent prayers for these, that the Lord would break down their strongholds, melt down their hearts by the power of his Truth, and cause his face to shine upon them, that they may be saved, and that he would also strengthen and comfort all those who seek him and love him.

Whilst at Halle, our minds were under such suffering on

account of the infidel spirit prevailing there, and so absorbed in deep feeling for the few who, like Lot, are daily grieved among that people, that we did not even think to visit their prison or poor-house; and now we are told that the cholera prevailed in those places, to the contagion of which we might have been greatly exposed had we gone to them. The Lord knows best how to direct the steps of his servants; blessed be his adorable name!

9th. We were this forenoon with Von Lindenau, Prime Minister of the King; we spent about an hour with him; he appeared to take a deep interest in subjects of a serious character. In the evening, during the time of our silent retirement together, dear Allen and myself were introduced into great solemnity and reverence; we silently worshipped God and offered him, unitedly, the sacrifice of brokenness and contrition of spirit; and then, on bended knees, in vocal prayer, we also mingled our requests and supplications, first on our own behalf and on behalf of our dear and beloved ones, from whom we are separated for the Gospel's sake; then intercessions were offered for all those we have visited as the Lord has directed our steps, that he would also bless the works of his hands everywhere. It has been a refreshing season to us, animating us with fresh dedication to follow our blessed Lord wherever he may call us, and to do or suffer the whole of his blessed will, only craving his Divine and all-sufficient grace to enable us so to do and to walk in his fear.

10th. We visited several pious persons; one of them was Nauman, whom I was acquainted with nineteen years ago, when he resided at St. Gallen, in Switzerland. He has accompanied us to several places; among others, to D. Leonardi's, who appears to take much interest in our Christian engagement among the nations. He has undertaken to give notice of a meeting to be held for the serious part of the inhabitants of this city. Then, accompanied by him, we visited a school founded by the Count Einsiedel, shortly before he was removed from office, and the ascendency of the Jacobin party during the Revolution. His school is however

in operation. Private contributions, together with the provision he has left for it, enable them to educate in it four hundred children. They are under the care of pious masters who endeavour to inculcate sound Christian principles. We also visited an establishment endowed by a pious female for the education of twenty-five young men, to qualify them to become schoolmasters. They are boarded on the premises, and are educated in sound Christian doctrines, guarded as much as possible from those freethinkers, and strong Socinian reasoners, who abound in this city also. Leonardi was our interpreter in these visits, both to the pupils and their care-takers.

11th. We received this morning a note from Lindenau, the Prime Minister, telling us that Frederick, the Prince Regent, and nephew of the King, wished to see us at eleven o'clock this forenoon. We had made a previous engagement to be at nine with the Count Callerado, who is the Austrian Ambassador here; he was serious, and appears earnest in desires that the Lord may prosper us in our labours of love, and bless them to those we visit, and to open, as he said, our way when we come to Prague. He kindly gave us a letter to introduce us to the Governor there. We gave him the perusal of our certificates. He was struck with admiration at the order and care of our Society in liberating their Ministers for the services to which they apprehend they are called. We left the Count in good time to be at the palace at the hour appointed. We were at once introduced to the apartments of the Prince. The King, his uncle, has no children, and, as he is now old, the reins of government devolve on Prince Frederick, who is successor to the throne after his uncle's decease, his own father, Prince John, also being an old man. The Prince received us with affability and kindness. He said he knew our disinterested motives for travelling as we do; for love to God and man prompted us. "In this love and good will," he added, "you embrace men of every description, of every religious denomination, rich and poor; you go among the most wretched in prisons and poor-houses, and come to some of us also in our

palaces." As his heart was open towards us, we also felt ours enlarged towards him, and freely spoke to him of the things of God, and of that salvation which comes by Jesus Christ. We told him that sin is the cause of all private and public misery, the origin of all vice and wickedness. A Government can have no stability where these prevail. No power can eradicate them but that of the Lord Jesus Christ, who came into the world to deliver us from our sins. He came to put an end to sin, to finish transgression, and in the room thereof, to bring in everlasting righteousness, and to as many as receive him, he gives power to become the sons of God, even to as many as believe on him. We entreated him to consider the sad effects of unbelief and infidelity, and urged the promulgation of sound Christian doctrines throughout his dominions, and the repression in a firm but Christian spirit, of the great latitude taken in some of the universities in the kingdom, where infidelity is openly taught, and the minds of many of the youth receive the deadly poison, which they again disseminate in various parts of the nation. We entreated him also to live and walk in the fear and love of God, through the grace of Jesus Christ, that, by his Christian example, he may encourage his subjects to enroll themselves under the banner of the Prince of Peace. He was attentive and serious. Our intercourse was in French, and, as none were present but us three, we could, with the greater Christian freedom, speak plain truths, and the Prince was also the more ready to hear us. Before we separated, he told us that his younger brother, Prince John, desired also to see us, and called for one of his attendants to show us the way to his apartments. We found him in a serious frame of mind, evidently prepared to receive what in the love and fear of God, we might have to say to him, for he was well aware, as he acknowledged, that we had no personal favours to ask, but that it was his good and that of the people at large that we sought after. Some of his expressions evinced that he has a tender heart. We encouraged him to cultivate a state of watchfulness unto prayer, that by close attention to the leadings of the Holy

Spirit he may increase in the knowledge of our Lord and Saviour Jesus Christ, and be strengthened to walk in obedience to the will of God. We expressed our desire that he might be enabled to animate his brother, the Regent, in the promotion of piety and virtue in the nation, and the suppression of those infidel principles openly advocated in their universities, since no people can expect to prosper or to enjoy the Divine blessing when the Lord Jesus, our blessed Saviour, is rejected. We therefore earnestly desired that both he and all the Royal family might give public evidence by their lives and conversation that Christ is precious to them. The Prince feels interested in the promotion of temperance, for he sees that the use of intoxicating drink is an inlet to much misery and to the commission of many crimes. We presented him with the reports of the Temperance Society in England, and those on prison discipline and public schools, with all of which he was much pleased, and not less so with various publications treating on some of our Christian testimonies, of which he desired to have a more perfect knowledge.

The meeting concluded upon yesterday was held this afternoon; it was well attended by the class of persons we had particularly desired to see. The Baroness Drechsel, a pious female, well acquainted with both French and English as well as her native tongue, the German, kindly undertook to interpret for us, should we have anything to communicate in the meeting. From the first of our entering the assembly we felt a solemn covering over us, like the over-shadowing of the Lord's presence; it reminded me of the language, "Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak; let us come near together to judgment." Those present seemed to feel the force of the words, for all appeared to be gathered with one accord into solemn silence before God, in which we continued some time; when with my heart filled by the love of the Gospel I stood up; the Baroness stood by me, and with great gentleness and modesty, but with striking dignity, she interpreted sentence by sentence, from

the French, what I communicated; her own mind was very tenderly affected whilst thus engaged. The great love of God in sending his well-beloved Son, Jesus Christ, into the world as a Saviour and Redeemer, was proclaimed among them. The meeting continued in a state of solemn silence after I sat down, when Doctor Leonardi spoke a few sentences in German which the Baroness interpreted into French, saying that the Gospel truths that had been declared were the Christian's sure and only hope, and craving the Lord's blessing upon the word preached. After that William Allen bore a solemn and impressive testimony to the power and efficacy of the Spirit, by whom deliverance from the dominion of sin is obtained and we are made partakers of the grace and truth which come by Jesus Christ. Towards the conclusion of the meeting, access was graciously given to the throne of grace, and, on bended knees, prayer, adoration and praise were offered up to God in the Saviour's name through the Spirit.

12th. Apprehending ourselves nearly ready to depart from this place, we went to see, probably for the last time, some of those persons we have mingled with in Christian fellowship; among others we were with the Count Lindenau. He told us that the two royal Princes, Frederick and John, had expressed to him how gratified they were with our visit to them, and that they hope, through the grace of God, to be able to put in practice the affectionate, Christian counsel that we had given them. We found in Adelaide Higetchen a woman of genuine piety; her father was a Russian and a Papist; he became convinced of the errors of Popery and joined one of the Protestant Churches; this so irritated some of the benighted Papists, that they caused him to be murdered. Adelaide thought it best to take refuge here; her affliction has been sanctified to her, and it has brought her to a more intimate acquaintance with the blessed Truth, and enlarged her heart in the faith and love of Christ.

After these parting visits they left Dresden and proceeded to Herrnhut and Bertholsdorf the "mother

congregation of the Renewed Church of the Moravian Brethren." Sprung from a small seed of bold confessors of Christ, who, tried in the fire of persecution, remained faithful even unto death, that "beautiful little church," as Milner calls it, had weathered many a storm. "It could look back to a cloud of faithful witnesses of Divine Truth, who amidst calumny and opposition, in bonds and imprisonments, under a tropical sun and in boreal climes, far from home and kindred, in the east and west, in the north and south, have erected the standard of the cross, and enlisted thousands to allegiance to Him who died to save a world of perishing sinners."* This interesting community still gave evidence of lively zeal for the honour of their Lord, and for the propagation of his Gospel when Stephen Grellet and his companion visited them. They arrived at Herrnhut† early in the morning of the 13th of Ninth month, and, continuing his notes, S. G. says:

Soon after breakfast we went to the house of the Count Donha, for whom we had letters. Before these were opened the Countess, on hearing my name, recognized me as the person she had repeatedly heard of through her pious friends in Germany and Switzerland. They had with them also a Moravian female whom I had seen at Neuwied, on the Rhine, and who is married here to one of the ten persons on whom

* "To withhold from the Moravian Brethren the testimony of having done much for the kingdom of God, would be hardening ourselves against the truth."—Krehnis' "*German Protestantism.*" See also Holmes' "*History of the Protestant Church of the United Brethren.*"

† The name of Herrnhut was given to the settlement by Hertz. "We have called this place Herrnhut," he says in writing to Count Zinzendorf, "to remind us on the one hand, that the Lord is our protector and keeper, and on the other, that it is our duty to stand in the watch-tower and keep ward." From the name of their chief settlement the Moravians are well known in Germany as "Herrnhuters."

devolves the management of the whole of the extensive concerns of the Moravians in all their settlements in this and other countries, and the various Missionary stations throughout the world, each having a particular department to attend to, though, on all important subjects, they consult together. Their oldest Bishop, next to Fabricius, I find, is Huffel, with whom I had some years since very satisfactory religious intercourse at Bethlehem, in America. Thus, on arriving at this remote place, a stranger, as I thought, knowing nobody, I meet some old Christian acquaintances. In the afternoon, the Count Donha came to our inn, to accompany us to Bertholsdorf, a short distance from Herrnhut, a beautiful, retired spot, where the ten persons above alluded to, reside. The buildings, where such extensive and important business is transacted, are necessarily spacious, but the whole, though neat, is very plain; particularly so are the habitations of these ten Bishops; each has but two chambers, beside a small parlour and out-buildings. What a different appearance do these men present to the Popish or Episcopalian Bishops! There also reside, in separate buildings, aged females, many of whom are widows of Missionaries who have ended their days in the field of useful and arduous labour, in various parts of America, the West-Indies, Africa, New-Zealand, and other regions, where some of these females partook in the toils and sufferings of their husbands. We paid some interesting visits to them, and the Bishops, and had tendering, refreshing seasons together. We returned with the Count in time to take tea with him. He then accompanied us to the Moravian place of worship in Herrnhut, where men, women and children were collected together to hear the Scriptures read, as is their usual practice every evening. The parts read in an impressive manner, were the first three chapters to the Philippians. We thought it was good for us to be there.

14th. Count Donha came for us early after breakfast, and accompanied us in a visit to their schools. Children here enjoy great privileges. The whole is conducted with much quietness and mildness. Love and kindness appear

to prevail among them all. The Count kindly interpreted what we had to communicate to the children or to the masters and mistresses, as well as in a visit we paid to about three hundred single sisters. The Countess Einsiedel is at the head of that establishment. From the purest motives, she leaves her large and fine estates, to devote her time to this act of Christian love and benevolence. Justine Goerlitz is next to the Countess. She reminds me much of my young friend, Justine Benezet, at the head of the orphan asylum at Nismes, in France, by her piety, and the gentleness of her spirit. A meek and quiet spirit is indeed of great price in the sight of God. Among the females we visited there, some, particularly, interested us much. Three are from Labrador; others from Sarepta, in Russia, near the Caspian Sea; others from the West-Indies, and other parts; but all are united by the one Spirit, and love the same Saviour. They formerly spoke different languages, now they unite in harmoniously singing the same song of glory and praise. Our next visit was to the single brethren, who exercise a variety of trades in and out of doors. We had some religious service among them. In the afternoon we visited the house for the widows. Each has her separate apartments, all in great simplicity. They appear acquainted with the place of prayer. Our visit to them was of an edifying nature. In the evening we had a meeting for Divine worship in the Count Donha's house. He had preparations made for it in his two spacious parlours, thrown together by folding doors. The meeting was largely attended. The Lord owned us very graciously by his Divine presence. The baptizing power of the Spirit of Truth was felt, and tears were shed by several. My soul magnifies the Lord, who has given us the opportunity to meet with these sheep of his pasture and lambs of his fold, and to unite with them in ascribing glory, honour, majesty and praise, to Him, the Lord God Omnipotent, and to the Lamb, our crucified Saviour and risen Lord.

The next morning, previous to our departure, the Count came to see us once more to bid us farewell. Both he and

his pious Countess, will long live in our memory. Our intercourse and fellowship with them, and many others in this place, have been sweet.

They now passed over into the land of John Huss and Jerome of Prague.

We set off about eleven o'clock for Rumburg, the first town in Bohemia. The road was bad; very stony, but very romantic. The rains and the weather have, in the course of time, washed these stones into a great variety of phantastic shapes and forms. In some places they appear like the ruins of vast edifices, with wide archways, and high pillars; some resemble fortresses with their turrets; some look like men on horseback, or horned cattle, and other objects. Over the high ground, among the Silesian mountains, we found it very cold. We had some difficulty at Rumburg, on account of our passports, which none there could read, understanding no other language than German. After some detention, two young men, travellers from Vienna, came in. They spoke both French and English, as well as German, and matters with the public officers were soon adjusted; but, by that time, a crowd had collected about us, attracted by curiosity, to see the strangers. They were, however, very civil, and I felt my mind drawn towards them in the love of God, who has made of one blood, all the nations of the earth, whether they be Europeans, or Americans, white, red, or black; — Christ Jesus has died for all, would have them all to be saved from their sins, and to become joint heirs with him, of his kingdom of everlasting blessedness and glory. One of the young men from Vienna interpreted what was said. They bid us farewell, wishing us a pleasant journey.

We now entered a country entirely inhabited by Roman Catholics, as is abundantly shewn by the many crosses erected on the road-side. We passed over very high ground. The Giant Mountains were in sight. We were also for some miles among thick forests, covered mostly with pines, like

some of ours in America. The beauty of the landscape in many parts is beyond description. The hills and mountains have fanciful shapes, differing from one another. Some are sharp-pointed, others are conical; others seem to be covered with ancient ruins. We saw towards the high peak of one of these mountains, of very difficult ascent, a monastery of the monks of the order of Latrappe,—the most rigid of any. They appear there, literally to have the earth under their feet, and even to have their dwelling in, and often above, the clouds.

Late in the evening of the 16th we arrived at Prague; we had stopped a short time at Jung Bunglau on our way; superstition greatly abounds there; there are, nevertheless, those among them towards whom our hearts were warmed with Christian love, and we much regretted that no way opened for more religious intercourse with them. It is a great consolation to me to have the persuasion that there are those among the various nations and the various Christian professors, yea among Jews and Gentiles, who fear God, and according to the measure of grace that they have received, work righteousness and are accepted with Him, through the one Mediator. We met with difficulties and dangers on entering this large and fine city; the night was extremely dark, and they were making repairs in the street, so that we were in some danger.

17th. We went this morning to the Governor's palace; he is absent, having gone to Italy; but the Count Prozka, Vice-Governor, opened the letter that was given us at Dresden, and with much kindness offered at once to give us every assistance in his power during our continuance in Bohemia. We acknowledged his kindness, but told him we did not expect to remain long at Prague, and intended to proceed, when we left it, directly for Vienna. We obtained from him some interesting accounts of the state of morals and of the education of the people throughout the country. The criminal code, which was very sanguinary, is now comparatively mild. In years past the Popish Inquisition was here active and severe; the flames by which John Huss and many of

his adherents were destroyed have often been re-kindled. Many pious persons have suffered because of their conscientious and faithful adherence to the faith and love of Jesus Christ, but now, as at Rome, the Inquisition is conducted in a milder way; yet the Popish clergy continue to have great power, and they are supported in it by the laws of the State. As we wished to visit their great prison, the Count sent for one of his secretaries to accompany us, and to serve us as interpreter; he is a mild and serious young man, and speaks French. On our way to the prison, which is at a considerable distance from the Government-house, he appeared desirous of improving the time by making various inquiries on things pertaining to the kingdom of God, and that salvation which comes through Jesus Christ alone, not in consequence of our works or merits, or by the power or agency of Popes, or of any man. As we passed near his house he respectfully entreated that we would stop a few moments to see his sister, whom he represented as a young woman of sincere piety. In the course of the interview we had with her we found her so; she understands the difference between formal and ceremonial religion and that religion which proceeds from pure and sincere love to God; she appears to have deeply considered what the baptism of Christ is by which a man is made a new creature, and also what is that bread from heaven on which this new creature or the true Christian is to feed; her remarks on the purifying and sanctifying operations of Divine grace and the renewings of the Holy Ghost, evince a mind that has learned in the school of Christ. She also stated her belief that the qualification requisite to enable poor mortal man to approach the Father of spirits, and to offer up to him acceptable worship, must be through the influences of his Holy Spirit. She was persuaded, she said, that this is a service required of females as well as of males, and inquired, why women, if thereto called of the Lord, could not publicly pray and preach; for they worship the same God, who has a right to make choice of, and to prepare and commission his own servants, whether male or female; she wanted to know the views and practices

of our Society on these important subjects. We felt our hearts open to answer these inquiries, and to encourage her closely to attend to the influences of the Spirit who has thus far illuminated her understanding, not only to give her some knowledge of the Truth, but who, as she is faithful, will also enable her to live and walk in the Truth, whatever may be her sufferings in consequence of it; the Truth which is powerful will preserve and support her under all. We left with these interesting young persons several books that treat on the important subjects on which we had conversed. They had not heard before of any body of Christians who entertain religious views of this sort. The Scriptures and the Lord's Spirit have been their sole instructors.

On our way to the prison we passed through the public square, where the faggots were formerly kindled, and the flames devoured many pious Christians, under the hands of the Inquisition of Rome. The flat stones on which the piles were erected and the victims were placed, identify the very spot where such cruelties were perpetrated under the mask of religion; but I was not less deeply grieved at beholding the stately buildings around the square, with the many large windows opening upon it, which used to be crowded with spectators to see the savage proceedings prompted by blind superstition; some of these windows still show the conspicuous seats occupied by their great men, both of the clergy and civil officers, during those exhibitions of cruelty.

We found about six hundred prisoners in the prison. They carry on there a variety of trades. By the sale of the articles made, the income considerably exceeds the expenses. Even this year, during which the labours of the prisoners have been much interrupted, they think that their receipts will exceed the expenses by fifteen thousand guilders. The cholera prevailed there for about two months. One hundred and fifteen prisoners died of it. There are yet some cases existing, both in the prison and in the city. The mortality has been great in various parts of the country, so that in some places from one to two thirds of the inhabitants have perished by that disease. The ravages by it began last year.

In a number of instances it passed over some villages and towns, attacking but very few of their inhabitants, whilst the mortality was great in others. This year it pursued a different course; its ravages have been great over those places that were spared last year, and but few persons have been attacked with it, where it had prevailed before. These prisoners generally wear heavy irons, and are kept under severe discipline. We saw in one prison one hundred and fifty women under heavy irons also. It is the first time that I have had such a painful sight. None under fifteen years of age are sent to these prisons. According to the magnitude of the offence committed, they are chastised with whips, or by solitude and fasting, and then turned out; but it is said that they are mostly soon apprehended again, for the commission of greater offences.

This city contains seven thousand soldiers, and about eighty-six thousand inhabitants, six thousand of whom are Jews. It stands in a valley, through which runs the river Moldau, over which is a handsome bridge. The surrounding hills are high and beautiful. On one of these is a spacious palace of the Emperor, and near it that of the Governor, to which we have been.

In the afternoon we went to the Lutheran pastor's. We found him a man of humility and piety. His community is composed of about three thousand persons. They are kept under great restrictions; they are not allowed to print anything without special permission, which is obtained with difficulty. From the same cause they have but few Bibles among them. The penalties are very severe on a Protestant clergyman, or any other person attempting to proselyte any Papist to their religious tenets. The Minister may preach his doctrine in his own place of worship, but not out of it, and if a Papist attends the meetings of Protestants, he is liable to be prosecuted. We feel very tenderly for those who live under such restrictions. Sufferings, however, are, we hope, blessed to some of them, at least; their hearts are kept soft under it, and they appear to have a part in the blessing pronounced upon those who are persecuted and reviled for Christ's sake.

On my return to the inn I found the waiter in my chamber, attentively engaged in reading in my French Bible. He appeared at first disconcerted, and began to make apologies, but I soon removed his fears. He said that he had not seen a Bible for some years; formerly he had access to one which it was his delight to peruse, but here it would be impossible for him to obtain one, and if he did, he should be obliged to keep it closely concealed from the priests. On conversing with him we found him to be a person of a pious, seeking mind; he knows several others under like religious concern with himself; but they are obliged to keep very silent; otherwise persecution or a prison would soon be their portion. We presented him with a Bible in German, and a few tracts in the same language; it seemed as if he was receiving a treasure, which, he said, both he and his friends would greatly appreciate, and endeavour to keep very private. There are, we hear, many such pious and hidden ones in Bohemia, well known unto the Lord though unknown to man.

CHAPTER LV.

Fourth visit to Europe.

Austria. — Hungary.

The Austrian Empire did not appear to afford much scope for their Christian labours, and they proceeded at once from Prague to Vienna. Here they received much kindness from Prince Paul Esterhazy, and through his means way was remarkably prepared for a short visit to the borders of Hungary. But, on returning to the Austrian capital, no opportunity for extensive usefulness seemed to open, and they soon felt themselves at liberty to leave the dominions of the Emperor.

Stephen Grellet gives the following account:

We left Prague at five o'clock, p. m., on the 17th of Ninth month. Thirty-seven hours of close travelling brought us to Vienna; we arrived there low in mind and body; two nights and one day of constant motion, together with our laborious engagements at Prague, preyed on the physical powers, especially as I continued to suffer much from my lame shoulder; we were still more oppressed in spirit by the darkness and the Popish superstition that prevail to a high degree; the police of the Austrian government strictly co-operate with the clergy in upholding both. We passed through several small towns where the cholera is still prevailing. In one large village the flames had just destroyed nearly every house, so that now, when the cold weather sets in pretty severely, the aged people, the children and the sick

are without a shelter, and as nearly all their household goods have also been destroyed they are left truly destitute. Our hearts are sensibly touched with sympathy for them. The country we travelled through in Bohemia is fertile and well cultivated; but much of what we passed over in Austria is sandy and covered with pines; some miles, however, before reaching Vienna, the soil is again fertile, especially near the Danube.

21st. On arriving in this city we had to present ourselves at the police office with our passports; close questions were put to us respecting our objects in coming here; our answers attracted their attention and led to the explanation of some of our Christian testimonies and practices, which appeared things very new to them; they treated us civilly, but we were very sensible that a jealous and suspicious eye was upon us; we did not flinch from telling them with Christian candour and clearness what our engagements had been in other parts, and what was our inducement in coming among them.

The Baron D' Escheles, and the Baroness his wife, came to see us. He is the Danish Consul. They are persons of superior minds. We were also with the Prince Esterhazy, who has been for many years the Austrian Ambassador in London, and with whom dear Allen is acquainted. A particular object that we had in seeing him, was to obtain information respecting Hungary, a country towards which I had felt my mind attracted, with no prospect, however, that I am required to go much into it. The Prince, besides owning large estates in Austria, has extensive ones in Hungary. I think we were told that he has about eighty or ninety thousand persons on his lands there. Many are Roman Catholics and Protestants, others are of the Tartar or other nomad Tribes. There is much good land in that country, where the vine is cultivated, and a great deal of grain; but it has also extensive uncultivated plains, as in the Crimea, among the Tartars. There large flocks of cattle and sheep are fed. The revenues of the Prince, in wool, are very large. He is well disposed towards his people, and, as far

as he can, independently of Austria, he grants them full liberty of conscience; consequently the free circulation of the Holy Scriptures is allowed among them. He is anxious that schools should be established throughout his estates, where a moral and virtuous education might be given to the people generally. He encouraged us to go a little way at least into Hungary, to see for ourselves. This I was willing to do. The Prince told us that about forty miles up the Danube, he has one estate on which are some towns and villages settled mostly by Protestants, and that the whole tract of country, between here and there, belongs to him or his father. He added that we must expect to find there a very plain and simple people. We inquired if we should find places to lodge at. "Yes," said he, "there are some places where you may find some kind of shelter, and also simple but wholesome food." We wanted no more, we told him. Then again he said, "as you have no vehicle of your own, and will be in a strange country, make use of my plain travelling carriage, with a man to accompany you." All these were unexpected offers to us. We took time to consider of it, when, finding that we could not well proceed there otherwise, we accepted the kind offer, and have made arrangements to set off to-morrow morning.

We had engaged to take tea that evening at the Baron D'Escheles, whose residence is four miles out of the city, and very near to the palace of the Emperor. We expected to be with the Baron's family only. Great, therefore, was our surprise when we found ourselves in the midst of a numerous company, mostly of the nobility, who, it appears, had been invited on our account, but entirely unknown to us. It was an opportunity that we could not have obtained by efforts of our own; for the police is so strict, that we could not appoint any public meetings. We are well aware also, that we are most strictly watched, for even the valet-de-place, who is the servant that attends upon us at the inn, or who goes out with us to show us the way to the places we visit, is an emissary of the police; they contrive to place such over every stranger, that all their movements may be closely watched. The whole

of the company spoke French; our communication with one another was therefore without an interpreter, on my part at least; we were for awhile engaged in answering the inquiries made by some who collected about us for the purpose, but after a time way was made for our having a full opportunity to proclaim before them all the glorious Gospel of Christ, the King of kings and Lord of lords, the Head of the Church and the only Saviour; we told them that he alone can save from sin, and if those who wish to try to enter his kingdom by any other way than by him who is the door, are accounted in the Scriptures but thieves and robbers, how much more are to be accounted as such those who assume the power to open or close that door, at their pleasure, to others! We directed them to Christ, who is the way, the truth, and the life, without whom none can come to the Father; finally we commended them to God and to the word of his grace, which is able to build us up and to give us an inheritance among all them which are sanctified. Great seriousness prevailed over the whole assembly; the doctrine was new to many of them, but the faithful witness in their own hearts brought home the conviction that it was the Truth as it is in Jesus; therefore no objection was raised by any one. Our spirits have magnified the Lord for his great goodness in thus making a way for us to proclaim his great name as the only Saviour, in a place where we seemed to be hedged in on every side.

The next morning the Prince Esterhazy sent his travelling carriage to us, as agreed upon; it is a light but very plain vehicle; we had post-horses put to it; but we were much surprised when at every station on the road where horses are changed, the Postmaster refused to receive any money; to this effect orders had been sent from the Prince, to whom, or to his father, that tract of country as well as the post-horses belong. But we were much more surprised when, arriving at Eisenstadt, where we expected to find a village only, and where the Prince had told us we should find some kind of shelter and plain, simple food, we were driven to the Prince's chateau, a spacious palace, and his steward, to

whom information had been sent of our coming, was waiting for us, and had dinner prepared. At first we thought that surely there must be some mistake; but the steward, to remove every such apprehension, showed us the directions he had from the Prince to have us accommodated in the palace, and also to facilitate our going to the different villages or places that we might wish to visit, and to supply us with horses for the purpose out of his stables.

The Prince generally spends a few months here every year, but at present there is nobody in the chateau, except the steward and his attendants; there is, however, a regiment on the premises, and the guard is mounted. This palace stands in the midst of a fertile plain, high hills and mountains are near; the latter are covered with snow. They are a continuation of the Alps that run through the Tyrol. The Danube flows between the plain and them. The view is most beautiful, and the air is very pure.

It was not the country we had come to see, but the people; to them, therefore, our attention was directed. The mass of the people here speak another language. The steward kindly provided us with an interpreter who speaks English. The first villages we visited, are settled by Croats. They are a fine and hardy race of men. They have much strength, are of high stature, and very industrious. They are a mild and peaceable people. A number of them speak the Bohemian language. Their houses are white-washed, inside and out, which gives them a cleanly appearance. We visited three of their villages, which contain together upwards of three thousand inhabitants. We found in some of these people, religious sensibility. We felt also great interest in another village, that contains about three thousand persons, mostly Austrians, and Roman Catholics. The demands of the clergy upon these are so heavy that, together with the imposts levied by the Government, they are kept very poor, though they are frugal and industrious. The cholera was prevailing in these parts during the Seventh and Eighth months last, and has been very fatal. This has been the case throughout Hungary.

We went to Oedenburg, the first town of any size in Hungary. One half of the inhabitants are Protestants. We paid a satisfactory visit to the pastor of their Church. He is the head of one hundred and forty churches of the Lutherans, in the districts on this side of the Danube. Protestants are numerous in Hungary. There are about two millions of the Reformed Church, and one million of Lutherans; the rest are Roman Catholics and Mahometans. John Kiss, the Lutheran minister here, tells us that they have many schools among themselves, but the Austrian government places great obstacles in the way of their being supplied with suitable school and religious books, and with the Scriptures also; but that nearly every person in their congregations can read, and that every one also has an opportunity of hearing the Scriptures read, or of perusing some of the few copies they possess, which they consider a great privilege. What this clergyman tells us of the state of morals among the Protestant community in Hungary, generally, is very satisfactory; it appears to exceed that of the Roman Catholics. He can speak of this with confidence, particularly as regards the numerous churches under his superintendence, which he visits once every year; and he further says, that the Socinian doctrines are scarcely known among these, and that their church discipline would not allow them in any of their members. The little intercourse we have had in this place, with a few individuals, is very satisfactory; but no way opened for a public meeting.

We visited also the village of Siegendorff, which is inhabited by Croats and Hungarians. Our minds were, in much affection, drawn towards them. Many of them appear acquainted with the operation of the Divine Spirit, and the love of Christ. The Prince has here one of his finest flocks of sheep. He treats his subjects with kindness. The neatness of the villages they occupy bespeaks the care bestowed upon them. Here, also, all the houses are white-washed, inside and out.

We felt ourselves released from going further into Hungary, and we returned to Eisenstadt, to the Prince's palace,

where we remained but a short time, being anxious to return to Vienna. That palace contains one hundred and six bed-chambers; but the steward tells us that on some occasions he has found beds for above three hundred persons. The chamber that I occupied fronted the Danube. A little below it is the ancient castle, where the treasures of the family of the Princes Esterhazy are kept. Prince Paul, as we saw him at his residence at Vienna, would not give an idea that he possessed such great wealth. We found him quite simple in his own person.

Soon after returning to Vienna, we were with the Prince, to acknowledge his unexpected and very kind treatment. He took great interest in the account we gave him of the situation of his Protestant subjects, and the difficulties under which they are placed. He thinks that he may succeed in removing the restrictions which prevent their having free access to the Scriptures, and a supply of suitable books in their families, and for the use of their schools. We had free communication with him respecting the value of the exercise of liberty of conscience, and how oppressive it is in a Government to prevent this; but he knows that this is a delicate subject to treat upon, in this Empire, where Popery has so great an ascendency. Before retiring from him, we had a solemn religious opportunity, and we left him in a tender state of mind.

We visited Christian Heyse, pastor of the Lutheran Church in this city; as he speaks French, we had free conversation with him; he appears to be a man of piety, attached to the cause of the dear Redeemer; he gave us a deplorable statement of the condition of the Protestants in this city; there are those among them who deserve not the name of Christians, for they are Free-thinkers and Rationalists, or mere worldlings; they do much harm to the Protestant religion; but there are a few others to whom Christ is precious, and who endeavour to adorn their Christian profession by piety and virtue; some of these are particularly to be found in the surrounding villages. He says that the difficulties the Protestants are under in Austria are greater than in

Hungary, but, notwithstanding this, it is not uncommon for Roman Catholics to become Protestants, though by doing so they are subjected to great persecution. I have heard that the inhabitants of two villages are now in this predicament. Heyse resided for some years in Transylvania; he says that genuine piety was prevailing in several sections of that country among the Protestants, but that even there others had, to a lamentable extent, adopted the Rationalistic opinions. O how lamentable are the breaches made on vital Christianity! Superstition on the one hand rules powerfully, and on the other the spirit of unbelief has a wide sway; true indeed it is that "strait is the gate and narrow is the way that leadeth to life, and few there be that find it, because wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat."

We were in company with some of those called the Reformed Church; they, like the Lutherans, are kept under the iron rod; a number of the Papists join them also. Several priests and monks are convinced of the errors of Popery, but they dare not make a public avowal of their faith, knowing what persecution must follow. But there being more simplicity among the common people, we are told that nearly whole villages are embracing the principles of the Reformed Church; a number of persons from these are now in prison on that account. Through the medium of pious characters we have put a number of religious tracts, in the German language, in a way to be extensively spread throughout Hungary as far as Bucharest, and also here in Austria and Bohemia.

An interesting young man visited us; by having access to the Scriptures, and attending to the convictions of the Divine Spirit, he has seen the errors of Popery, in which he has been educated; he cannot escape long unnoticed by the priests or the police; but he appears resigned to whatever suffering the Lord may permit him to be brought into for righteousness' sake. Should a way open for his retiring to a country where liberty of conscience is allowed, he would thankfully accept it. Very many in America and other lands,

who enjoy this privilege, are not sensible of the value of it, nor of the sufferings that the want of it subjects many tender-minded persons to.

On the day before their departure from Vienna, S. G. writes to a friend in England.

Last night the prospect having unfolded that we may proceed towards Bavaria, after properly weighing it, we have attended to the needful preparation, and taken our places in the diligence for Munich. Were we to stay weeks here, very probably many things would open to our view; there is indeed a great deal to excite our interest; amidst many baptisms a precious and consoling relief is obtained at the throne of grace, where our merciful High Priest is pleased to sanctify and render acceptable to God the sacrifices that are laid upon the altar of offering.

We are glad, however, to be able to get away from Vienna; the jealousy of Government and the whole of the police is such, that the way to visit their prisons is much shut up. The pious people among Protestants are under fear of speaking.

CHAPTER LVI.

Fourth visit to Europe.

Bavaria.—Wirtemberg.

Though favoured to obtain a peaceful release from the Austrian capital, the darkness, superstition and bigotry which so much prevailed left a sorrowful impression upon these devoted servants of the Lord Jesus. They could not rejoice when the ways of Zion mourned; they could not but be partakers of the "sufferings of Christ," where the light of the Gospel of "His glory" was so much obscured by unbelief or misbelief, and the spirit of the world. They set off for Bavaria on the 26th of Ninth month, and travelling night and day, arrived at Munich on the 29th. S. G. writes:

Munich, 29th. Our way was for some distance up the Danube, over a very fertile country. We had the Austrian Alps on our left, covered with perpetual snow; we had beautiful views before us. Many monasteries are to be seen, inhabited by that kind of monks who live luxuriously, whilst the poor cultivators of the land are greatly oppressed, not in their outward circumstances only, but in their consciences also. We felt much for some of these, but no way opened for having any intercourse with them. Near Linz there is one village where the whole population have become convinced that Jesus Christ is the only Saviour and Redeemer; consequently they have turned away from the

priests. Some of the Popish priests whom I visited some years since, and who had renounced their errors, resided in these parts; fruits of their pious labours now appear; they have suffered great persecution; others also are now made willing to suffer for Christ's sake. The Bishop of Linz is represented as being a man of a bitter spirit, that breathes out cruelty; in these acts he is prompted by a bull lately issued by the present Pope against those poor sheep of the Lord's pasture who have their dwellings among wolves. O when will the meekness and the gentleness of Christ become the clothing of men's spirits, of those especially who profess to be ministers of the Lord and priests of our God?

Many changes have taken place in Munich since my last visit; the unsparing messenger of death has removed many of those pious persons with whom I mingled here in religious fellowship, to a better world, I hope. The then Crown Prince is now King; we cannot see him, as he is absent at present; I can only by writing impart to him my continued solicitude on his account, that the love of Christ may have free course in his heart, so that he may partake of the blessing of salvation in time and in eternity.

We were with Frederick Roth, President of the Central Consistory of the Protestants in Bavaria; the account he gives us of the removal from office of all those of their clergy who had embraced or promulgated Socinian doctrines is grateful. Tholuck, of Halle, was very useful in promoting this; he was at Munich a few years since, on his return from Rome; one First-day morning he attended the Protestant place of worship, where their great and learned Unitarian preacher expounded their principles at great length, before a very numerous congregation. Tholuck was requested to preach that afternoon; he tried to excuse himself, having arrived in Munich that morning early, after travelling some nights; but from a sense of Christian duty he consented. The congregation in the afternoon was fully as large as in the morning; Tholuck went over the several heads of the subjects that had been treated upon in the

morning, and answered them so fully and clearly that the whole assembly became convinced of the truth that Jesus is the Christ, the Son of God, and the only Saviour. Their great preacher was so confounded that he has not dared since to lift up his head. The same work of reformation went on throughout the other Protestant churches in Bavaria.

We have been with several of the pious people here, that I visited in years past; and it is truly grateful to meet with such as have retained the tenderness of spirit which was conspicuous when I was with them before, and to find that some of them have made further advances in the Christian life.

30th. Understanding that the Prince Oettingen Wallenstein, now Minister of the Interior, &c., is the same young and tender-spirited Prince that I was with a few years since, we went to see him. He soon recognized me. To my soul's comfort I found that the dew of his youth is yet upon him. He continues in a tender state. He feels the necessity to anoint with oil the pillar, which in the days of his youth he raised up unto God. It is his concern to fulfil with religious faithfulness the duties that his important station requires of him. Accordingly he uses great efforts to repress vice and immorality throughout the kingdom, and to encourage religion and virtue. He extends a care over the moral and religious education of the children, of the poor particularly. The reform of the criminals also claims his attention, and he is very specially careful to see that liberty of conscience be allowed throughout the kingdom. It is a blessing indeed, when men in power are thus endeavouring to promote the glory of God and the welfare of man. We had a precious and solemn season before God with the dear Prince.

Tenth month, 2nd. Yesterday and to-day we had several private religious opportunities with pious persons on whom we called, or who came to our inn to see us. Many of these I had known during my former visits here, and they appear to continue in a tender frame of mind. We had also a meeting with a number of them, who collected for the

purpose. We had likewise a religious opportunity at the British Ambassador's, Lord Erskine, with whose father dear William Allen was well acquainted. Among the interesting visits made us, was one by the Baron Raflin. It is about twenty years since I became acquainted with him. He was then a lovely plant. He appeared in earnest, the love of God constraining him to join himself to the Lord, in a perpetual covenant never to be broken. He tells me that he maintained his integrity for some time after our separation; but the tide of worldly prosperity rose high upon him; he was advanced to important stations in the Government; riches also increased; under these changes his heart became lifted up, and in the same proportion as he pursued the ways of the world, he departed from the way and the love of God; but the Lord, in his great mercy and compassion, did not forsake him; he extended over him his fatherly rod; he visited him with heavy affliction; took away his idols, and, by his refining fire kindled in his heart, removed the dross from it, and rendered it soft, as in former days. With tears the dear man unfolded to me how graciously the Lord has dealt with him. Now he lives, with his family, on an estate about twelve miles distant from the city, where he spends his time in retirement from the world. He heard that I was at Munich, and his Christian affection prompted him to come immediately to see me. His wife and oldest son are likeminded with him. They sit down daily together with the younger children to read the Scriptures, and then in silence and with reverence to wait on God, for a qualification to worship him in spirit and in truth, and also for the renewal of their spiritual strength, through his Divine Grace, so that they may be preserved in his fear, and enabled to walk in the way well pleasing to him.

We were likewise comforted with the young Baron Freyberg, and his tender-spirited wife. They appear sincere in their desire to serve the Lord. One of the King's Ministers has been twice with us. He is one of those that I mingled with during my former visits here, and who continues to evince a love for the Truth. The Prince Oettingen Wallenstein came this evening to our inn, where it was thought we

right be more privately with each other, than at his palace. We spent about three hours together. His Christian protection of those Roman Catholics who have seen the errors of Popery, shelters them greatly from the persecutions they would, otherwise, be subjected to. Several of their priests and nuns continue to make public confession that the Lord Jesus Christ is their only hope of salvation, and that they consider and acknowledge Him, and not the Pope, as the only Head of the Church. Through Him alone they consider that prayers are to be made to God the Father; but not to the Virgin Mary and to the saints, whose memory however is very precious to them, and whose lives and examples they desire to follow, even as *they* followed Christ. There are also many of the people who turn away from Popery. The Prince, understanding that we proposed to visit some of the villages on the Donau-Moos marshes, where many persons have been convinced of their former errors, has not only encouraged us to go there, but has also sent for the Baron Baader, who speaks good English, to accompany us there, and act as our interpreter. Previous to our separation, we had with the dear Prince a contriting religious season. He was greatly broken in his spirit. He hardly knew how to part from us. He took us several times in his arms, with tears in his eyes. May the Lord strengthen him, by his grace, and preserve him faithful to his Divine will unto the end! My spirit is reverently bowed with gratitude before God, in being now permitted to mingle again with a few among the poor and those who have their dwellings in palaces, whom he has rescued from the corruptions that are in the world, and whom he enables to approach his sacred presence, with broken hearts and contrite spirits.

3rd. Accompanied by the Baron Baader, we left Munich early in the morning for Neuburg, and continued in that neighbourhood till the 5th, visiting many of the villages on the Donau Moos. This was an extensive, barren, swampy tract of land, which has been, of latter years, drained and brought into a state of cultivation; the land thus recovered

is about forty miles in circumference. Some of the villages are settled by Roman Catholics; others by Protestants; one or two by the Mennonites. Many of the Roman Catholics have seen the errors of Popery. In the largest village, nearly the whole of the inhabitants have turned away from the church of Rome; and what is remarkable, this village, Carlshuld, was the most dissipated; revelling and drunkenness were prevalent among the people. Lutz, the Romish priest among them, became uneasy with many of the anti-christian doctrines and practices of the church of Rome; he saw their inconsistency with the Holy Scriptures, which he was induced to peruse with greater attention, when the truths of the glorious Gospel of Christ became more and more unfolded to his view; with this his love to God and to our Lord and Saviour Jesus Christ increased, and his heart was also enlarged in love and religious concern for his parishioners. These became tenderly affected by the new doctrines now proclaimed to them by their pastor, and the more so, as his life and conversation adorned what he preached. This, together with the convictions of the Lord's Spirit, the faithful witness, wrought so powerfully on their minds, that a general convincement took place among them, and a reformation also, so that morality and virtue became some of the first fruits, proclaiming that they had turned from darkness to light, and from the power of sin and Satan to God. This brought persecution upon them; it fell particularly upon Lutz, their minister; for a time he maintained his Christian profession with firmness; but at last, under suffering on the one hand, and flattery and specious promises from the bishops on the other, he turned away from the faith once delivered to the saints, and subscribed again to the errors of Popery; and now, instead of the fair prospects held out to him, he is immured in a convent; but the people of the village maintain their faith and their allegiance to Christ, and they are protected from the popish clergy by the Prince Oettingen Wallenstein. They have nearly completed a meeting-house, in which we had a meeting for Divine worship—the first held in it; it was a

solemn and tendering season. These dear people appear to have learned in the school of Christ, and to have felt the baptizing power of the Lord's Spirit, as well as to have partaken of that living bread that cometh down from heaven, Christ himself, the bread of life. A Protestant minister has now come to reside among them; he appears to be a spiritually minded man. The Baron Baader is a good interpreter; it is a new work to him, but he seems to be brought under the power of that blessed Truth, which he is our helper to communicate to others.

In the village of Stengerhoff we were much pleased by a visit to the family of Zekentman; he appears like a patriarch among them; both he and his wife are very aged, but vigorous in body and intellect. They have fifteen children settled near them, with many of their brother's children, grand-children, &c. We had a satisfactory meeting with them. These also are generally turning away from the errors of Popery; they meet together to hear the Scriptures read, which, now that their eyes have been in some degree anointed by the Holy Spirit to see the things of God, the priests cannot prevent. As they have but few Bibles among them they gratefully received some that we presented to them with a number of religious tracts, all in the German language.

We found the inhabitants of Under-Maxweiler, who were formerly Roman Catholics, one of the most flourishing communities in those colonies; they are tidy and industrious, and have built a pretty large and comfortable place of worship. Our meeting there also was satisfactory. We were much interested in their young people, who are numerous; several of them have felt the love of God, through Jesus Christ, shed abroad in their hearts. In some of the villages entirely inhabited by Roman Catholics we found some openness, both among the people and their priests; one of these particularly wished us to go into their church; but we preferred to meet the people in their school-house.

It was noon when we came to the village of the Mennonites. Those who had been in the fields had just returned home to

their dinner; their minister, who had been at the plough, on being told that we wished to see the people collected together, mounted one of his horses and spread the information with such speed that in a very short time men, women and children were assembled; on coming to the grounds that they cultivate, we had been forcibly struck by the neatness and luxuriance of their fields, where hardly a weed could be seen; but on sitting with them we contemplated with much greater admiration what we saw of their Christian deportment and felt of their spirits; there was before us what seemed to be a field that the Lord has blessed, and which he waters from his holy habitation. The Gospel given us to preach among them had free course in their hearts,—men, women and children were broken into tears, and the Baron Baader whilst interpreting our communications was greatly affected. It was a most solemn time. These dear people followed us on our departure out of their village, and continued to look after us as long as we remained in sight. Previous to our leaving them we gave them a variety of religious tracts; these several villages absorbed all we had on hand, though we had received a supply from the editions we had printed in Berlin. It is an interesting fact that, throughout all the Protestant States that we know in Germany, religious tracts are forwarded gratuitously by mail, even in large parcels; they are in this manner forwarded to us, to await our arrival in the chief towns we directed them to be sent to from Berlin.

We were anxious to obtain correct information of the religious and moral condition of the inhabitants of these colonies, especially of those villages where Popery has been renounced, as well as of the others who are evincing their uneasiness under the Popish yoke. Much pains has been taken to misrepresent these people, and the Romish clergy have tried to persuade the Prince O. W. that they were evil disposed towards the Government, or that they have embraced the impious tenets of the St. Simonians; but we are now prepared to give the Prince a full and pleasing account of the state we find them in, and of the fruits of genuine piety that we behold

among them. We hope the Prince will continue to protect them from the persecutions the Popish clergy are continually seeking to foment against them.

I regret that the Baron Gumpenberg, whose estates are in these parts, is not at home; he was under very tender visitations when I saw him at Munich some years since, and he suffered much for his conscientious faithfulness to the testimony of Jesus.

We returned to Neuburg late in the evening, and spent a part of that night in preparing our report to the Prince O. W. to be sent by Baron Baader on his return. We request that the King would extend his protection towards the Mennonites who have a Christian testimony against oaths and war, so that they may be exempted from every requisition that they feel to be contrary to the law and the testimony of Jesus Christ.

Early in the morning some of the colonists from several villages came to our inn at Neuburg; some had come that night twelve, others twenty miles to see us; they were from home when we visited their villages; they wished to be with us a little, and requested that we would give them some books like those we had distributed among the people; they told us that on their return to their homes, late in the evening, they found every family collected listening attentively to what one read to the others out of the tracts we had left them, and that parents and children were in tears. One of them, on returning home in the afternoon, met some boys on the road reading a tract with much attention; he listened for a while, and felt such a strong desire to have one of the tracts that he offered a large price for one, but the children replied that no money could induce them to part with such good books. We were sorry that we had not a single one left to give to these dear people, but we promised to send them some from Stutgard, where we expect to meet with a fresh supply.

Their interesting labours in Bavaria being now nearly concluded, they proceeded to the capital of the neighbouring kingdom of Wirtemberg.

On our way to Stutgard, we stopped at Augsburg, to see some of the pious people I had been acquainted with during my former visits to this country. We were also at Ulm, but did not find we had any service to detain us there. Soon after our arrival at Stutgard, we were visited by many of those pious and very interesting persons, who have been dear to me these many years; that evening we had a religious meeting at the house of Herring; three large rooms that open into each other were crowded; but above all, the Lord's glorious presence seemed to fill the house; many of our hearts were brought under an awful sense of the Divine Majesty, and were reverently prostrated before the Lord. Among the strangers present whom I had not known before, was the Baron Julius von Gemingen, who resides at Steinegg; he has of later time been brought under strong religious convictions, to which he has not been rebellious; he appears to be clothed with humility, and to endeavour to walk in watchfulness and fear; he came to see us the next morning; we had an interesting time together. The Baron has a great opportunity of doing good, and he appears disposed to improve it. He has on his estates eight Seigneuries and villages, and also a town. The inhabitants of the village of Muscruffin were lately Roman Catholics; they have now joined the Protestants; for a while they held their meetings for worship in a hall in his chateau, which he had properly seated for that purpose; but he is now building them a meeting-house. He gives pleasing accounts of the sincerity and piety that appear to prevail among them. He takes a peculiar interest in the establishment of schools on his estates, where the moral and religious education of the young people is watched over. We have supplied him with some of the *Scripture Lessons* in German, to introduce in his schools.

We find that the people in several parts of this kingdom are becoming dissatisfied with man made ministers; the people wish to hear the Gospel through ministers of the Lord's own appointing, and not from those who preach for hire, or who have received their commissions as ministers

of the Gospel, from man. I am comforted in hearing that Hoffman, and the congregation gathered by him, about six miles from this city, whom I visited when I was last here, maintain their place in the Truth. Their number has enlarged, and another congregation, on similar Christian grounds, has been formed not far from them.

We paid an interesting and satisfactory visit to my old and valuable friend, the Countess von Seckendorff, widow of the late Count, and Prime Minister of the former King. Her two daughters and son were with her. These young women appear to have retired from the world to serve the Lord. I was also comforted by a visit from pastor Dann, whom I was with years ago, on my way to Tubingen, when I went on purpose to see him in his exile, in a rough country, and among a people not less so in their conduct. By the grace of God, and the softening influences of his Divine Spirit, he had been an instrument of mollifying their stony hearts, and, instead of the briers and thorns, the seed that the Lord had blessed did flourish. I then also found him under the weight of personal affliction; but, under it all, the Lord was his stay and the rejoicing of his heart. Soon after the death of the present King's father, who had exiled him, he was called back, and he has since pursued his ministerial labours in this place, with fruits to the Lord's praise. His outward man is now bowing under the weight of years, but his inner man is strong in the Lord.

We have been in company with a pious young lawyer, just returned from Vienna. He was sent there to transact some business of importance for a banking house in Switzerland. About the same time, three other pious young men also came to Austria, in the pursuit of their trades. They loved to mingle with those who love the Lord Jesus. One of these young men, being in company with a Roman Catholic whom he believed to be of that description, spoke freely to him of the love of God, and salvation by Christ; but he informed his priest of it, on which the young man was reported to the police, arrested, and sent to prison. His papers were taken and examined. It was found that he

corresponded with the two other young men, and the young lawyer. These also were arrested, and their papers searched. It was found that they entertained principles contrary to Popery, for they were Protestants. The three young men were sent to distant prisons, the young lawyer knows not where, and he himself was carried, under an escort of police, to the frontiers of Bavaria, with orders not to return to Austria, under severe penalties. No wonder that, whilst we were in Vienna, we felt ourselves so encompassed with the spirit of darkness, and were sensible that an evil eye was upon us; but the Lord did not suffer us to fall into the hands of unrighteous men, and in his mercy restrained them. Blessed and praised be his name, for ever.

Tenth month, 10th. We wished to have been with the King, but found that he had left Stutgard this morning, and the time of his return is uncertain. As dear Allen and myself did not think that we should stand acquitted in the Divine sight without endeavouring to be with the Queen previous to our departure from here, I wrote a few lines to her to request an interview. Immediately on the reception of the note she sent us a message, that she would receive us at twelve o'clock. We went to the palace at the time appointed. The Queen was in her drawing-room with her two young princesses only, the eldest ten and the other eight years old; she made us take seats near her on the sofa. Our minds were soon brought under a sense of much solemnity and reverence before the Lord. The heart of the Queen was prepared for our visit; it was tender when we first came in, so that there was no need to utter many words, for her inward ears were open to hear the language of the Spirit; she loves the Lord Jesus, and she endeavours to instil into the hearts of her young princesses the knowledge of the Saviour, which her worthy mother, the Duchess of Wirtemberg, had succeeded, by the grace of God, to impart to her and her sisters. She told us that her mother had wished that information might be sent to her as soon as we came to Stutgard, for she desired to see us, but she was from home at the present. It has been a comfort to

us to hear, from other quarters, that the Queen's mother and her two sisters, the wife of the Grand Duke of Baden, and that of the Crown Prince of Austria, maintain Christian humility and watchfulness. It is rare to find the labours of love in a woman of the rank of the Duchess thus blessed towards three daughters, occupying such high stations in life. We spoke a few words to the princesses to encourage them to walk in the fear of God; they both were much tendered; we presented to each small books for daily meditation; one of which was compiled by Elizabeth J. Fry. The Queen told us that the girls would not fail daily to peruse them. This opportunity with the Queen was one of those rare seasons in which much of the Lord's contriting love and power is known; may the Lord bless his work and carry it on even to perfection!

We paid another visit to the old pastor Dann, at his particular request; some portions of my religious communication, when we were before together, had made deep impressions on his mind, and revived feelings that he said he had had for a length of time, and which become deeper as his age increases. They relate to the corruption that has spread so widely in the churches, not that of Rome only, but among the Protestants also; he laments deeply, especially over those who call themselves the ministers of the Lord and priests of our God, some of whom are great obstacles to the advancement of the work of reformation in the church; many of them preach themselves, or the devices of their own hearts, and not Christ and his Gospel. "They have," said he, "substituted Popish forms, or their own inventions, for the pure and spiritual worship of God. They have indeed in their churches a baptism, communion, worship, ministry, but it is all outward, it comes not from Christ, nor from his Spirit, and cannot gather the people to him; their doings have a scattering tendency—their works, their life and conversation proclaim that they neither believe in the Truths contained in the inspired volume, nor in Christ, the Saviour of whom the Scriptures testify; others publicly manifest that they believe in neither." He mourns over the ascendency that the Socinians and Rationalists have obtained in

many of the Protestant churches; yet he rejoices in that there are many preserved, both among the ministers and the people, who are spiritually-minded, and who love the Lord Jesus in sincerity. The dear old man said that he shall descend to the grave in a lively hope that the Lord in his own time, by the brightness of his arising, will dispel the mist of darkness that hangs now over the churches and the nations, and that the kingdoms of this world shall become the kingdoms of our God and of his Christ.

Amidst the close engagements that have pressed on my mind for a length of time past, I have felt deeply the prospect of parting with my beloved friend and co-worker in the Gospel of Christ our Redeemer, William Allen; he has been looking to this place as that where he will feel himself liberated to return to England. I feel heavily under it; we have been so closely united, and harmonized in our prospects and services. I feel it the more as I have weighty religious engagements before me. Spain, in particular, is night and day on my mind, and as the time when I may have to enter that nation is drawing near, the difficulties of proceeding there are multiplying greatly. That kingdom is now represented to be in a state of great confusion; it is said that there is great effusion of blood, and the prisons are crowded with victims; from place to place, those who hear that I have it in prospect to go there, represent to me the impracticability of doing so. I had hoped that dear Allen would have gone with me, and now, we are going to separate! Notwithstanding all these discouragements and difficulties, the Lord's call to me to go to Spain is louder and louder, and the time to endeavour to enter that kingdom appears, with clearness, to be the fore part of next year. O Lord! all things to thee are possible. Thou canst make a way for thy poor servant, where none now appeareth. My life, there also, thou canst preserve, if it is thy gracious will! My dear Allen also thou canst direct to return to me, though now we are going to part. Thy will, O Lord, in all things be done. Condescend only graciously to continue to fulfil, on behalf of thy poor servant, thy blessed word of promise, "I will teach thee and

instruct thee in the way in which thou goest, I will guide thee with mine eye." So do, O Lord, and strengthen thy poor worm, with faithfulness and singleness of heart to follow thee whithersoever thou callest.

For my encouragement I have remembered, that, when Jordan was overflowing its banks, the Lord commanded Israel to pass over that river; but as soon as the feet of the Priests and of the Levites that bore the Ark of the Lord's testimony, entered the river, the waters thereof divided on the right and on the left, and the host of Israel passed over dryshod; and stones of memorial were brought from the midst of Jordan, and raised up on its banks, as monuments, proclaiming, "hitherto the Lord has helped."—To this very day, O Lord, thou hast helped thy servant; and thou canst do it again, even unto the end.—Amen, Amen!

In the evening we had a meeting at Herring's; it was chiefly attended by those who have so learned in the school of Christ as to seek for help, salvation, and consolation from him only. In good measure I hope it may be said of some of them, that "they worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." We had an instructive and edifying season together.

11th. This morning we received a note from the Minister of State informing us that the King returned last night, and would see us at about one o'clock. We went accordingly; he received us in his private apartment, no other person being present, as had been the case in my former visits to him. He expressed his satisfaction at seeing us once more in his dominions, and made us take seats by him; we continued about two hours and a half together; liberty of conscience, the religious and moral education of the youth, the treatment of prisoners so as to endeavour to obtain their reform, were amongst the subjects treated upon. The nature of the peaceable kingdom of Christ was also fully set forth, and the King was entreated to endeavour so to act and to live as to give evidence to his subjects that he acknowledges the Lord Jesus Christ for his King and his Lord. He was serious and very tender under what, in the love of the dear

Redeemer, we imparted to him. Our separation was solemn; he said, "These hours we have now spent together are among the most precious of my life;" he desired that after my return to America, I may continue to have him in my remembrance, and put up my prayers for him unto the Lord.

As we were on our way from the palace to our inn, we were overtaken by a young woman, a messenger from the Queen, who handed us a letter from her, by which she bid us once more a Christian farewell; she had hoped, she said, to have done it in person, by being present during our visit to the King, but that he thought it was best that he should be alone with us; the Queen then alluded to the solemn visit that we had paid her,—a solemnity which she continued to feel,—and concluded by desiring that we might continue to have her in our remembrance and prayers, that she may be supported under every trial, and preserved from every temptation; she concluded by signing herself simply "PAULINE." I have no doubt that the King felt a delicacy in the thought of seeing me in the presence of his present Queen, as the last time I was with him was soon after the decease of his former wife, the Grand Duchess, sister of Alexander, the Emperor of Russia; he was then under a heavy weight of affliction, for he deeply felt his great bereavement.

On our return to our inn we found a large parcel of tracts which we had ordered to be printed at Pyrmont, and at Berlin. We put up several parcels for the colonies on the Donau Moos, and for several other villages and places where we had found or heard of pious persons. We put all these in the way to be properly forwarded; and I kept others to carry with me to distribute, as way may open, during my continuance among the Germans. Once more, before our departure, several persons came to bid us farewell, and we took our leave one of another, in the love of Christ, and the sensible evidence that his Divine presence was overshadowing us.

That same evening I parted also from dear William

Allen; we both felt keenly on the occasion; but could, with assurance of faith, resign ourselves and one another to the Lord's disposal and almighty keeping. Dear Allen was to set off for Frankfort a few hours after my departure, on his way home. I travelled on my way very solitary; but the Lord was with me; without him I lack every thing; in him are all my fresh springs!

CHAPTER LVII.

Fourth Visit to Europe.

Strasburg.—Ban De la Roche.—Switzerland.

Though Stephen Grellet had left William Allen at Stutgard, with the "comforting hope" that they would be united again in the "service of their Lord," he deeply felt the separation from his "beloved brother and nearly attached co-worker in the Gospel." As he pursued his lonely journey towards the Rhine, his heart often turned to him in Christian affection—and, on his arrival at Strasburg, the next day, he thus writes

TO WILLIAM ALLEN.

Soon after we parted, the recollection of our reading in the morning was sweet, particularly the latter part of the chapter (Acts xx.), the parting of Paul with those who came to him from Ephesus.—I reflected, with grateful feelings, on the help that the Lord has granted us, and on the sensible guidance of his Spirit, in directing our steps aright during our various journeyings, and also that he had enabled us to close our *united* engagements as we have done, peacefully. I did not doubt, my dear brother, that thou wouldst carry thy sheaves with thee, and, in the retrospect, feel that peace which the Lord alone giveth. "Thou wilt ordain peace for us, for thou only hast wrought all our works in us."

The journal continues :—

Strasburg. Tenth month, 12th. Soon after my arrival a pious person came to see me. He had accidentally heard that an American Quaker had arrived here, and he thought it might be Isaac Hammer who was coming a second time to visit them in the love of the Gospel. It was Professor Ehrmann, who personally knew William Allen. He was prepared to give me a kind welcome. We soon went to see Gaspard Wegelin, an aged disciple of the Lord Jesus. I had long heard of his piety, and many labours of love in the cause of righteousness and truth in the earth, which the Lord has blessed. He is at present in a feeble state of health, but strong in the grace of Christ, and full of love to Him.

13th. Ehrmann kindly came again this morning to accompany me in a visit to several persons in their families. Most of the inhabitants of this place, and of the country round, speak only German, though belonging to France; so that I have need of an interpreter. One of the persons I visited is Krafft, a useful and valuable man, who occupies an important station, the responsibility of which he feels deeply; he is here what Tholuck is at Halle, and Hahn at Leipzic. Infidelity greatly prevails here, and Krafft feels it laid upon him to endeavour to counteract it, as, through the grace of God, he is enabled to do. He has great place among the young people. In the evening I had a religious meeting. It was held at the house of Gaspard Wegelin. The notice was spread chiefly among the pious part of the community; the Lord owned us very graciously: my soul is often very sorrowful, but at seasons I am enabled gratefully to rejoice in the Lord, in meeting with a seed, here and there, which he has planted, and which, through his assisting grace, and by living faith in him, brings forth fruit to his praise. We were comforted and edified together.

I left Strasburg before daylight, on the 14th, for the Ban de la Roche, the former residence of Oberlin, that humble but great man, and dignified, useful servant of the Lord,

whose works continue to proclaim his love to God and man. I came thirty-four miles to Foudai, where resides Le Grand, the particular friend of the late Oberlin; he is solicitous that the useful institutions formed by him should be conducted on the plan he designed. Le Grand has two sons, who with their wives and families reside on the same premises with him; they carry on an extensive manufactory of a variety of tapes; it was one of the plans of Oberlin to procure employment and the means of an honest livelihood to the numerous inhabitants of a poor and stony land. Immediately after my arrival Le Grand very kindly sent messengers to the several villages on these mountains, with the information of my intention to have a religious meeting with them that afternoon, to be held in the central village where Oberlin used to reside; his house there is at present occupied by his son-in-law, who has succeeded him as pastor. Accompanied by Le Grand I went there, and was much pleased on meeting with faithful Louisa, who was the right hand of Oberlin in promoting the religious, moral, and literary education of the inhabitants of those mountains. She is now aged, but still active; every week she takes her walks round the villages, visits the schools, the sick and the afflicted, imparts religious instruction to the young people, and performs her labours of love as needed, and as her way for it is open. She has trained several mistresses who are engaged in the schools; she introduced me to some of these, whom she calls her fourth generation. Oberlin's daughter is a pious woman. Before the hour at which the meeting was appointed, the people were seen running down the rocky mountains, and collecting in great numbers; it reminded me of what I saw several times when on the island of Hayti; they came from four to eight miles, though the notice was so short. The meeting was held in their place of worship; the word of instruction, comfort, and encouragement, was given me to preach among them, but I had also a solemn warning to proclaim to some, accompanied with earnest entreaties to turn away from their rash and evil purposes and, after the example of the prodigal

son, to return to their heavenly Father. I was astonished at myself, to have this kind of labour among such a people; but I was told afterwards that a son of the late worthy Oberlin was in the practice of frequenting unprofitable company; he had concluded to go that very night to Strasburg and enlist as a soldier; hearing of the meeting, curiosity brought him there; the word preached sank deep into his heart; the Spirit of Truth, the faithful witness, performed his office in him; his purposes were changed, and he spent the night in retirement and prostration of soul before God; so that it might be said of him as of Saul, after the Lord had appeared to him in the way, "Behold he prayeth."

I returned that evening to the house of Le Grand, where, before retiring to rest for the night, we had a precious, uniting season together before the Lord; a fellowship of spirit was sweetly felt. It appears that one of the rules established by Oberlin was, that every one of his people should every year place in the treasury one-tenth part of his net income; this rule he enforced by love. The money was applied to works of benevolence or charity, and in the many improvements made in that once wilderness country. Le Grand told me that for some years he would not comply with what he considered an arbitrary rule, though he highly valued Oberlin; but he thought he could be his own almoner of the Lord's blessing on his temporal industry. The losses that he sustained year by year in his business induced him, at the end of a few years, closely to examine into the matter, and he found that during that period they amounted exactly to the ten per cent. on his income, which he should have put into the treasury, according to Oberlin's rule. This discovery convinced him that Oberlin was right, and he has acted ever since on the prescribed plan; now, instead of meeting with losses, his income has yearly increased, though he has not ceased from also being his own almoner of the blessing that God confers upon him.

16th. I returned in good time to attend a meeting I had appointed to be held last evening at Strasburg, in the house of Krafft. It was another solemn season when, by one

Spirit, we were baptized together into the one body, and drank into one spirit. Among those present was a very interesting young Jew converted to Christianity; he stood high among his own people; now the love of Christ constrains him to devote himself to their good, and to declare to them what great things the Lord Jesus Christ has done for his soul; he is a Christian missionary among the Jews, many of whom reside in this city. He is spoken of as being firmly established in the principles of Christianity, and fervent in spirit in proclaiming that Jesus of Nazareth, the reputed son of Joseph, is the very Christ, the eternal Son of God, and the Saviour of men.

17th. I was pleased with a visit I made to J. D. He was formerly a Lutheran clergyman, but, as he could no longer comply with the various forms and ceremonies of that church, which he considered at variance with plain Scripture testimony and the dictates of the Divine Spirit, he withdrew from them. He now holds meetings in a place fitted up for the purpose, in his own house, where many from among the several religious denominations resort. His meeting place accommodates about three hundred persons. The meetings on First-days are of a public character. One at nine a.m. is for the town and country people. At four p.m. for the town's people again; and at seven in the evening, for the young people. He has introduced no forms or ceremonies in these meetings, but he endeavours to feel after the guidance of the Divine Spirit. He is also extensively engaged in the distribution of the Scriptures and religious tracts, both in the French and German languages. He appears to be a man of exemplary piety, and is much respected by the people generally.

In the afternoon the young Jewish convert came to see me, bringing with him several Jews, who also have their attention drawn from the Mosaic to the Christian dispensation. I had an interesting and edifying opportunity with them. The words of the Apostle to the Galatians, "the law was our schoolmaster to bring us to Christ, that we might be justified by faith," were largely treated upon. Some of them appear

to have clear views of spiritual worship, of the Christian baptism, by the washing of regeneration and the renewing of the Holy Ghost, and of the real Christian communion, which is a participation of the Bread of Life, Christ Jesus, who is our Passover. They seem to understand how all the various services in the outward Temple pointed to that most solemn service now in the temple of the heart, where spiritual sacrifices are to be offered up, acceptable to God, by Jesus Christ, the High Priest of our profession. Their various ablutions for the purifying from outward defilements, they see, point to the sprinkling of the blood of Christ, who has loved us and washed us from our sins in his own blood. I endeavoured to encourage them in coming to God through Christ with full purpose of heart, being of the true circumcision, who worship God in the Spirit and rejoice in Christ Jesus, having no confidence in the flesh.

I left Strasburg on the evening of the 17th, and arrived at Basle the next day. Way opened for my having several meetings in that place; two at the Mission House; the last was attended by a large number of the pious inhabitants. Two others were held at Miriam Stackelberg's. She is a pious, rich widow, who endeavours to honour the Lord with her substance. She has an infant school for fifty children, and two others for boys and girls, where their morals are strictly watched, and they receive an education to fit them for business. The meetings in her house were attended by persons acquainted with the value of religious retirement, and watchfulness unto prayer. The time we spent together in waiting on the Lord, was very refreshing to my spirit.

Several persons came to see me, from six to ten miles distance; they have so learned in the school of Christ, as to have ceased from placing confidence in any of their own works or performances, or in anything that man can do for them, but two or three meet together silently to wait on the Lord, or at other times to read the Holy Scriptures; others sit solitarily, alone, in watchfulness and prayer. I was much interested in one of these, the wife of a clergyman, who resides five miles from here. The dear

Saviour has many sheep and lambs scattered about in this wilderness world, and especially in Switzerland and Germany, who are acquainted with his voice, and their place of feeding. My soul is prostrated with gratitude at the Lord's condescension in bringing me to an acquaintance with many of these, arriving, as I do, at places where I am an entire stranger; is it not of his doing that I should be brought in contact with some of these his visited ones, as was the case at Strasburg, here, and in many other places? Spittler, Blumhardt, and a few others, are persons whom the Lord has rendered instruments of much good in these parts. I had also a satisfactory meeting with a company of persons called Pietists; they are a serious people.

21st. Accompanied by Spittler, and a son of Le Grand, from Foudai, Ban de la Roche, we went ten miles up the Rhine to Beugen, to visit an interesting establishment for eighty poor orphans of both sexes, and for twenty-four young men, who are educated for schoolmasters in institutions where the pupils support themselves by manual labour of various kinds. Zeller and his wife, who are the superintendents of it, are persons of rare piety; it is from an apprehension of religious duty that they occupy these stations; Christian love and kindness are very conspicuously prevailing in their hearts; by these they govern. The same love seems to flow back from the young people towards them. I had in the forenoon a satisfactory meeting in the establishment, attended also by the people of the country near; early in the afternoon, I had another meeting with the inmates of the institution much more select. I could but compare this house to that of Obed-edom, on which the Lord's blessing rested. The wife of Zeller devoted herself in very early life to the Lord, and to this day she appears to be faithful in endeavouring to perform her solemn vow. When about five years old, she was playing on some of the rocky hills of the country; one of their large eagles saw her, and darted down upon her head; a man with a gun, not far distant, watched the motions of the eagle, but did not see the child; he fired and killed the bird, at the

very moment of his darting upon the child's head; great was his surprise, on coming to the spot, to find the dead eagle by the side of the child. The deep wounds made by his talons on her head, show what a narrow escape she had from the voracious bird, and from being wounded or killed by the gun. This dear woman considers that her life thus spared, is to be wholly devoted to the service of God.

I returned to Basle in time to attend another meeting at Miriam Stackelberg's. Here I was pleased with a young woman I had not seen before. She lately accompanied Miriam on a visit to some of the valleys of Sardinia, where they were mostly among the Papists. Persecution was stirred up against them by bigoted and envious persons, because they had distributed some copies of the Holy Scriptures, and religious tracts. They publicly received personal abuse, and were even threatened with the loss of their lives. Under these sufferings for Christ's sake, this young woman appears to have grown in the root of religion. Thus Divine mercy often converts our tribulations into rich blessings.

Zurich, Tenth month, 23rd. I left Basle early this morning, and arrived here this afternoon. I greatly enjoyed the ride. I was alone in the carriage most of the way. Beautiful and grand was the scenery before me; it loudly proclaimed the Lord's power and wondrous works. Much of my road was through deep valleys, by the side of the Limath. Before me, at a distance, were high mountains covered with snow, the lofty peaks of some of them lost in the clouds. But, above all, my inward eye was open, so as to behold wondrous things out of the law of God. O! when, by his quickening Spirit, we are enabled to contemplate the Lord's wonderful workings, and to have a sense of what great things he has done for our souls, how can we but be filled with amazement, and be prostrated very low before Him! Under the fresh sense of what redeeming love and mercy have done for me, to this day, my soul was greatly contrited. In unutterable condescension and unmerited favour, a living hope was begotten in me, that the Lord, who has thus been with me all my life long, would be with me to the end; and that, in

Spain also, he would make way for me, and open a door to proclaim his great and glorious name.

24th. Antistes Gessner, hearing that I had arrived, early came to see me. I went back to his house,—the same which was occupied by the aged Antistes Hesse, his predecessor, and where, some years since, I had solemn meetings. The dear old man departed this life full of the love of God, and peace and joy in the Holy Ghost. He was a great example of humility and piety. The valuable wife of Gessner remains as one established in love to the dear Redeemer; also her sister Louisa Lavater. Their dear young people had collected to see me. Our meeting was in the Lord's presence. We were reverently prostrated before him. I returned there in the evening, to attend a meeting of which notice was spread among the pious part of the inhabitants, many of whom attended; and the Lord owned our coming together by his presence.

25th. I was in the families of several of the sick or afflicted among the Lord's people here, and had another meeting, largely attended, at Louisa Lavater's.* It was a season of great

* From the numerous letters addressed to S. G., by pious individuals with whom he had mingled in different parts of the Continent, and with whom he kept up a correspondence for many years, it may not be unsuitable to introduce the following, referring to the present visit, though not received till a considerable time after:

Zurich, the 5th of 6th mo., 1834.

My very dear Friend and Brother in our Lord Jesus Christ,

A multitude of engagements has hitherto prevented me from thanking thee for thy very welcome letter of the latter part of the 3rd month. It is always a happy day to me and all my family, when we receive a letter from thee. Yes, my dear friend, we have a very kind Master, who has guided thee, and blessed thee greatly in thy journeys. O, that He may cause all the seeds of the truth which thou hast scattered abroad to sprout, grow, and bear fruit for eternity.

The recollection of thy last sojourn amongst us, and especially of thy farewell, is always sweet, yet at the same time sorrowful, like the parting of St. Paul at Miletus—they were all filled with grief because he had said that they would see him no more. We all never shall forget thy love for thy Lord and thy Christian kindness to us. May the Holy

brokenness of spirit. The Lord has a precious seed among the young people. May he water it from his Divine presence, where there is life for evermore.

Spirit often inspire thee to pray for us—for me that I may finish my course, and fulfil the ministry which I have received from the Lord Jesus Christ. It seems to me that outward afflictions are much easier to bear than those which sin causes in our hearts. But there is nothing to be done but to surrender ourselves to our Saviour, who alone purifies us; being justified by faith we have peace with God through our Lord Jesus Christ.

The situation of our church is nearly the same as it was during thy stay among us; yet I had the pleasure of seeing recently a proof that there are a few young ministers who declare themselves openly on the side of evangelical truth, and a very large majority voted for the good cause in our synod.

Thou art now on the point of leaving Europe and returning to America. May our God bless thee and reward thee for all the good that thou hast done in his name among the Christians whom thou hast met with, and among us. Our friendship cannot be dissolved, it will last for ever, for it is founded upon our Lord.

Present our sincere Christian salutations to thy dear wife and daughter, and tell them that we hope, through the grace of God, to see them in the mansions of our Lord, when we shall be for ever with him. All my family salute thee cordially.

I return many thanks for all the kindness which thou and our friend Allen showed my dear grandson, M. Usteri.

I embrace thee heartily with all Christian love.

G. Gessner.

My venerable Friend!

You will kindly accept a few lines from your friend Louisa, who praises the Lord with you for having deigned to crown with his blessing all your toils, your labours, your prayers for the salvation of your brethren. Venture, my friend, to repeat the language of our Divine Master, "my meat is to do the will of Him who sent me." I am glad to tell you that the Lord has caused to sprout some of those seeds that you have sown in my heart, because I venture to hope that you will unite with me in prayer for their growth. Never shall I forget the dinner, or rather love-feast, which was held in my house the 25th of Tenth month, 1832, which was sanctified by the presence of our Saviour, who has united us still more closely in Himself from that day.

All the friends who were present at the little meeting which you held one evening in my house, and whom you have named in your dear letter,

St. Gallen, 26th. Travelling during the night I arrived here early this morning. The few last days I felt it to press on my mind to write to Pauline, Queen of Wirtemberg, in answer to her letter received after the visit paid to the King; I wrote her accordingly on my arrival here, and felt peace after discharging this debt of Christian duty. I then visited several families of my former pious friends; since I was here several have passed from the militant to the triumphant church, but others continue to be witnesses to this day that, by the grace of God, they are what they are. I have been comforted in meeting with a number of precious young people, who appear to come up in the footsteps of their pious deceased parents. In the evening I had a large meeting; the word of encouragement and consolation was given me to proclaim, but I had also pretty close labour with some.

Zurich, 28th. Leaving St. Gallen very early yesterday morning I came back here that afternoon. I had a large satisfactory meeting in the evening and another this morning, and now, with peacefulness, my way is clear to depart.

Berne, 31st. I set off at noon from Zurich; a number of pious people of both sexes, accompanied me to the coach, and continued with me till my departure. I had a tedious, trying journey to this place. We arrived at Arun at six, p.m., and did not leave till half-past ten. All the chambers in the inn were so crowded with company which I could not assimilate with, that I was obliged, in my own defence, to walk about the streets, though the night was very cold and dark. In some

are very grateful for your remembrance, and entreat dear friend Grellet not to forget them in his prayers.

O how I congratulate your dear wife and your happy daughter on the return of a husband and father so beloved. May the Lord mark that period with abundance of grace. Salute very cordially my dear sisters in Jesus Christ on my behalf. I venture to hope that you will continue to let us hear from you occasionally, and I am convinced that we are for ever united in our Head.—We meet each other when we look towards Him.

Your grateful friend,

Louisa Lavater.

of the rooms they played at cards, in others were billiard tables; there were music and dancing, drinking and smoking. My head and my heart were made sick. We arrived here early the day before yesterday. I called on several of my former acquaintances, some of whom I was pleased to meet again, they retaining their love for the Truth.

I was recognized by a female as I passed her in the street; she saw me when I was here before, and was at a meeting; she says it was the first time in her life that she had been in a Christian assembly; she was greatly astonished at my communication, for it seemed to her as if I was singling her out of the large company and exposing her conduct, even her secret thoughts, before them all, and yet she knew that I could not have any knowledge of her, nor could anybody have informed me of what none knew but herself; but she has since found that there is One who knoweth the secret of our hearts; now she knows and loves God, and is willing that he should try her, prove her, and show her her thoughts.

I had a meeting that evening largely attended by a mixed company; I was brought under deep exercise on account of some; but the Lord enabled me, his poor servant, to minister to their several conditions, and the meeting concluded under a precious solemnity.

Yesterday, accompanied by L'Orsa, my former kind and faithful interpreter, I called on many families, and had solemn and refreshing seasons with some of them. In the evening I had another meeting. This afternoon, still accompanied by L'Orsa, I visited other persons in their families; one was J. Gerber, who was lately at Sierra Leone as a missionary; he has come here to recruit his health. He knew well my valuable, deceased friend, Hannah Kilham, and he speaks highly of her piety and great usefulness. He left Africa the day after she sailed for Liberia. I had an interesting and edifying season with him and a few others.

Neufchatel, Eleventh month, 1st. I travelled part of the night to this place; the moon and stars shone brightly on the smooth surface of the lake, and on the tops of the

mountains. The inhabitants of this and other cantons, are in a state of ferment on account of some political questions, and blood has been shed. I met here, however, some who are of a meek and quiet spirit, and appear to be seeking for those things that make for peace. I had a pretty satisfactory meeting, attended by a far greater number than I had expected. There are several young persons seriously disposed, who by pious conduct, preach loudly to their parents. I called on one of these, who is a magistrate; I was first introduced to his father, who received me with politeness, but, on hearing the object of my visit, he said, "O, it must be my eldest son that you wish to see; I concern not myself with things of this kind." There are five or six persons at La Goulette who unite frequently in sitting down together in silence to wait on the Lord; they came here to see me.

Locle, 2nd. By travelling most of the night I arrived here about noon; the ascent of Mount Jura is beautiful, but the land towards the top is very barren; only a few patches are cultivated with potatoes and cabbages; a large population, however, reside here. The houses are mostly small, but very neat; all, even the largest which occupy much space on the ground floor, have but one story. This manner of building is adopted that they may be more protected from the wind, which blows vehemently, at times, on this high ground. These numerous inhabitants are occupied in manufacturing watches; most of the works which are put together in Germany and France are made on this mountain; many also are exported for the use of watchmakers in England and America. Locle stands nearly on the top of the Jura, yet it is in a hollow, and is thereby protected from the bleak winds; it is said that there was formerly a large lake in this hollow, whence this small town derives its name. The land about it is well cultivated; many cattle and sheep are fed on it, and excellent butter and cheese are made. Mary Anne Calame, well known for her great benevolence, resides in this place, together with Catherine Zimmerling, her intimate friend, who, during eighteen years, has shared

actively in her works of benevolence and charity. They have, as inmates in their family, several young women, who by afflictive occurrences have been brought into a reduced condition. They have the charge of their education in every respect, and qualify them to occupy useful and important stations in life; but, above all, their especial care is to endeavour to imbue their minds with piety. One of these young women is a Greek who, when a child, escaped the massacre of the inhabitants of Scio soon after I was there. Her parents were among the victims of the Turks. I hope this young woman may become extensively useful in Greece.

The establishment of M. A. Calame is about a mile and a half from the town. I went there with her in the afternoon. It was very touching to me, as we entered on the premises, to see the young people we met saluting her with filial respect and affection, by the name of "Ma chère mère,"—"my dear mother," and she calls them, "my children,"—and she acts truly towards them the part of a mother; her time and property are devoted to them, but her necessities in the maintenance of so large a family, and the erection of the needful buildings which she has yearly to enlarge, are such, that she has to be dependent on public benevolence; in this she has never been disappointed, though she has been repeatedly reduced to the last extremity, not having even the "handful of meal" left in her stores; but the Lord, the Father of the orphans, in whom is her confidence, has never forsaken her; many and very interesting are the circumstances under which her great wants have been supplied. In a number of instances she has not known by what human hand help was extended, but she had the conviction that the Lord had done it. The dear woman, who knows that there is no limit to Omnipotence, also feels that there is none to her benevolence; thus she considers not her want of means, but the needs of the poor orphans whom she cannot refuse to admit to her asylum, whenever they are brought to her. She first introduced me to the youngest children, from two to six years old; they were all sitting on low benches,

at their various employments, knitting, sewing, or having their books, and the very little ones were unravelling pieces of old silk, which, in another part of the house, is carded and spun. Perfect stillness prevailed; if they had anything to say to a motherly woman who sat facing them, it was in a whisper, except that when we entered the apartment they all rose, apparently delighted to see Mary Anne. They saluted her, "Ma chère mère," and such as were near tried to kiss her hand; but they soon resumed their seats and occupations. Mary Anne went among them, giving them a few sugar plums. Their mistress strongly attracted my attention. She was herself knitting, and conveyed instruction to the children with much kindness and affection, on such a variety of subjects, that I could hardly credit that I was among such a class of children, and so young. The greater was my astonishment when I found that this young woman was blind. Some of the teaching was on this wise: "Children, you have heard of the birth of the Lord Jesus Christ, our Saviour; can you, Mary, tell me, where he was born? And you, Sarah, do you know what kind of people came there to see him?" Of another she inquired how they knew that he was to be found there? After a number of questions connected with the Scripture narrative, to which the children answered very correctly, she said to another, "can you tell me some particular circumstance that occurred at the time of the birth of our Saviour?" Several of the children said, "there was then peace on all the earth, and the Temple of Janus was shut." Then again she said, "and where was the Temple of Janus?" "At Rome," was the answer.—She pursued, "but where is Rome?" &c., &c. Thus the blind woman, whilst going on with her knitting, conversed with the children, on the Scriptures, history, geography, &c.—and they answered her questions without raising their eyes from their work. By such kind of conversation the younger ones were also instructed, and questioned on subjects within their capacity. There are in the institution several schools for boys and for girls. There are also various workshops here; for this is a

school where manual labour, both in and out of doors, is pursued. Most of the teachers have received their education in this establishment. Their spirits seem to be moulded after that of Mary Anne Calame. The children are remarkably kind and affectionate to each other. I had a meeting with them and their teachers, and other members of the household. It was a solemn and tendering season. During the course of my communication to the children, I queried if some of them did not sometimes feel their hearts so full of the love of Christ, or so sensible that they had grieved the Divine Spirit in their unwatchful moments, as to bring them to desire that they might retire into some private corner, to pour forth their souls in prayer to God, or in praises for his great love to them. Several sobbed aloud, so that for a few moments I was under the necessity to cease to speak. After meeting, M. A. Calame told me that yesterday some of the girls came to request the privilege of the use of a small place in the garret; she inquired what they wanted to go there for? They hesitated for a while, but being pressed to answer, they burst into tears and said, they wished to have some private corner where they might retire to prostrate themselves before the Lord, and pray to him. Mary Anne told them, "You need not go to such a place, my dear children, you know that my private closet is unoccupied most of the day; retire quietly there whenever you are inclined."

In the evening I had a meeting in the town, which was also attended by M. A. Calame and her family; it was a good meeting, for the Lord was with us. M. A. C. does not belong to any particular denomination, having felt religious scruples against the forms and ceremonies introduced by many of them. Meetings are regularly held in her family, which are attended by a few pious neighbours; they sit down together in silence, and seek for the presence of God in the temple of their hearts.

Neufchatel, 3rd. This morning I went to M. A. C.'s house, and had a solemn meeting with her family, including the young women educated in it; I then returned to this

place, descending the Jura on the opposite side of the mountain; parts of the road strongly reminded me of Mont Cenis, except that they exceed it in beauty. The two large lakes below, the fine, cultivated plains, and the tops of the snowy Alps, are very grand. By using exertion I arrived here in good time for a meeting I had appointed before going to Locle; it was large, as the notice had spread some distance in the country. The Lord enlarged me in preaching his glorious Gospel.

Yverdun, 4th. I was on the road for this place by four this morning. I had heard much of a people in this city represented by some as persons that had made great attainments in the life of religion. I wished for an opportunity to judge a little for myself; one of their chief men is a physician of the name of Duveley; about seventy persons were met at his house when I came to it; their meeting concluded soon after. I had an opportunity to see and converse with them; they are Ranters to a very high degree. One of them thought that his faith had increased far beyond the size of a grain of mustard seed, that therefore he could walk on the waters of the lake, and a few days since he actually gave out that he would do so. A concourse of people collected on the side of the lake to see his performance; he made the attempt several times, but the water could not bear him up; he told the people that his faith was not yet strong enough. I found them full of airy notions.

Lausanne, 5th. I arrived here early in the afternoon; a great change has taken place since my last visit; many are removed by death. The aged Polier is like a servant waiting for the coming of his Lord; he has lost his sight, but the light of the Lord shines brighter and brighter in his soul. I had this evening a refreshing meeting at his house, when a number of his friends met us.

6th. I visited several pious families, and was particularly interested in that of De Montel; some of his wife's relatives from Neufchatel were also present; it was a season of mutual consolation in the Lord. Montel accompanied me to a meeting held in the afternoon; it was largely attended by the

inhabitants, and by many persons who came from the country, several of whom are clergymen. I found it a very exercising time, and had close labour among them; there were however some precious and tender spirits present; I thought most were too full of themselves and of their attainments, to bow down to the simplicity of the Truth, and to receive Jesus of Nazareth as "Christ crucified," the hope of our salvation. I left them with a heavy heart.

Geneva, 8th. I arrived here last evening. This day has been closely taken up in visiting a number of pious families. My soul is made glad in the Lord on finding that, though some of them have been sorely chastened under the rod of affliction, both of an outward and spiritual nature, they have not been forsaken under their sore trials. The Lord has been with them. I have sweetly mingled again with Moulinier, who seems to be fast ripening for a better habitation, even an heavenly; his colleague, pastor Demalleyer, also; they, together with Galland, maintain with firmness their Christian ground against the strong body of Socinians here on the one hand, and the Calvinists on the other. The sisters of Galland, Mary Ann Vernet and others, continue in Christian meekness; they seek for their supplies from Christ, the pure and everlasting spring. This evening a meeting was held at pastor Moulinier's: it was composed chiefly of those who know that it is good to be found in a waiting frame of spirit before God, that it is in the sanctuary of the heart that we are to seek him, and that there also he is to be worshipped; there he ministers of his goodness and mercy to those that wait upon him. We were refreshed together, and united in spirit in praising his great and holy name, who is blessed for ever!

10th. Yesterday and to-day I was engaged in visiting the prisons, and some valuable and useful institutions; one is for old men; great care is bestowed on their bodily comforts; each has his separate, clean chamber; every thing that might tend to disturb the mind of an old man is carefully avoided, and in the most tender and gentle way opportunities

are watched for to bring their minds to Christ, and to stir them up to make use of their few remaining days in preparing for another life. I had some interesting and satisfactory religious service in several of these places. This evening a meeting was held at pastor Demalleyer's; it was a more mingled kind than the one at Moulinier's, but the Lord enabled me to divide the word among the several states of the people.

I dined at Mary Ann Vernet's, where various branches of their families were present, also her widowed daughter, the Baroness De Staël. We had a contriting time together. They keenly felt the loss of a valuable, pious relative, a son of Mary Ann's; but they bear it as Christians. In his attempt to save the life of another person from a building that was on fire, he himself fell a prey to the devouring element. The dear youth had for many years past devoted himself, as a Nazarite, to serve the Lord, and he died whilst evincing his love to man. I was a good deal with him, in my previous visit here, and I loved him in the Truth.

11th. I had another meeting at Demalleyer's, more select than that held last evening. I had also one at Galland's; it was held in the chamber of one of his sisters; she has long been confined to her bed, under much suffering, which she bears with Christian patience and cheerfulness. This meeting was mostly composed of pious females. Several of these generally meet every week to wait together on the Lord; and, what is remarkable, the wives of two clergymen and their daughters, are among them; also the sisters of Galland and another clergyman. May the Lord himself feed this little flock of his pasture, guide them by his Spirit, and finally receive them to glory!

CHAPTER LVIII.

Fourth Visit to Europe.

The Waldenses.

Stephen Grellet had now taken his final leave of Switzerland. His heart had often turned with much Christian love towards the Protestant inhabitants of the valleys of Piedmont, who have so long attracted the notice, and called forth the benevolent exertions of their fellow Christians of other nations; and to that interesting people he now turned his steps. Though historians differ as to their origin, it appears to be certain that, whether they derive their Christianity from *primitive times* or not, their religious belief and church government from very remote periods, have always been different from those of Rome in the dark, mediæval and modern ages, and it would seem to be more probable that the "Men of the Valleys"—shepherds and herdsmen—should *retain* the Truth as it was first delivered to them, than that they should be able to *discover* it amidst the darkness of the twelfth century, when all Christendom was departing further and further from the light, "under the false teaching of subtle schoolmen, and ambitious and licentious hierarchs.*

Charles Albert had obtained possession of the Sardinian throne, and though the distrustful and

* See Gilly; Monastier; Jane Louisa Willyams; Baines, &c.

restrictive policy of his predecessors had not been entirely abolished, he had put an end to many severities and indignities heaped upon the Vaudois, and they were enjoying a time of comparative repose when Stephen Grellet visited their isolated communities.

On leaving Geneva, he took the direct course to Turin, and having reached Chambery he writes:—

Eleventh month, 13th, 1832. I have found as yet no door open for religious service in this place, where I am detained till I can obtain a conveyance for Turin. My time has, however, been employed in writing, which my close engagements and travelling had long prevented. This place is at the foot of the Alps, surrounded by mountains, rising one above another, whose snowy summits are lost in the clouds.

Turin, 18th. I was four days on the road from Chambery here, travelling early in the morning and late at night. There being much snow and ice upon these mountains, we made but slow progress, and in some places we were in considerable danger. It was but a few days since, that a carriage, by sliding on the ice to the side of one of these steep and narrow roads, was precipitated to a great depth among the sharp rocks.

I met in these mountains a woman who is one hundred and eighteen years of age, but is more active than many are at seventy; she walks with a firm step; her sight and hearing are good; she has had a new set of teeth, but these begin to decay; she says that she has never been sick; her memory is not only good, but local, so that she is very minute in her relation of past events.

I have been with a few persons here, some of whom are connected with the Waldenses. My chief inducement in coming here at present, is to visit that people, scattered about in the valleys of Piedmont. I was prevented from doing so when I travelled before in this part of the country.

Pignerol, 19th. I arrived here last evening; I had a solitary but very pleasant ride, for my blessed Master was with

me; my soul was contrited under a grateful sense that he has, in a marvellous manner and in great condescending mercy, kept, to this day, his covenant with me, though on my part, with shame and confusion, I beheld how frequently I have broken my own covenant with my Lord God and Redeemer. He has enabled me to renew it this day, and to anoint the altar, with many tears; may it prove to be an everlasting covenant never to be broken! My soul also was poured forth before God in supplication for all whom I have visited and labored with in the work and love of the Gospel, in various parts of America and in these European nations. May the Lord bless the works of his own hands everywhere, and restrain the workings of an evil spirit under whatsoever specious appearance it shows itself. I felt deeply and shed tears for those who are carried away captive by the spirit of unbelief; my soul did yearn towards those in America who have been subverted from the faith and the hope of that salvation which is through Jesus Christ, by Elias Hicks and his coadjutors; yet I entertain a hope that the Lord's faithful messengers will, in days to come, when those who have been active in sowing the evil seed are laid in the silent grave, be sent and commissioned to preach unto their children the glad tidings of salvation, and the word of reconciliation with God through Jesus Christ. The remembrance also of the thousands that have been slain on these mountains and in these valleys for their love to Jesus, and their faithfulness to his testimony, has been feelingly and solemnly before me. I beheld how many of these have joined that innumerable company who have come out of many tribulations, and stand now clothed in white before the throne of God and the Lamb, having harps in their hands.

La Tour, in the valley of Lucerne, 20th. Our road was among rugged rocks and deep hollows, but the land is well cultivated, wherever there is a small spot of earth, even close up to the snowy mountain tops; they have vineyards and mulberry trees, for they produce a good deal of silk in these valleys. At La Tour is the largest congregation

of the Waldenses. Bert is their pastor; his congregation is composed of about two thousand adults; their whole number in eleven villages, hamlets or towns, scattered in these valleys, is about twenty-two thousand persons; they have about four thousand five hundred children at their several schools; but most of these schools are held only in winter; for as soon as the sun has acquired sufficient power to melt the snow, their flocks are led to the mountains, where they are left under the care of the elder boys, till the cold weather brings them down again into the valleys. Their accommodations for school-houses have hitherto been poor, and as the cold is very severe in winter, they hold their schools in many places in stables, warmed by the breath of the cattle; these being generally dark are of course very ill adapted for schools; the women are attracted to the same place to be sheltered from the cold; they bring their work with them; some knit and sew, or card the broken cocoons of silk, or spin it, &c., so that a school-room here exhibits a curious sight. This is not however the case in every village; great efforts have been made, and some comfortable school-houses have been built, or are now building. The present King of Sardinia appears to favour these people; their sufferings and persecutions were great under his predecessor; their disabilities have not however been wholly removed; they are restricted to the narrow limits of the valleys or mountains they now occupy; they cannot purchase land out of these limits; if they do, on informers representing it, it is liable to be confiscated; thus, they are confined to the cultivation of very small pieces of land, hardly sufficient to support their families; this is their reason for introducing the production of silk. I have endeavoured to induce them to abandon the culture of the vine, for the wine being consumed by themselves, yields them no income; it is of such poor quality that it is not worth exportation, and they have to purchase the grain which might be usefully cultivated where the vineyards now are.

I met here Colonel Beckwith; he lost one of his legs at the battle of Waterloo, and now endeavours to devote

his time to acts of benevolence; this is the third winter he has spent among the Waldenses; he has been useful in promoting and in assisting them in the building of school-houses, and in having schools for the girls separate from the boys. He also endeavours to introduce among them the manufacture of a variety of articles, the materials of which are of small value.

I went to most of their villages, and visited their schools; at Bobi I was pleased with one for girls; it is conducted by a pious widow, who endeavours to train up the young plants under her charge in the fear of God. I found religious tenderness among the parents and the children in several places; most of their pastors also appear to be conscientiously concerned for the spiritual welfare of their flocks. These visits were fatiguing, for I had to perform the journeys mostly on foot; the snow was deep, and the rough paths on the high ground being covered with ice, rendered walking laborious. This was particularly the case in going up the mountain to Angrogne. It is in that valley, and on that mountain, that many battles were fought during the wars of extermination, waged against the Waldenses at the instigation of the Papists, whose armies were accompanied by the Inquisitors. Many of those poor, unoffending people, who escaped the edge of the sword, were burned by the Inquisition; their great crime was their religious and conscientious scruples which prevented their bowing down to and worshipping images made of wood, stone, silver or brass, &c.; and their placing their only hope of salvation in the mercy of God through our Lord and Saviour Jesus Christ, and not in the indulgences sold by the Popish priests, or the absolutions pronounced by them.

Here they are in great want of a school-house. One, however, is in progress which will have good stoves to warm it. On coming down the mountain I had a narrow escape; my foot slipped on the ice, which brought me to the edge of a deep precipice among the rocks; but my blessed and almighty Preserver protected me here again, lengthening my days a little longer, that they may be devoted to his service, whose I am.

The district of St. John's is the most fertile of any of their settlements. It contains about one thousand eight hundred inhabitants. Several hamlets seated on the mountains belong to it; but, during the winter months the inhabitants can very seldom come down. Here they had only one hundred and twenty children at school. Small schools are kept in the hamlets. A few years ago, some clergymen from Geneva came among these poor, simple-hearted people, and under the disguise of Christian kindness, brought in among them during their visit, the evil seed of the Socinian doctrine. It took some root among individuals, and in one of their pastors. By strict attention, and the Lord's blessing especially, they hope, however, that it is now pretty much extirpated; but it has rendered them very watchful over the visitors who come among them, that the morals and sound Christian views of a people descended from ancestors who have deeply suffered for the testimony of Jesus, may not be corrupted.

I returned to La Tour the 23rd, in the evening, and had a satisfactory religious opportunity at the house of their pastor, Bert, which was attended by many of these interesting people.

Turin, 25th. I returned here last evening late. Before my departure from La Tour I visited their hospital. It was founded but lately, and much aided by the Emperor Alexander. The circumstance which I had heard only in part before, is now related to me by a valuable young man, the son of John Paul Vertu, a banker in this city. My dear friend William Allen was at Verona, about ten years since, at the time of the Congress of the Sovereigns of Europe. Being then with the Emperor Alexander, their conversation turned on the subject of the oppression and persecution exercised, at that time, against the Waldenses, by the then reigning King, and the Popish priests. Allen requested the Emperor to use his influence with the King of Sardinia, in favour of that portion of his subjects, and the Emperor desired him, on his return to England, to visit these Waldenses, and to send him a statement of the circumstances under which he

found them. William Allen did so;—he found them in a suffering condition. Much distress and poverty prevailed among them; their sick and aged felt it very heavily. The Russian Consul here at Turin, not having occasion then to send a messenger to the Emperor, said he would constitute as such, any one whom Allen would recommend. This young man, my informant, very kindly offered himself to be the bearer of these despatches. That he might have immediate access to the Emperor, Allen gave him a letter to Baron Wylie, his physician, who also was a particular friend of ours when we were in Russia. It was late when the young man arrived at Verona. Wylie had him introduced into the apartments of the Emperor. On reading the despatches, Alexander was much affected; he was left alone. Wylie, as usual, came in to pay his visit as a physician; he was surprised to see the Emperor leaning his head on his hand near the table, and in tears. "What has happened," said Wylie, full of emotion, "that you are under so much affliction?" On which, Alexander handed him Allen's letter, and said, "Read this and see if I have not reason to be afflicted!" The very next morning he endowed this hospital forever; made some other benevolent provisions in favour of the Waldenses, and took immediate measures to try to induce the King of Sardinia to repeal his severe laws against them. It is in consequence of his interference that the present King has become better acquainted with this people, their peaceable spirit and their industrious habits, and that he treats them with greater mildness than was the case under the administration of his predecessor. Baron Wylie has continued to correspond with my friend, Wm. Allen; through him we had repeated messages from the Emperor Alexander, whose kind remembrance of us, after we left Russia, continued to the close of his life; shortly before his death, he commissioned Wylie to let us know that his warm Christian love flowed towards us. Various reports have been circulated respecting the cause and manner of his death, but the account sent by the Baron shortly after his decease is one that may be depended upon coming from an

eminent physician, who for years had been the constant attendant of the Emperor, and who was much attached to him; he says that the fever with which the Emperor was attacked came upon him whilst he was travelling in the low, unhealthy parts of the Crimea, near the Black Sea. During his illness his mind continued to rest on the Lord Jesus as his only hope; his delight was to have the Scriptures read to him; he also wished frequently to be left alone, there is every reason to believe, for the purpose of prayer and spiritual communion with God.

Finding that the schools among the Waldenses are very destitute of books, I have made provision for some to be sent to them, among others the *Scripture Lessons* in French, and a quantity of Biblês and Testaments. Here I had two meetings; one of them was attended by several of those Roman Catholics that I was with on my former visit here; but I do not find that they have made much advance in vital religion; the way to the kingdom is too narrow for them. The few Protestants here are descendants of the Waldenses; some of them love the Truth.

CHAPTER LIX.

Fourth Visit to Europe.

Lyons.— Avignon.—Aix.— Nismes. — Congenies, etc. — Montpellier.— Touluse.— Brives.— Perigneux.— Bergerac.—St. Julien.—Bordeaux.—Bayonne.

Returning from the valleys of Piedmont, Stephen Grellet went to revisit the scenes of his early college life; to mingle once more with the little company of those who profess with Friends in the South of France; and to pay a last farewell visit to his beloved mother and near connections in the different places of their abode—on his way to the borders of Spain.

In continuation of his diary he writes:—

Lyons, Eleventh month, 30th. I arrived here late last night, by the way of Suze, Mont Cenis, and Chambery. We travelled night and day. The drifts and depth of snow on the mountains rendered our journey perilous. We had some narrow escapes. In one place the passengers had to assist in holding up the carriage, when the wheels were sliding away to the edge of a precipice.

I have been to-day with several pious persons, who, though Roman Catholics, now see beyond the Pope and the priests; their minds are burdened with the many ceremonies and superstitions of that church; but their difficulty is great also on meeting among the Protestant professors so many relics of Popery. They wish to find a people whose principles and conduct, both civil and religious, harmonize with what they

conceive the doctrines of the New Testament require from every true disciple of our Lord Jesus Christ. One of these men is Stanislas Gillibert, a physician. Bredin is another spiritually minded man. My mind is introduced into much seriousness by visiting this place. Here I received part of my education at the college of the Oratorians. Here, also, the Lord graciously extended very peculiar visitations of his love to my benighted soul. It was, indeed, as a light shining in a dark place to which I have frequently recurred, with reverent gratitude and wonder at the gracious condescension.

Twelfth month, 1st. I was this morning with Monod, son of that worthy man of the same name at Paris. This young man was the pastor of one of the Protestant churches here, but his spiritual views of religion, worship, ministry, &c., have induced him to withdraw from that office; he holds meetings, however, which are attended by many of the most pious among the Protestants, and also the Roman Catholics. His exemplary life and the purity of the doctrine he preaches, which has for its object to bring men to Christ through the obedience of faith and the teachings of his Divine Spirit, induce many to gather about him. He has been a remarkable instrument in bringing the inhabitants of several villages hereabout to see the errors of Popery, so as to desert their priests, and to sit down under, or to wait for, the teaching of the Spirit of Christ. When he cannot be with them, they meet together to read the Scriptures. This young man is very zealous and mighty in the Scriptures. He reminds me of what is said of Apollos. What endears him particularly to me is that he appears to have a heart open to become more perfectly instructed in the way of the Lord.

2nd. I had a satisfactory, small meeting at Doctor Gillibert's, with a few other seeking persons. His wife appears to be a sincere inquirer after the Truth. I had another meeting at Adolphe Monod's, which was attended both by pious Protestants and Roman Catholics, who desire to come to the Shepherd and Bishop of souls, the Lord Jesus Christ. These have been very interesting meetings, as have also been some private religious opportunities with these tender, seeking individuals.

Avignon, 3d. I came here by steam-boat down the Rhone, with great rapidity. The current is so strong that it takes them nine days to go up again to Lyons. We passed under the bridge "St. Esprit," near Valence, with great velocity. It was not till very lately that they have carried passengers on board whilst passing there, it being considered so dangerous. The bridge, however, is much improved from what it was formerly. It is a hanging one, of brass wires twisted together like a cable, but much lighter, and stands so firmly, that it hardly shakes at all, whilst heavy carriages pass over it. The banks of the Rhone are very fine. I know few rivers, anywhere, that surpass it. I staid but a short time here, where I was with three persons, to some satisfaction. The inhabitants of this place are strong papists. Some years ago it belonged to the Popes of Rome.

I travelled during the night to Aix, in Provence. My chief object in coming round by this place was to see Francis Gourrier, who was a lawyer rising into eminence; but, becoming convinced of the errors of Popery, and having also religious scruples in regard to pursuing the practice of the law, he devotes himself to a religious life and acts of benevolence; he is, to a considerable extent, convinced of the principles of our Christian Society. He corresponds with several persons in France, Italy and Sardinia, who also are more or less brought to see the Popish errors, and to whom he is of service, in informing or strengthening their minds in the ways of the Lord. Several of these are priests, and some of them are now exposed to suffering for the testimony of Jesus. One of these, the Abbé Cousin, of Monaco, has suffered much from his fellow-priests. They cannot endure his reading the Scriptures to the sick in the hospitals, or to the prisoners. These sufferings have been blessed to him. He has thereby been brought nearer to the Lord, and in His Light he has seen more light, even the light of the knowledge of the glory and love of God, through Jesus Christ. Francis Gourrier's father, and other branches of his family, are also becoming convinced of the errors of Popery. I had a satisfactory season with them.

From Aix he passed on to Nismes, and having visited a few persons there, he proceeded at once to mingle, for the last time, with the little company of Friends in those parts.

Congenies, 6th. I came here last evening, and was very kindly received by my valued friends, Louis Majolier and family; this is the fourth time, in the course of twenty-eight years, that I make a religious visit to the little flock in these parts, who are called by the name of Friends. To-day being their week-day meeting, I attended it, and at the close spread before Friends, for their consideration and approbation, a concern that I have felt with weight to visit them in their families. They united cordially with it, and I proceeded in the service.

9th, First-day. Many of those professing with us having heard that I am here, came to meeting from several distant villages. I was glad to see Friends once more, but my heart was deeply affected, and my spirit was sad, on beholding the lukewarmness and apathy respecting the things that belong to salvation, into which many of this people have fallen; it seems as if some had entirely lost sight of what once appeared so dear to them. As the meeting in the forenoon was attended by many who do not profess with us, the word given me to preach was not so particularly for the professors with us as was the case in the afternoon, when the meeting was more select; it was a time of close searching of heart; many appeared to feel it, and to see wherefrom they had fallen. It was a season when the baptism of repentance was preached, and when also many did confess their sins. I had another meeting in the evening, when many gave evidence of the contrition of heart they were brought to by the many tears that they shed. May the Lord bless this fresh visitation of his love.

Codognon, 14th. I continued diligent in my visit to the families at and near Congenies till last evening, having also meetings with Friends select, and others among the inhabitants, who appeared to consider it a privilege to attend them,

Roman Catholics as well as Protestants. Here also I had a meeting among these different classes of people.

Congenies, 16th. I returned here yesterday, and went to visit the few professors with us at Calvisson, and had a large public meeting. To-day I had three meetings here, it being First-day; those in the morning and afternoon were attended by Friends and the people at large from other towns and villages. They were seasons favoured by the Lord's presence and power. There is considerable openness in these people to hear the declaration of the Truth. O that there may be also a submission to it! In the evening the meeting was more select, being for Friends only; there was greater solemnity prevailing over us than had been the case on most of the preceding occasions; many appeared sincere in their desire to renew their covenants with the God of our life and of our salvation; may it be sealed by the offering up of the whole heart as a sacrifice unto Him!

The next day, accompanied by Louis Majolier, I went to Fontanaise; the meeting was well attended by Protestants and Roman Catholics, as also the succeeding one at Quissac. The next was at St. Hypolite, where, on preceding visits, I had two very remarkable meetings. Most of those I knew here are deceased. Our friend Paradon, who resides a little out of the town, had undertaken to have a place for holding a meeting provided, and also to give notice of the same; on conferring with the principal inhabitants they had concluded it should be held in their largest Protestant meeting-house, or temple, as they term it. The Protestants here are numerous. On our arrival we were met by several of the clergy; as I was about entering the meeting-house, one of them not only offered but pressed me to put on his black gown, surplice, &c., which shows how unacquainted he is with Friends' principles and Christian testimonies; I had then but a short time to explain my conscientious reasons for declining his offer, but after meeting I had a full opportunity to do so. Their spacious meeting-house was well filled, and the people behaved with seriousness. The subject on which I was led to speak was salvation by our Lord Jesus Christ,

through faith in his name and obedience to the dictates of his Spirit. I had after that a long opportunity with four of the Protestant ministers. One of them, a zealous young man, was disposed to enter into doubtful disputations on non-essential subjects, which were easily put by, and we parted in love. We went to Paradon's, a mile out of town, and had a meeting there.

The following day, on our way back to Congenies, we stopped at Crespian, and had a meeting there; the day after we attended their Two-month's Meeting at Congenies, at which Friends very generally were gathered, from every part in this section of France. It was a solemn meeting. We parted from one another, never expecting to be again together in this mutable state; we felt the fulness of Gospel love to flow amongst us. I leave these dear people in hope that the Lord will care for them and watch over them, and not suffer the enemy again to prevail.

St. Gilles, 25th. I arrived here yesterday afternoon, in time to visit four families of Friends, and to-day I had two meetings. One was held in the Temple of the Protestants. Le Blanc, their pastor, a pious man, whom I have heretofore known, hearing that I was here, sent me a very kind and Christian-like note, stating that he was necessarily prevented from coming himself to see me, but that, if I apprehended it my religious duty to have a meeting among the inhabitants, he knew of no place more suitable than their meeting-house, nor any day when I could see more of the people collected together than this afternoon, when he was very free, in the love of Christ, to omit officiating himself, though this is a high-day among them ("Christmas"); and that if I accepted the offer, he would give notice of it at the close of their service in the forenoon. I considered the matter weightily, seeking for the Lord's direction. It appeared best for me to accept the offer. It seemed indeed to be the Lord's doing, for I had felt my mind strongly drawn towards the people here, and there appeared no probability of my being able to see them together.

The meeting I had in the forenoon was held in the

Friends' meeting-house. It was attended by those who go under our name, both here and in the neighbourhood. I have some hope of them, here also, that they may henceforth walk with greater circumspection and watchfulness. The meeting in the Temple in the afternoon was very large; it was a mixed company. I thought there were pious persons present, to whom the word of comfort and encouragement was preached; but there were others with whom I did earnestly plead of righteousness, temperance, and judgment to come. Whilst I was proceeding, my own heart being much affected with the awfulness of it, I stated how solemn it was thus to join in company with those who are met together to worship God, and publicly to acknowledge and bow down in spirit before Christ Jesus, the Saviour of sinners, who came into the world for this very purpose, that he might save us from our sins; but that possibly whilst some keep this day as a memorial of the coming in the flesh of the Eternal Son of God, thus to be unto us a Saviour and Redeemer, they have concluded on, and made preparations to spend this very evening and night, perhaps, in a riotous and sinful manner. As I was uttering this, a man fell down from his seat on the floor; there was some bustle for a short time; they carried him out, and I continued to speak, a considerable increase of solemnity appearing over the meeting. After the conclusion, I heard the people say to one another, "He is dead, he is dead." I was then told that this very man had made extensive preparations for a sumptuous banquet this night, when a variety of diversions were to be introduced: that, on coming he had boasted how he would honour the Lord, and sanctify this day, by going to a place of worship first, and then close it in feasting and revelling. Some persons, hearing him speak so, had reproved him for it, which he answered by impious expressions. The people appeared struck with astonishment at the awfulness of the event. I received a deputation from the inhabitants in the evening, requesting that I would have another meeting with them, but I did not feel it my place to do so. To the Lord and his Spirit I leave and commit them.

Nismes, 26th. I came here this forenoon and had a meeting at an asylum for Protestant girls. One of our Friends, a young woman, Justine Benezet, is at the head of it. She keeps her place as a Friend, and is beloved and respected by all. The managers of the establishment, several of whom are clergymen, treat her with all respect. They are so convinced of her genuine piety, that they do not object to her holding meetings in the asylum, after the manner of Friends.

The next day I visited the prisons at the castle, and had several religious opportunities with the prisoners; some of these were distressing seasons to me, for I was among very depraved men, hardened in vice and wickedness. Their hearts appeared to be of the nature of the flinty rock. In the evening I had a large public meeting; it was very quiet; the Lord enlarged me among them in preaching the Gospel of life and salvation, and the hearts of many seemed to be opened to receive, or at least to acknowledge to the Truth; many tears were shed; may the Lord bless and prosper his own work!

28th. Early this morning several pious persons came to my inn to bid me farewell in the Lord; we sat down together and were comforted in his presence. He condescended to bless and break a little bread among us, and to hand us a cup of consolation.

After this parting opportunity Stephen Grellet set off for Montpellier, and arrived there the same evening:

Lyssignol, one of the Protestant clergymen here with whom I have long been acquainted, came soon to see me; he maintains his integrity in the Truth, but he has his trials from his colleagues, who have made many attempts to introduce into their schools sentiments calculated to alienate the youthful mind from the simplicity and purity of the Gospel of Christ; they also promulgate Socinian views from the pulpit. I have endeavoured to encourage him to maintain

his ground with faithfulness, as a servant of the Lord Jesus Christ. It is the practice here for the Protestant clergy every week to interchange the places of worship in which they officiate; thus it gives to the people at large an opportunity to make their election of what kind of doctrine they choose to hear; it would appear from this that the greater part are in favour of sound Christianity, for the houses in which Lyssignol officiates are generally full, and the others are but thinly attended.

The next day I visited their schools and prisons, also several pious persons, and left Montpellier that evening for Toulouse, which I reached after travelling two nights and one day. We had a violent storm on the way; the rain fell in torrents, so that both horses and carriage were well nigh being washed down the rapid streams, caused by the rain on the highway.

Toulouse, First month, 2nd, 1833. On presenting myself at the Police-office the day before yesterday with my passport, I found among the chief magistrates present a good deal of seriousness, and a desire to obtain information on Friends' Christian principles and peaceable testimonies. The subject of war is one of peculiar inquiry and interest to some of them. Very nearly connected with this is faith in God, and in our Lord Jesus Christ, the Prince of Peace. If we believe truly in Him, we must necessarily keep his commandments. This is his commandment, that we love one another as he has loved us. How can then the servants of the Lord Jesus fight? Their weapons are not carnal, but spiritual; their sword is that of the Spirit; their whole armour is that of Light. Many will assent to these Gospel truths, but the obedience of faith is lacking in them. In the evening I had a satisfactory meeting, attended mostly by Protestants, and a few serious Roman Catholics.

Chabrand, the Protestant minister, long known to me, continues to be a useful man. He is spiritually minded, and his ministry has the tendency to draw the attention of his hearers to the influences of the Divine Spirit, on their own hearts. The Courtois, also, continue firm in their love to

the Truth, and are indefatigable in their labours to spread the Scriptures and religious tracts among the Roman Catholics, in many parts of France, and Spain also. They have many colporteurs employed in that work.

3rd. Yesterday I visited three prisons. I was much grieved in some of these visits. The prisoners have free access to wine and spirituous liquors. Some, under sentence of death, which is to be executed next week, had bottles of strong drink with them. I had, however, some satisfaction in one prison, where I found about sixty young men, who are to be sent to the army in Algiers. They seemed to feel their situation, and were tender. I supplied them with Bibles and Testaments, which they appeared to value. I had another religious meeting that evening with the inhabitants. I felt very low, yet the Lord enabled me to minister to them.

I called to-day on several pious persons, both Roman Catholics and Protestants. Others came to see me at my inn. Some of them are in a seeking, tender frame of mind. I feel much for them. To the Lord and his Spirit I direct them.

A wintry journey of two nights and one day brought him once more to Brives, where he writes:

5th. I find my beloved mother in a very tender state of mind, green in old age. Her heart seems to be full of love to the dear Saviour. She appears weaned from a dependence on the priests, or outward observances. Her heart is fixed, trusting in the Lord alone. It is rare to meet with any one at her advanced age, who retains such bright mental faculties. She can relate occurrences of very ancient date, told her by her grand-parents. Her grandfather was ninety-six years old when he died. When he was a boy, the plague prevailed to such a degree at Limoges, that, towards the last, there were not living persons left sufficient to bury the dead, and the streets of the city were overgrown with grass. Her grandmother at the age of eighty had a fall from her

horse, which she survived about six years. Her own mother was also very aged when she died.

15th. There are no Protestants at all in these parts; my intercourse, therefore, is entirely with the Roman Catholics; I have had several religious opportunities with these at my dear mother's, the Baron Le Clerc's, my brother-in-law, and also at the houses of others. Many of the people were at meetings that I held here on my former visits; they know therefore how to conduct on such occasions. This time the priests have not interfered with me.

I have paid a satisfactory visit to the nuns at the hospital; several of those that I met here before are yet living, and have received me with Christian affection, particularly their aged Superior, called *La mère Cecile;* the religious opportunity I had with them was solemn and contriting; several of them, I believe, hold frequent silent communion with God, and amidst the round of forms that their religious order requires, they enjoy Christ, the substance; they know where prayer is to be made, and in the temple of the heart are worshippers in spirit and in truth. This is the fourth visit that I have made them in the course of twenty-eight years, and every time I have been with them my soul has been edified; moreover, I find that those who, at the time of my first visit, were young and of small religious experience, have grown in the Truth, and in the increase of spiritual mindedness. My soul does magnify the Lord my Saviour, who has brought me to the knowledge of some among the various nations of the earth, outwardly joined to separate religious names and communities, priests, monks, nuns, &c., to whom my heart is united in the Spirit, and whom I can salute as disciples of the Lord Jesus Christ; by-and-by, I trust, all these will be united as fellow-servants of one Lord in the Church triumphant, harmoniously singing praises, and ascribing glory to their God and Saviour.

I have been brought under very deep exercise respecting my future proceeding towards Spain; the time to enter that nation appears now to have arrived; yet I am told, from place to place, that there is no possibility for me to obtain

admittance there, or to escape with my life if I do; the effusion of blood among them appears to be great, and acts of much cruelty are said to be perpetrated; but my religious concern to go there remains. Direct my steps, O Lord! Suffer not thy poor servant to be deluded in any of his movements, but lead me by thy counsel; then, into thy hands and to thy sovereign will I resign all the result; my outward liberty or my life, O Lord, are in thy hands! I entertained the hope that my beloved friend, William Allen, would have it laid upon him from the Lord, to join me again, so as to proceed together to Spain, but I hear nothing from him on that subject; but, O Lord, be thou with me; let thy pillar of a cloud by day and of fire by night, direct my steps and protect me!

Perigneux, 16th. I took a solemn farewell last evening of my much beloved and honoured mother, also of my dear sister Le Clerc, and numerous family; we were all prostrated together before the Lord in our spirits, when on bended knees my soul was poured forth in fervent supplication for them. I parted from my mother, and she from me, as never expecting to see one another again on this side of eternity, but in the hope that by the mercy of God in Christ Jesus, we may be joined together again in the world of spirits and the realms of everlasting blessedness.

I set off at midnight by the public coach, and arrived here in the forenoon. I have here a very dear first-cousin; her name is De la Ribiere; she is a woman of great piety, and has been so for many years; her only son is the Commandant-General of the Gensd'armerie in the department; they invited their piously-inclined friends, all Roman Catholics, and I had a religious meeting with them; their hearts, as well as their ears, were opened to the Gospel truths given me to proclaim; it may be said to have been a good meeting; none of them, except my cousin, had been at such a meeting before.

Bergerac, 17th. I left Perigneux at midnight again; it is not from choice that I thus travel in the night, but I must keep the hours at which the coaches set off. I arrived here

at ten, a.m. Here reside my sister De Boise and her children; it has been very pleasant to mingle once more with them, also with several Protestants; some of them have passed under severe afflictions; the Lord gave me a word of comfort and encouragement for them.

I went thence to St. Julien, where my brother, Peter de Grellet, resides at present; a considerable number of his neighbours met us that afternoon; they had never seen, and most of them had never heard of a Friend, but the Lord opened a door for me to preach the unsearchable riches of the Gospel of Christ. My visit to my dear nieces here was also very satisfactory.

I then returned to Bergerac, and met with some of the Protestants, who are numerous here; there are about seven thousand of them; they are well supplied with Bibles; a considerable number of these have been given or sold to the Roman Catholics, but, in many instances, the priests have succeeded in obtaining them, and have destroyed them; through the medium of their disguised agents also they have obtained many copies, and committed them to the flames.

Bordeaux, 24th. I arrived here yesterday; my mind is under such weight of exercise for Spain, that I have no qualification to enter on any religious engagement in this place, where also I hope to be again, should the Lord spare my life from falling a sacrifice on the way I am now going. "Thy will, O Lord, be done," is the frequent aspiration of my spirit.

Bayonne, First month, 25th. Here I am on the frontiers of Spain; I left Bordeaux early yesterday morning. Among my fellow-passengers in the diligence was a Spaniard, the Marquis de Matta Florida, with his wife and sister. His father was one of the King's ministers, but had been obliged to flee to France with his family, where he died lately. The young Marquis, having some encouraging accounts of the state of the country, has come thus far to see if it is safe for him to enter Spain again. I find many Spaniards at Bayonne. It is said that the factions that had the rule, and have shed so much blood, are now subdued.

I also received, this day, a letter from my dear friend, Wm. Allen, stating that he feels himself so forcibly brought under the weight of religious concern to join me in my Gospel engagements in that nation, that he expected to be able to leave London to-morrow, the 26th, and join me here as soon as so long a journey will permit him. How great is the Lord's goodness! I arrive here surrounded with difficulties and discouragements, and he opens a bright path before me.

There is a quarantine to be performed here before any one can enter Spain, and another after passing over the frontiers. During my detention dear Allen will have time to come.

Second month, 3rd. I have met here several serious persons, Protestants and Catholics, some of whom are Spaniards, with whom I have religious opportunities. Some of them are of a seeking mind. One of these is the *Sous Prefet*, a man of a liberal and benevolent spirit. I felt much distressed when I came here, on beholding the multitude of beggars in the streets. They are unwilling to do any work at all, whilst they can obtain a precarious and scanty living by begging. I also observed that, two days in the week, the number was greatly increased; for they came in from the country, miles round, and I noticed that benevolent men or women sat at their doors with bags of copper money, and gave to the beggars as they came to them, as long as their bags held out. By this mistaken benevolence in alms-giving, the system of begging is encouraged. I thought that this could be remedied, especially as I had visited their House of Benevolence, which is a spacious but unoccupied building; I thought that if those alms, given by the citizens, were properly administered, much more good would be done, better provision made for the aged and the sick, and work found for those that say they have none; thereby immorality and sin might be repressed. I formed my plan accordingly, and submitted it to the *Sous Prefet*, who was so much pleased with it, that the chief magistrates in the town were called together, and, with their approbation, it was concluded to call a meeting of the benevolent citizens;

for nothing can be done availingly without their co-operation.

6th. Dear Allen met me the 3rd inst. in the evening; he has been almost constantly on the road since he left London the 26th of last month. We have met in the fulness of Gospel love; we rejoice together in the Lord, and we are also permitted to participate in the encouraging hope that through His assistance we may endure, with Christian patience and resignation, whatever suffering may be permitted to come upon us during the service we are about to engage in in Spain. Dear Allen enters cordially into the plans formed to endeavour to alleviate the misery of many of the people here, and to put them in a way to support themselves by their industry and not by begging. The principal citizens met last evening, also the public authorities; the plan formed was approved by them; the mayor and others were appointed a committee to see that it be carried into execution, and, as soon as they are prepared for it, begging will be prohibited, work given to those destitute of it, and the wants of the sick and the aged liberally provided for. This conclusion being now formed is a great relief to my mind.

8th. Official information is received to-day from Madrid by which our quarantine is lessened one-half of the time. These days past, we visited their prisons and schools. We had also two meetings with the Protestant community, which some of the Roman Catholics attended. Joseph Veisaz is very much devoted in spreading the Scriptures, particularly on the Pyrenees among the Basques, into whose language the New Testament is translated. We had a very interesting meeting at his house with some tender-minded people.

Their detention by the quarantine on the French side of the Spanish frontier had now ceased, and they were on the point of leaving Bayonne. A few hours before their departure they received a deputation from the Jews, respecting which S. G. remarks:

The Jews are a numerous and respectable body; they had

heard of the society organized to prevent public begging, and they came to request that we would have a meeting among them, and organize a Benevolent Society. They do not reside in Bayonne, but on a beautiful spot near it. They are generally wealthy, and have no poor among them, for they give employment in their families to such as might otherwise be dependent on public charity. We did not see their need of such an institution; on the contrary, as they told us, their hearts and purses are open to minister to the wants of suffering Christians. We had a satisfactory opportunity with them.

CHAPTER LX.

Fourth Visit to Europe.

Spain.—Madrid.

Stephen Grellet now entered upon an entirely new field of labour. In company, once more, with his faithful friend, William Allen, he had crossed over into Spain at a time peculiarly favourable to the accomplishment of his mission.

The attempts of Don Carlos, at the head of a powerful and bigoted party, publicly to assert his claims to the succession against the right of the young Infanta, had been defeated by the King's unexpected recovery from a serious attack of illness, after he had been announced as already dead, and his body had been exposed in one of the halls of the palace. Queen Christina had regained her ascendency over the mind of her husband; Ferdinand had dismissed Calomarde, and called Zea Bermudez to the ministry; a short calm had succeeded a time of great political excitement, and some good measures had been determined on and were in progress of being carried into execution when S. G. and W. A. entered the Spanish dominions.

They arrived at Irun, the first town in Spain, on the 11th of Second month, 1833, but were obliged to perform another quarantine before they could proceed into the interior.

Irun. Second month, 16th. We expect to be released to-day from this quarantine. We are with a large company of Spaniards and Basques, crowded together. Some are very noisy, but in our small private chamber dear Allen and I have found a little sanctuary. Our seasons of retirement, morning and evening particularly, have been times of Divine refreshment. We have also been diligently occupied in writing;—my time had of late been so taken up that I could not do it. I have now written various letters to some of the pious persons I have already visited in Prussia, Saxony, Germany, Switzerland, Sardinia, as well as in England and America. Last night we had a violent storm of wind, rain and lightning; the wind was so strong as to upset the heavy diligence whilst on the road near here.

We left Irun the 16th, about noon. We tarried a short time at Tolosa, and again a few hours at Vittoria, where we paid a satisfactory visit to a person for whom we had a letter of introduction. It is a handsome city. Part of our road from thence, through Miranda, is so mountainous that we had ten mules to our carriage, and repeatedly two yoke of oxen besides, to assist in taking us up the mountains. The dangers on these roads are great. We were favoured to escape any accident, and preserved from falling into the hands of robbers, who are numerous and regularly organized under their chieftains. Not a week passes but robberies are committed on this road, and sometimes blood is shed, when any attempt at resistance is made. It frequently happens that some of these banditti are your fellow-travellers in the diligences, and, at the places of stopping to change horses or mules or for taking refreshment, they inform their confederates of the prospect there is of making a good prize, and they lay in wait for the travellers in such strength as to overpower them.

They arrived at Madrid on the 20th of Second month, and soon entered upon the object of their mission.

22nd. Since our arrival at Madrid we have been in company with a few well-disposed persons, through whom we may expect to become acquainted with others. We were today with Cambrone, a Jurisconsult of eminence, and a conscientious man. He has, on this ground, refused to accept places of considerable importance, both here and in Cuba. He is strongly opposed to slavery. He, and his particular friend Solon, another eminent lawyer with whom I became acquainted at Toulouse, are now preparing works against slavery, both under this government and that of France. They have also in view to publish periodicals to spread light and interest among the people on this subject. These two men are not merely philanthropists, but Christian believers also.

Through the medium of Sir Henry Addington, the British Ambassador, we receive information that the Count D'Ofalia, the Minister of the Interior, has heard of our arrival, and wishes to see us this evening. We suppose he may have heard of us through Count De Rayneval, a French peer, and Ambassador to this Court. His particular friend, the Sous Prefet at Bayonne, had written to him about us, and also given me a letter for him.

23rd. According to appointment we were last evening with Count D'Ofalia; he was some years since Ambassador to the United States, when he obtained considerable knowledge of the Christian principles and testimonies of our religious Society. He received us with courtesy, and kindly inquired in what he could serve us in promoting the object of our coming here. We had previously felt our minds drawn to visit some of their prisons, hospitals, &c. We have often found that this kind of visits bring us to an acquaintance with serious and pious persons, to whom we might not be able otherwise to have access. He at once said that he would prepare orders for our admittance to all such places, and requested us to call upon him again to-morrow morning.

We next went to Vanness, our American Ambassador here. I knew a brother of his in America. His wife is a

pious woman; before her marriage she resided in New York for a few years, and knew some of our Friends; she had hoped, she said, that we would come to see her; as she was riding out she had seen us in the street; by our dress she recognized us as Friends, and she could hardly resist stopping the carriage to speak to us; we had a satisfactory opportunity with her and her family. It was concluded to hold a meeting for Divine worship at their house next First-day morning. We next went to Sir Stratford Canning's, who is Ambassador Extraordinary here, besides Sir Henry Addington, the regular one. Allen had letters for him from London, and it appears that he had received some others recommending us to him; both he and his lady are serious persons; our intercourse with them was to edification; we had also with them and their family a refreshing religious opportunity in the evening.

24th. This morning at eleven o'clock we went, as appointed, to the Count D'Ofalia's; he manifested great freedoom in conversing with us on subjects of benevolence and piety, on the distribution of the Scriptures, and the state of religion in Spain, which he acknowledges to be very low; he told us that he was yesterday with the King, and spoke of us to him; he informed him also of our intention to visit their prisons and other institutions; the King directed that an order for our admittance to any place we may wish to visit should be made out in his own name; he also requested that we would furnish him with any remarks we may make in these visits. How remarkable that the Lord should thus set an open door before us, in places where, but a very little while ago, anarchy prevailed, streams of blood flowed and the prisons were crowded with innocent victims. We are told that, in some parts of this nation, the tyrants in power, after putting some of their victims to a cruel death, made out bills of the expenses attending the execution, which they obliged the mournful widows to pay.

We next went to attend the meeting appointed at our American Ambassador's; some persons who had been invited attended besides the family; the time of our sitting

in silence together to worship the Lord was very solemn; what a sublime description does David give of such a solemn engagement, "Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness!" Vanness's wife appeared to be sensible of the solemnity of the occasion; she was broken down in her spirit, and shed many tears. Dear Allen and I had words of consolation and encouragement to communicate to them. Cornelius, the eldest son of the Ambassador, is a serious youth.

25th. Accompanied by Cornelius Vanness, as our interpreter, we visited several of the prisons, also the orphan and poorhouse.

26th. We visited the foundling hospital, which is a large establishment; they admit yearly from eleven to twelve hundred children. It is at present under much better regulations and care than it used to be. The Sisters of Charity have the internal care of it, under the direction of a committee of about forty of the principal females of Madrid, several of whom we met; they not only accompanied us through the several departments of this large establishment, but some of them were our interpreters. The Duchess de Gorr, their President, was one of them; she is now a widow; she has learned in the school of affliction; her husband was one of the first Grandees in Spain. Two priests accompanied us also; they were serious under the several religious communications we made during these visits; we had an opportunity with the nuns, and lastly with the female members of the committee; they tell us that the Queen is now one of their number, and has lately made great improvements in the management of this house. I have not seen any of the sort kept more clean. The mortality is, nevertheless, great; during the first seven years it amounts to seventy-eight per cent, and six per cent more from the age of seven to twenty-one years; those who survive receive a good education, and are instructed in several trades according to their capacities.

27th. I was ill last night, caused, I suppose, by a large pan of charcoal left in a room between my chamber and that of

Wm. Allen. They have no fireplaces here, and the only way they warm themselves is by bringing in coal in this manner. My head was much affected; I had hardly strength to rise; on going to Wm. Allen I found him affected in a similar manner; but we were both relieved by the fresh air. We visited to-day their great hospital, which is a stately building erected by the former King; we found in it 1305 men, and nearly as many women. The men are under the care of the Brothers of Charity, and the women under that of the Sisters; though in both places a tender care appears to be bestowed on the sick, yet the comfort and the cleanliness of the female department far exceeds that of the men. We had interesting and solemn opportunities in some of the wards, especially among the convalescents and the Brethren and Sisters of Charity. The average number of patients admitted yearly amounts to sixteen thousand; the average number of deaths is ten per cent.

After that we visited a nunnery used chiefly for training young women who, from pious motives, devote themselves to caring for the sick, in hospitals and other institutions. They are mostly of respectable families, and as there is no compulsion to induce them to adopt this manner of life, nor to continue in it, they come here from religious or benevolent motives. It is very rarely that any of them return to the world, though sometimes they go for a few weeks or months on a visit to their near relatives. There is connected with this nunnery a hospital for incurables. Twelve aged nuns and their Superior, have the care of the young nuns. Some of them, and the Superior, speak French, and were our interpreters in the sick wards. We thought that some of the poor afflicted inmates evinced religious sensibility and gratitude for our visit. Their chapel stands in the centre of the wards, by which we were brought several times into straits; many wax-lights were burning on the altar, before which we had to pass in going from one ward to another. On entering the chapel some of the nuns, dipping the finger in a basin containing their "blessed water," handed it to us to make the sign of the cross as they did. I succeeded in

making them understand, quicker than I expected, our reasons for not conforming to such a practice; but, when we passed close before the altar, they all knelt down, and those by me, taking hold of my hand, urged my doing the same by saying, "The holy sacrament (i.e. the consecrated wafer) is now exposed." I could then only say, "By and by I will tell you why we cannot do this." And though our going in and out of the wards brought us repeatedly through the chapel, they did not ask us again to bow down to the altar, and they finally omitted to do it themselves, neither did they take any notice of our keeping our hats on except when we were engaged in proclaiming the Gospel of Christ to the sick. Our visit to these being accomplished, I said to the nuns, "Now I will explain to you what are our reasons for not using your *blessed water*, as you call it, or bowing before your altar;" upon which the Superior brought us to her apartments, where, with most of the nuns, we sat down. They very quickly understood that the sign of the cross, as it is called, cannot be the real cross; or that cross that a man must bear if he will be a disciple of the Lord Jesus Christ. The Superior said, "My dear father used to speak exactly so." Then respecting the chapel, the altar, the burning of tapers upon it, the consecrated wafer to which they bowed and worshipped, I opened to them those various subjects, according to the Scriptures; a wide door also was open to preach to them the Lord Jesus Christ:—the nature of the offering that he has made of himself, once for all, for the sins of the world;—that the temple in which he is to be received by faith, is that of the heart, where he is to be found ever present, and to be worshipped in spirit and in truth;—there also it is that the true light, Christ the Light of life, is to shine with brightness. Dear Allen spoke excellently on some of these subjects. The nuns seemed to feel deeply, and several times the Superior said again, "My dear father, my pious father, used to speak to us exactly so." We parted from them in Christian love, and they evinced much tenderness.

28th. We were to-day at an institution for "female incurables," under the care of a nunnery of the same order.

We had a full and satisfactory time with the nuns. Some of them, we think, are spiritually-minded and of exemplary piety. Then we visited a hospital for the King's servants;—every attention of course is paid to them. We went afterwards to a prison, which is in a cleaner state than some of the others we have been in, but we are deeply affected at the insensibility and hardness that many of the wretched prisoners exhibit.

Third month, 1st. We were this morning with the Count D'Ofalia. He appears fully disposed to attend to our suggestions respecting the prisoners, particularly to have the boys separated from the men, to have better ventilation in the prisons, and to prevent the introduction of intoxicating drinks amongst them.

We were with the Count and Countess Lista, who generally reside at Grenada, where they have large possessions, and where they endeavour, amidst many difficulties, to promote a reformation in the corrupt morals of the people;—they have introduced schools, in hopes that this early care of the youth, may, under the Lord's blessing, bring about with these what they cannot effect with the parents. Whilst we were with them several persons came in, viz., Vanness, our Ambassador, Colonel Downie, Colonel Flinter, and others. Flinter was lately Governor of the Island of Porto-Rico. He is a great friend to the emancipation of slaves from their cruel yoke. Our conversation turned on serious subjects, and way was made for our having some religious service among them.

2nd. Accompanied by Cornelius Vanness, we began our visit to the great prison early this morning. On entering it the keepers told us they had orders to show us everything, and to impart to us all the information we wished; we knew that the order we had from the King required this, but, as they have here prisoners of state, special directions had been sent that we should be admitted among them. We went first into a spacious yard, where many men and boys were promiscuously together, guilty of all sorts of crimes, even the most atrocious; many appear to

be men desperately wicked; during the night they are shut up in dungeons. Their punishment when unruly is to be detained in those dungeons for some days together. Many of the prisoners, both men and women, are placed here for smuggling; the contraband trade in tobacco especially, is carried on to a great extent, and much blood is often shed between the officers of the government and smugglers. The prisons for the women are above those of the men. There is no classification whatever among any of them. We felt much for some who are confined on suspicion only, and are mingled among the worst of characters, though they are most probably innocent. We hope to obtain their release. We next went among the prisoners of state, some of whom are guilty of many crimes, and have sent to the scaffold virtuous and valuable characters; but, instead of being treated as they treated others when they had the power in their hands, they are kindly used; some are even allowed to have their families with them, especially their wives or daughters. They are mostly of the nobility; we saw some generals, counts, dukes, late ministers of state, &c.; some of these, however, though treated with kindness, are closely kept in their separate apartments, "*all secret*," as it is called, having no communication whatever with any body, not even by writing; but we were admitted among them. Some appeared to be much dejected; and well they may, if they are duly sensible of the blood-guiltiness that lies upon them; way was open to direct some of them to Christ and to his Spirit, the faithful witness. I was greatly annoyed by a monk, who said he had been in the United States, and pretended to be acquainted with our religious principles; he had a wicked look, bold and impudent; on inquiry, we find he is imprisoned and tried for the murder of his bishop, after which he seized on his papers, went to Rome and succeeded, by false representations, to be made a bishop in the room of him whom he had murdered; on his return to take possession of the bishopric, his crime was detected, and he was put under confinement; but he succeeded in making his escape, and fled for refuge to the King's palace; but the King ordered him to be delivered up to public justice.

From this prison we went to the Countess de San Lorenza's; the Duke, being under an attack of the gout, could not see us. They are of the first Grandees of Spain. They have been in England; what they saw there has tended to expand their views in regard to works of benevolence, which they endeavour to practise on their large estates; their minds are also enlightened, so as to be convinced of many of the errors of Popery. The Countess, and others with her, appeared desirous to know more of our religious Society and its Christian testimonies; we had an interesting time with them. She gratefully received some books we furnished her with on those subjects. We find among various persons a great openness for the distribution of religious tracts, &c.

In the evening we were at the Count de Teba's; both he and the Countess are persons of serious minds, inquirers after the things that pertain to salvation; they had invited several of their friends like-minded with them; they appeared to understand the necessity of silent retirement and waiting on the Lord; it was an edifying visit.

In passing the streets of Madrid, we have several times gone through the spacious square where, under the hands of the Inquisitor, many victims have perished in the flames. The place, like that at Prague, is surrounded by stately buildings, with numerous balconies to accommodate the many spectators of those deeds of darkness and cruelty perpetrated under the mask of religion, which they even called "Acts of Faith." In the centre of these stately, palace-like buildings is one over the balconies of which hangs a crown, designating it as the place occupied by the Royal family during those exhibitions of darkness, cruelty, and superstition, devised by the devil and his agents. In front of this balcony is the flagstone pavement, on which the flames were kindled to devour the victims. The present King, a few years since, put an end to these deeds of cruelty; but, had the late faction prevailed, it is apprehended they would have renewed them in all their horrors.

3rd. By appointment we visited, this morning, the Count

Zea Bermudez, the Prime Minister; we had a very satisfactory opportunity with him; we did not recognize him at first, but he knew us well; he was at Petersburg when we were there, and met with us at several places. He is well aware on what religious ground we endeavour to move, and that we have for object the present and everlasting well-being of those we visit; he is therefore disposed cordially to promote our various engagements in this kingdom.

On our return we stopped at Colonel Downie's, who has come several times to our lodgings to see us. We had given him a Bible, which we found him engaged in reading. He told us that, on coming once into his chamber, he found one of his Spanish servants reading that Bible. He was greatly affected and said, "Our priests never let us know the contents of this good book; and no wonder, for it proclaims all their doings in their churches to be nothing but idolatry; I would give," he said, "all I possess in the world to obtain such a treasure as this Bible." We presented him with one.

In the afternoon we had a meeting at Sir Stratford Canning's, with his family and a few others. They appeared to appreciate the privilege of waiting on and worshipping the Lord. In the evening, our meeting at the American Ambassador's was pretty numerously attended. A number of Spaniards were there. Some we had not seen before. As they all understood French, I needed not the help of an interpreter. Dear Allen attempts at times to speak in French also. Some of these services are attended with deep exercise. How wonderfully adapted are the great and important truths of the Gospel to every condition of man! We had a solemn meeting. Several parted from us under much seriousness.

4th. Visited a prison for such as have been sentenced to a term of confinement from three months to three years;—there were two hundred and eighty-four men, and about sixty women. They are enlarging this prison so as to be able to classify the prisoners, which is much wanted; for now, boys and young girls are promiscuously mixed with criminals of every age. We saw there a boy sent by his mother as to a place of correction; but he is in the way of returning to her tenfold worse than when he came in.

We dined at Count de Teba's, with a pretty large company of Spaniards of rank. These are trying situations to me,—very humiliating; but they are seasons when the Lord gives opportunity to exalt his blessed Truth, and the testimonies thereof. I dare not flinch from such exposures; for this very purpose he has sent me here, to exalt his great name. We had a full opportunity to proclaim the Truth among that assembly, and to direct them to Christ and to his Spirit.

5th. We went this morning to the French Ambassador's, Count De Rayneval. He is much pleased with the kind reception given us by the King's ministers, D'Ofalia and Zea Bermudez. We dined at Balmaseda's, the banker, who has been very attentive to us, by providing us with suitable lodgings, which we at first found very difficult to obtain. Here, also, were many Spaniards; most of them are merchants, and reside in various parts of Spain. They gave us a deplorable account of the morals and conduct of the clergy and monks very generally throughout this nation. Great also is the oppression under which they keep the people, by their various demands and ways of extorting money from them, besides their tithes, which they levy on almost every kind of produce. The mendicant monks are not less oppressive. Stout fellows may be seen in the street, the public markets, at private dwellings, and farm houses in the country, having large sacks with them. They profess to lead a life of poverty, and to possess only what they beg for; but their begging is an imperious demand; for, if they are denied, they pour out curses and maledictions upon the individuals who dare refuse to comply with their requisitions. Fear constrains many to grant the monks' request if they possibly can. But the oppression of the people extends still further. The Grandees have farmed almost everything from the Crown, or have privileges granted them, as appendages to their stations. One has the duty on salt; another on everything brought into a town for sale;—on this the collector puts his own value, and this must be paid or secured before the person enters the town. Thus the poor country people are so fleeced by the priests, the collector of dues, the Government

taxes, and the land-owner's rent, that they have often to sell all and be turned out destitute. This system of oppression drives many to acts of desperation, and it is in consequence of this that there are so many beggars and highway robbers. Men thus stripped of their all have no energy to labour; for they know that if they work it is not for themselves, and want drives them to commit all kinds of cruelties and crimes. By these means fine tracts of land in this fertile country are neglected, or very poorly cultivated. Land-owners receive but a small income out of their large estates. The revenues of the Crown are much reduced, whilst the expenses are greatly increased by the number of the poor, and of criminals, it is obliged to support.

We were this evening, by appointment, with the Count D'Ofalia. We pleaded strongly with him the necessity of allowing liberty of conscience, and of preventing oppression by the Popish clergy. He is sensible of the propriety of so doing, but he does not see how it can be brought about, at present. We told him that, if the Government does not take measures to do it, the people may take the work into their own hands, and it may then be attended with terrible consequences. The Count told us that the King had expressed a wish to see us, but, as he was not well then, he could not yet conclude on the day that it would suit him.

7th. We were occupied great part of the last two days in preparing a report, to be laid before the King, of our visits to the prisons and other institutions,—the state in which we find them, the abuses which exist, the causes which lead to the commission of many crimes, and the remedy which we submit for consideration. The whole is sent to the care of Count D'Ofalia.

8th. Among the persons that come to see us at our lodgings, is D. M. Vila, a young man from Barcelona, who has been in England and is acquainted with some of our Friends. He accompanied us to an intimate friend of his, Gaspar Remisa, who is the Director General of the King's Treasury. He has four thousand men now engaged in draining extensive marshes on his estates, on which he intends to form

colonies. For his encouragement to this, he has obtained from the Crown exemption from tithes for sixteen years, from the time the land is brought into a state of cultivation. He is a liberal-minded man, and has established several schools on his estates. We supplied him with copies of the *Scripture Lessons*, to be printed in the Spanish language and introduced into his schools. The Count D'Ofalia sent us a message this evening requesting us to call upon him; he told us that he was with the King last evening, and read to him our report. The King was anxious to have early attention paid to the improvements suggested, in order to diminish the mass of misery and evil prevailing in the land. He knew that we were preparing for our departure from Madrid, and proposed very soon to see us.

9th. We went this morning to our respective Ambassadors, the American and the English, to have our passports in readiness, and signed by the French Ambassador. D. M. Vila paid us a very agreeable visit; he suffered deeply under the late disturbances in this kingdom; he was imprisoned for several months at Barcelona. The manner in which he heard of us is rather singular. About two weeks since, he received a letter from a Spanish Roman Catholic priest, now in England;—one of those, who, to save his life, left Spain during the late troubles. He informed him of the pious objects that induced Allen and myself to come to Spain; he wished him to find us out, and to make us acquainted with such persons as he knows we would like to be with. On the receipt of this letter, Vila came immediately here, and taking up a newspaper, found there an account of our visit to some prison; by which means he knew where to find us.

10th. Early this morning we had a note from D'Ofalia, requesting us to call upon him at eleven, a.m., stating that the King would see us at five, p.m., at his palace. D'Ofalia received us with his usual kindness, and said that the King had told him again that he much approved of our remarks in the report, and had ordered that we should be furnished with letters to the Governors of the Provinces

where we may travel, and to the public authorities, directing them to treat us with all civility, and to let us have free access to every place that we may wish to visit. These letters, signed by the King himself, were handed to us. He told us also that orders had been given at the palace to receive us with the quietness and simplicity that he knew we wished; that the Duke of Aragon, Captain of the King's Guards, would be in readiness to introduce us, but he advised us, as a matter of civility, to be with the Duke a short time before we went to the King.

The hour now had nearly arrived for us to repair to a meeting for Divine worship that had been appointed at the American Ambassador's; it was attended by many persons. The Lord very graciously gave us access to his holy presence, and enabled us reverently to worship at his footstool. The meeting continued a long time in solemn silence, when, on bended knees, prayer and supplication, thanksgiving and praise were offered unto him.

We went to the palace about the time appointed; the Duke of Aragon received us with much civility; they had even removed the military that almost always stand about the palace. The Duke brought us up the great staircase; we first came into the apartment occupied by the King's officers and guards, who at once introduced us into another spacious hall, where the King's immediate attendants were in waiting. The Chamberlain soon brought us into what appeared to be the court-room; we saw nobody at first, but very soon a plainly dressed person and a female came towards us, holding a little girl by the hands between them. We did not think they were the King and Queen, till I observed her features which reminded me of a portrait I had seen of her, and I queried, "Is it the Queen before whom we stand?" "Yes," she replied, "and this is the King, and here is our young Princess, our eldest, two and a half years old." We soon explained the reason of our embarrassment, for we did not expect that the King was well enough to be out of his chamber, and feared that his standing would be too great an exertion for him; but they declined sitting

down. After some remarks respecting our visits to their public institutions, and answering their inquiries on several subjects relating thereto, in which the Queen took part with interest, I noticed that the young Princess looked at us with great earnestness, which the Queen also observing, I said that it was probably the first time that she had seen two persons like us, stand with their heads covered before the King and Queen. This led to subjects of a religious nature, and an inquiry into some of our Christian testimonies and practices; then, under a sense of the Lord's power and love, I uncovered my head and proclaimed to them, as the Lord through his Spirit gave me, the word of reconciliation and of life and salvation through faith in Christ. I felt much for the King under the severe trials that have attended him, and the remarkable manner in which his life was preserved within the last few months, whilst from his illness he was in a state of stupor, and the prevailing party urged the physician to have the *post mortem* examination made, though he protested that he was not dead; it was at that very juncture that the Queen's party obtained the ascendency, and the King's life was preserved. In the course of my communication I alluded to Nebuchadnezzar, and remarked that the King had, like him, been driven out of his kingdom (having been sent a prisoner to France by Buonaparte), had endured many afflictions and humiliations, but now the Lord had restored his kingdom, and had instructed him to know that it is by Him that kings reign and princes ought to decree justice. As I went on, the King queried, "Who is this King Nebuchadnezzar?" The Queen at once explained to him in what part of the Scriptures he would find it. Then I expressed my earnest desire that, like him, he may honour the Most High, by breaking off his sins by righteousness, and his iniquities by showing mercy to the poor, with Christian faith and confidence asking of God to give him wisdom and knowledge, to go out and come in before the people so as to glorify his name. We also entreated the King to mark the last years of his reign by acts of clemency and of piety, and the noble

deed of giving to his subjects full liberty of conscience, not doubting that they would thus be crowned with the Lord's blessing, and that, finally, his earthly crown would be exchanged for a heavenly one. Both the King and Queen were serious, and on parting gave evidence of kind feelings towards us. They both speak good French; therefore, all that was communicated was in that language; none were present except them and ourselves.

From the palace we went to dine at Sir Stratford Canning's; several persons came in afterwards with whom we had a time of religious edification. O what a consolation thus to find among those who occupy high stations in life a few who walk in the lowly path that Christianity calls us into. We took an affectionate farewell of this interesting family.

11th. We were busily engaged in preparing for our departure; several persons came to see us once more, with whom we had precious and solemn parting seasons. One of these was Remisa, the keeper of the King's treasury.

CHAPTER LXI.

Fourth Visit to Europe.

Spain.—Valencia.

They left Madrid early in the morning of the 12th of Third month. On reaching Valencia Stephen Grellet continues his journal:—

Valencia. Third month, 15th. We arrived here about noon this day. We were favoured to escape falling into the hands of banditti, who are numerous on that road. Only lately they attacked the diligence, which they robbed of a considerable sum of money. As we passed through the towns on our way here, we were much surprised to see the streets full of people looking at us. At the public houses also where we stopped to take refreshment, many of the better sort of inhabitants came into the room we were in, and manifested a desire to obtain information respecting our Christian principles. We could not understand the meaning of all this; we had never observed such curiosity anywhere else. A Frenchman, who was a fellow-traveller part of our journey, though not in the same division of the carriage, came in a very civil manner to our apartment and requested more information respecting the principles and testimonies of our religious Society. He said that on the road he had endeavoured to give to the multitudes thronging about us, the little information he had, and many now come to him with inquiries that he is not able to answer. We asked him how the people knew anything about us. "Have you not read the newspapers?" he replied, and handed us one

containing an extract from the Madrid Gazette, with a copy of the order sent by the King to the Governors of the Provinces and the public authorities, and people where we may travel, directing that due civilities should be shown to us by all, and that free entrance be allowed us to any place we may wish to visit. It states also, that we are members of the religious Society of Friends, known by the name of Quakers; that it is part of our religious scruples to enter all places and appear before everybody, without uncovering the head, considering that real honour or respect cannot be properly manifested by taking off the hat; that, accordingly, we had been before the King and Queen, and their young Princess, with our hats on. Orders are therefore given that no molestation be offered us, either on this, or on any other account whatever. It appears that this order was made known in the places we passed through, and excited the curiosity of the people to see us. Here, also, this order is published in their newspaper. We are thereby rendered very public characters. It places us, in some respects, in a trying situation; but, in others, the Lord's hand may be seen in it, for it furthers the object for which we have come to Spain;—pious and serious persons are attracted to us, with whom we might not otherwise be able to become acquainted. Several of these have been with us this evening; they evince that religious inquiry is the object which brings them to us. By this order of the King, also, we may escape being annoyed or molested in the streets, where frequently the priests are met with, accompanied by persons with lighted tapers, carrying the consecrated wafer to a sick or dying man, when the passengers not only take off their hats, but fall down on their knees. We did not meet with any of the priests on such occasions whilst we were in Madrid; had we done so in some particular streets, we might have been exposed to much abuse, if not to the loss of our lives.

16th. We paid a visit to the Governor General. It was proper we should early deliver to him the King's letter. He received us with kindness, and said that he had a private letter from the King to the same import. We were gratified

by meeting in him a mild, serious man. We endeavoured to see if we could not be released from visiting their prisons, this being a trying service to us; we are thereby introduced into much mental distress, and frequently into no small degree of bodily exposure and suffering. But we could not feel excused. We yielded therefore to the duty pointed out to us; for we have not come here to please ourselves, nor to direct our own steps.

The Governor kindly found a person to accompany us, and to serve as interpreter. He is a French physician, who is attached to the French Consul, Gautier D'Are. The first prison we went to is for the civil offenders of this city. The prisoners are such as have not yet been sentenced;—accused of small or great crimes, they are all promiscuously together. Some are in only for having tried to smuggle a few pounds of tobacco. A blind woman is there on whom only three ounces of that contraband article were found. There are also many boys from thirteen to seventeen years old, charged with small and great crimes, even murder.

In another prison we visited such as have been sentenced to imprisonment for a term of from one to ten or more years. Many of these are shut up in small, dark cells, about seven feet square; the only light or air admitted is through a hole, of about five inches square, in the thick wall. We found two or three persons in each of those cells; the air was so corrupt, that we could hardly breathe it. There are also larger cells, but these are more crowded in proportion to their size, particularly in the two prisons called the *Towers;* these are dismal places indeed; we descended into several of them through a steep, narrow, dark staircase; the ceiling is a vault about thirty feet in height; the light and air are admitted through a small aperture in a wall from nine to twelve feet thick. Bugs are numerous on the walls of all these prisons; they bear evidence that no broom, consequently no whitewash, has passed over them for years. Most of those immured in these dismal places are loaded with heavy chains; but more horrible than all are the cells where those condemned to death are confined. In some

prisons of a better kind we found a considerable number of prisoners of state; persons of all ranks; some of these were among the chief in the late plots and insurrections, and it is very remarkable that, but a few months ago, the very men now confined here had these prisons filled with the Liberal party, whom they treated with great cruelty, daily sending some of them to private or public execution; now, that in their turn they are themselves confined, such of the Liberal party as have escaped with their lives, visit them, not to upbraid them, but to administer some of those necessaries, for the want of which they had themselves greatly suffered. The physician, our attendant, showed us where he was himself confined, and also some of the men from whom he endured most; but he spoke to them with kindness and feeling. It is very pleasant to find that such a disposition towards these prisoners prevails generally: it evinces a Christian spirit. One of these towers, perhaps both, was built by the Moors; it appears nearly impossible for any prisoner to make his escape from such strong places.

We were this evening with Gautier D'Are, the French Consul; he gave us some moving accounts of the scenes of cruelty he had witnessed during the late conspiracy against the King and the Government. We were also in company with several persons who came to our lodgings on purpose to inquire into several branches of our Christian testimonies. Many among the people, persons of rank and priests, are convinced that the superstitious forms and observances in the church of Rome are no parts of the Christian religion, but are in opposition to it. Some of these were heretofore afraid to avow their sentiments; several were put to death for doing so; others retired to secluded places on the mountains. We were much pleased with the seriousness of many of our visitors, and very striking were their remarks whilst they contrasted the excellency and purity of our Christian principles, founded as they are on the testimony of the Holy Scriptures, with the many inventions and superstitions that the ignorance or depravity of man have accumulated in the Popish church; we had a satisfactory and edifying religious opportunity with them.

17th. To-day we visited their poorhouse; they have about six hundred inmates in it, two hundred of whom are children; their meagre countenances proclaim that their allowance of food is insufficient; it is only eleven ounces of bread per day, and some very thin soup. About two hundred more come daily to the doors to receive a small portion of that miserable pottage. We proceeded to another poorhouse, which is richly endowed by the Canons; it is under the care of one of them, who has the sole direction; he is named by the Archbishop; he appeared very ready to act as our interpreter, though we had the French physician with us. There are about eight hundred young persons, boys and girls; the apartments are spacious, and very clean; the inside walls are lined to a certain height with tiles. Their rations are sixteen and a half ounces of good bread, good soup and meat. Various kinds of labour, suitable for each sex, are here introduced. Our attendant, the physician, told us that most of these young persons are children of the canons or priests. Next we went to the hospital, which is a magnificent building, like a large palace; the wards for the sick are large and airy; in the centre of these is a very spacious place, over which is a large dome which serves for a ventilator, as well as to give light to the whole building. The wards for the women are over those for the men; they are attended by fifty of the Sisters of Charity. Next to this hospital is the one for foundlings; from twenty to thirty of those wretched infants are admitted every week. Five out of six die the first year. We went after that to the retreat for insane persons; it is the worst place I have beheld anywhere; our feelings were overpowered; we should have totally flinched from proceeding in a visit so repugnant to humanity, was it not for the hope that the representation to the King of what we have beheld, may lead to an entire change in the treatment of this deeply afflicted portion of our fellow-men; many of them are loaded with chains, and shut up in cells, which are in a most filthy state; their food is thrown to them as to wild beasts. Others are placed on platforms raised about three feet from the ground; strong

iron railings are in front of the whole, and by iron rails also they are separated one from another; each individual is shut in a cage; their food also is thrown in to them as to dogs. The floor of these cages is paved with marble, slanting down from the back to the front; to cleanse the filth that would otherwise accumulate in the cells, they throw in daily a few buckets of water, which renders many of these poor creatures frantic. The females, we are told, are treated in the same manner; but our feelings would not allow us to visit them. We find that ten per cent. only of the miserable objects admitted here recover. The treatment is calculated rather to increase their malady ten-fold. The last place we went to is the prison in the citadel; the prisoners are chiefly conspirators; one of them is a Capuchin friar; he was a chief among the conspirators; he also went about to preach and persuade the people to massacre all those who were opposed to their licentiousness; in another part we found a priest, who also preached bloodshed and destruction. This has been a wearisome and trying day; the air we have breathed, the mass of human misery and depravity we have beheld, appeared sometimes to be more than we could bear; we did not find in any place anything that could administer a drop of consolation to our afflicted spirits, except the thought that our representations to the King may be a means of diminishing this mass of human woe. Curiosity could never induce me to visit such places; the hope of being an instrument in the Lord's hand to turn some from darkness to light, and from sin and Satan to Christ the Saviour, and that their bodily sufferings also may be alleviated, constrains me.

Yesterday and to-day we were a good deal annoyed by the crowd of persons, in the streets we were expected to pass through, eager to see us. The windows of the houses were filled with persons of both sexes for the same purpose. All, however, were very civil. It is humiliating indeed to be thus made a public spectacle to men. The King's printed order respecting us is the most calculated of anything that could have been devised to excite the curiosity of the people,

and to induce some to inquire into the nature of our Christian faith, doctrine and practices. The few tracts we have handed to some serious persons, are eagerly read by many.

18th. We went to a prison for condemned women. Here we found them quietly and diligently engaged in manual labour of various kinds. It looks like a manufacturing establishment. Both the house and the prisoners are clean. A motherly looking matron has the oversight of them. She is pious, and by kindness and love she appears to obtain such ascendency over them, that the most unruly seem changed soon after they enter this prison. Here most of them are sentenced for ten years or upwards, and, though confined for theft, the matron tells us that it is very seldom that any article is stolen in the prison. There are several instances in which the reformation has appeared so complete as to induce the matron to recommend them to the Governor, who has liberated them, and their subsequent conduct has continued good. Among the inmates of this prison we had a satisfactory religious opportunity. Tenderness of spirit was manifested by many of them. The next place we visited is said to be for orphans of both sexes; but by our kind attendant we find that they are children of priests. They are admitted here from about seven till they are sixteen years old. They are instructed in school-learning, and manual labour. They are altogether under the care of the priests. The boys' dress gives them the appearance of young monks. They are indeed trained in the habits of the mendicant friars, for some of them are sent daily into the streets, and to the doors of the churches, with a small bag about their necks; it is locked up, but has a little hole into which pieces of money are dropped. Our visit was rather trying. We could not feel excused without proclaiming pretty close doctrine to the priests. O! what wickedness is committed under the mask of religion.

We were again with the Governor, and several of the chief men of the place. There appears to be a spirit of religious inquiry. Many wish to know what is Truth; but how few

are willing to walk in it! We had this evening another interesting and satisfactory meeting with pious persons. Some of them have come from a distance in the country, to be with us.

19th. I had a suffering night, with a chill and high fever. The prospect is gloomy, for we had concluded to leave this evening for Barcelona; how it will be now, the Lord knows, all things are possible to him. He has so wonderfully made a way for us in Spain thus far, that I cannot doubt he will also open a plain path for our departure from it. I feel calm and resigned, trusting in him. Blessed be his holy name, who is a sure and strong refuge, under every difficulty.

I continued very unwell till this afternoon, when the fever in degree subsided. At that time some very interesting persons came to see us, whom we had not been with before; several had just arrived from a distance. One of them is a young priest, who is fully convinced, as he said, that the church of Rome is Babylon the great, and that the Pope is antichrist; yet, added he, "The real antichrist is not a visible being, but the prince of darkness that rules over the children of disobedience." Another is an aged man, eminent in his profession as a lawyer. He also has, for many years, been convinced of the great errors in the church of Rome, and the great evils that have resulted from their many and gross superstitions. He also laments over the depravity and wickedness of many of the priests and monks. Some time since, he wrote boldly to the Pope, to the Archbishop of Toledo, and to the King; to the latter he represented how many of his best subjects were, under his name, brought into cruel sufferings, that others were put to death, and multitudes were shut up in noisome prisons. Upon which that wicked and cruel man who was then the King's Prime Minister, sent orders to have him arrested, and that sentence should be immediately passed upon him; but the Judge, who was his intimate friend, devised means to save his life, by representing him to be a madman in the highest degree; he then sent him into one of the cells that I have described,

among the insane, and extended kind treatment to him there. He remained six months in that cell, and thus narrowly escaped death. He was released on the change in the Government; and now that wicked minister is himself immured. This aged man appears to be well acquainted with several of our Christian testimonies, especially as regards the influences of the Spirit; hence his views respecting Divine worship and the ministry are pretty clear. He knows a number of persons convinced of the same important truths, who reside in various parts of Spain, but have mostly retired to lonely places, on account of the great persecution that lately prevailed, when many of his friends, spiritually-minded persons, perished. Some died under the torments inflicted;—thus very few now remain to associate in religious fellowship, in or near Valencia. Gross darkness prevails, both among priests, monks and people. We told those pious individuals who came to see us, that the Lord is very near to those that fear him; that a book of remembrance is written for those that think on his name; that though they should be so few as two or three only engaged in waiting upon him, he has promised to be in the midst of them. As we were thus proceeding to encourage them, the dear old man, with brightened countenance and glistening eyes, said, "O yes, it is a blessed privilege for the two or three, or even the poor solitary one, to wait upon the Lord, and to obtain access to his Divine presence." This he had been very graciously permitted to realize, whilst shut up in his dark cell, and treated by some of his keepers as a madman. They left us apparently comforted by this visit. We, on our part, felt them very near to us. The young priest, if he keeps his place in the Truth, as he is now convinced of it, will probably have much to suffer; we encouraged him, should a day of trial come upon him, to remember that the Lord is a refuge and strength,—a present help in every day of trouble.

Soon after these had left us, several others came in to bid us, probably, a final farewell; among these were the French Consul, the physician, our kind interpreter, and several others; we had with them a short season of spiritual refreshment; we commended them to God, and the word of his

grace, which is able to build us up, and to give us an inheritance among all them that are sanctified.

The physician told us that, about a year since, he was sent for into a nunnery, to visit, as a medical man, a female who was ill; as he stood by her she appeared to wish to speak to him; but not to be able to raise her voice above a whisper; he put his ear to her mouth; she placed a paper in his hands, unobserved by those that were near, and whispered in his ear, "I have no bodily disease, but distress of mind." The contents of the paper were to entreat him to devise some means to rescue her from that horrible place. She was a young woman of fortune in Italy, and, after her father's decease, her brother contrived to get possession of her estate, and through the agency of some priests, to have her removed to Spain and shut up in this convent. Very soon after this, and before anything could be done for her rescue, the physician was himself imprisoned, and he has not been able to hear anything of her since.

CHAPTER LXII.

Fourth Visit to Europe.

Spain.—Barcelona.—Return through France to England.

Their services in Valencia being concluded, they left that place by the diligence on the evening of the 19th and pursued their journey along the Mediterranean coast. S. G. writes:

We had the coupé to ourselves. It was a great relief to be alone. I was pretty comfortable the fore part of the night, but next morning a violent chill and high fever came on, and I was in a poor condition to travel; there was, however, no place to stop; towards evening we came to the Ebro, which is there a pretty broad river; we crossed it in a sail-boat; the wind was high and cold, which seemed to pierce me through; on the other side of the river an open kind of wagon took us four miles to a miserable inn, to wait for the diligence; there I laid down for a couple of hours, which refreshed me a little. About nine in the evening we arrived at Villa Franca, where I hoped to have had more rest, but instead of this we found many persons collected at the inn, who, it appears, had heard of our coming; some from curiosity, others prompted by better motives, wished to see us; most of them spoke French; they seemed very desirous to improve the opportunity to inquire into our religious principles; some appeared to have tender scruples, and to be very uneasy under the yoke of bondage imposed upon them by the church of Rome; they could not reconcile the

priests' conduct with their views of what a minister of Jesus Christ ought to be; others seemed to be spiritually minded persons; instead of obtaining rest, my time was closely taken up with these people. It was an opportunity attended with much seriousness and edification.

We staid there only two hours. Our road onward was very rough, and I became very ill again; my outward man, during this journey, has endured great distress; but the presence of the Lord and the sensible feeling of my dear Redeemer's love so comforted my soul, that I could understand how Paul and Silas, whilst in the prison-house with their feet in the stocks and their bodies lacerated by stripes, could nevertheless sing praises to God. My soul did magnify the Lord my Saviour, who has been with me in Spain, according to his word, as he has been with me, the poorest of his servants, in all other nations where he has sent me.

We arrived at Barcelona on the morning of the 22nd, and I kept in to nurse myself whilst dear Allen went to visit the Governor and others, and their hospital. In the afternoon several persons, having heard of our arrival, came in to see me during dear Allen's absence; one is Don Felix Forres Amat, Bishop of Barcelona. He is a remarkable character; notwithstanding the many obstacles put in his way, he has succeeded both in translating and printing the Scriptures from the Vulgate; it is a large work of seven volumes; he has presented me with a copy of it. He was under the necessity thus to make a large work, to obviate some strong objections against issuing it; it is printed with both the Latin and Spanish on the same page; he was also obliged to put in notes; but in these he has confined himself to explanations of the manners and customs of the people. He succeeded in obtaining the sanction of the Pope. This was about twelve years since, when the Inquisition was in force and in great activity, yet even then friends and enemies to the Bible were anxious to have it in their hands, so the first edition was very soon disposed of. He is now printing a second edition, and has proceeded to the third volume. The Archbishop of Toledo, and the Nuncio of the

Pope, have made strong efforts to prevent him, but he hopes to succeed in completing the work. The King supports him in it. Amat is a man of liberal sentiments; he wishes for unrestricted liberty of conscience; none but the Lord, he says, has the authority to control it; he knows several persons in Spain who are like-minded with himself. He much wished that we could see the Archbishop of Mexico, who has lately written a book setting forth, with much clearness and force of argument grounded on Scripture, his Christian views, demonstrating that none but those who build on Jesus Christ, as the sole hope of salvation, are members of the true Church, and that no observances of forms and ceremonies, or the precepts of men, can give a right claim to this membership in the church of Christ. The Bishop told me that the day before yesterday, as he was walking on the public promenade, between the Governor and the Chief Magistrate, he stopped them suddenly, as the thought came before him, and said to them, "What do you think the people will say if they see me walk between the two Quakers shortly expected here, as I now do with you?" "We cannot say," they answered. "Well," said he, "I will tell you; they will say, that the strong walls of intolerance and superstition are falling down." He tells me also that several priests of the order of the Oratorians (those among whom I received part of my education at the college of Lyons), fled among the mountains during the late persecution; he represents them as men of piety, and calculated to spread vital religion wherever they may be scattered.

23rd. I felt much refreshed this morning and had no return of fever last night. My gracious Master has helped me; blessed be his name! We have had a succession of visitors to-day, priests, canons, merchants and persons of different ranks; among others several of the nobility, and the Regent and Chief Justice. We had free and full opportunities with them; we set before them what the religion of Christ consists in, and what are the fruits of the Spirit, contrasted with those of the flesh. The hearts of some of them appeared open to understand and to receive our testimony. Bishop

Amat has come again to see us; he told us that a rich man who had not obtained his great wealth by the most righteous means, feeling a desire to silence the strong convictions of conscience by some meritorious works, came to him, and inquired how many masses he would advise him to have said to the Virgin Mary, and to any of the saints he might point out, in order that souls might be prayed out of purgatory, and he might make atonement for his sins. The Bishop told him, that neither masses nor works of that kind could do any good to the dead, neither could they remove from a guilty conscience a single sin; that it was his duty to make restitution, as far as possible, to those who had been wronged, and if that could not be done, to be liberal in the relief of the poor, and our suffering fellow-beings; but that even this, which it is right to perform, could not obtain the remission of sin, nor could any priest, or even the Pope, confer this remission; it was through the Lord Jesus Christ alone that this could be obtained, and it must be sought for by deep repentance, evinced by amendment of life, prayer, and faith in Him who is the only Saviour. This person, the Bishop says, has so far taken his advice, as to place large sums of money at his disposal, to be employed for the poor, the fatherless and the widows, and he appeared also to look in faith to the Lord Jesus Christ, and to seek to him as the only hope of salvation.

25th. A number of seriously disposed persons came to see us to-day. We had interesting and precious religious opportunities with them. Very earnest appears to be the inquiry of some of them, "What must I do to be saved?" No better answer can be given to such inquirers, than the short but very comprehensive one given by the apostle Paul to the jailer at Philippi, "Believe on the Lord Jesus Christ." One of these serious inquirers is a young man who has been strongly convinced of the iniquity practised in the church of Rome, under the mask of religion. When, a few months since, a change in the Government took place, and those immured by their persecutors were set free, and the prison of the Inquisition was also broken open, this young man

was one of the first who entered it, and assisted in liberating the prisoners.

In the afternoon my dear Allen went into the country to visit some of the poor people in their cottages; and during these last days he has been to some prisons and other places. My health did not allow of my going out; but several persons have come to me, some from a distance in the country, whom we should have been prevented from seeing had I been out. Truly the Lord orders all things right. This afternoon I went to visit the "House of Mercy." It contains about fifty women, and three hundred and fifty girls of about eighteen years of age. It is under the care of twenty-four nuns of the order of the Franciscans; they, together with a priest attached to the establishment, accompanied me through the institution, where I had several religious opportunities; the last was with the nuns. Several of the inmates of this house manifested much tenderness of spirit.

26th. We have prepared our report to the King, respecting various subjects that have come under our observation since we left Madrid, and the abuses which we hope he may correct. We have also prepared an address to him and the Queen, for whom we have felt much since we came into their dominions. We have much peace in this our last service towards them. We have also written to the Count D'Ofalia, to whom we enclose all these documents, which are written in French. I visited a priest, a canon, recommended to me by Bishop Amat; he suffered much during the late persecutions, and narrowly escaped with his life. I went also to see the Captain-General, or Viceroy of this Province, and the Chief Justice. Allen had been there before alone, sickness then preventing me. I had a very full opportunity in their respective families; they both are liberal-minded persons. Amat is of much service to them. They are prepared to have full liberty of conscience introduced in this nation. The population of Spain is composed of men of divers nations, their countenances strongly denoting who were their ancestors—Moors, Arabs, Africans, or the ancient Spaniards; but even among these there are marked differences; separated

by the mountains, they appear like so many distinct tribes, and vary also in their habits and dispositions, but all very generally agree in the one custom of wearing cloaks, winter and summer; even young boys and beggars have them, be they ever so ragged and dirty; in some places they are made of black wool, in others this is mixed with white; but in Catalonia their cloaks are dyed of a deep red or scarlet colour. The Catalonians are mostly a fine race of men, so that even the beggars among them, with their tattered red cloaks, have no mean appearance. They are also industrious, compared with the people in other parts of Spain.

Being released from further service in the Peninsula, S. G. and his companion took their departure for France.

Jonquières, 28th. This is the last Spanish town on the frontiers of France. We left Barcelona yesterday at three a.m. In the part of the carriage we occupied we had no company, except a very zealous young man going to be ordained as a priest; he is a full disciple of the Jesuits, and at their word would be ready to do anything required. We travelled through a beautiful and romantic country. Part of our road was by the sea side, at other times among the rocks and mountains. We tarried a few hours at Gerona, a place renowned during the last war, for the siege it sustained from the French army, when, as at Saragossa, the effusion of blood was very great; it is said that from eighty to one hundred thousand Spaniards and French lost their lives in that siege; finally the whole of the fortifications were demolished.

Perpignan in France, 29th. On our way here we had in view high mountains; one called Zea is a magnificent object; it is supposed to be five thousand feet high; its summit is continually covered with snow. After leaving Jonquières we began to ascend the Pyrenees through narrow defiles, amidst high and rough mountains; the grandeur of the scenery before us proclaimed to us the great and powerful name of the Lord, before whom our souls were prostrated with admiration and praise; from the contemplation of his outward

works our minds were drawn to that of the greatness of his love and mercy to us; great indeed is the help and manifold the preservations that he has extended to us his poor servants; we felt our minds clothed with gratitude and wonder on reviewing what he has done for us since we entered Spain. He has opened for us a highway and a plain, beaten path, where before not a stepping-stone could be seen by us. Who but the Lord Omnipotent, who has the key of all hearts, could thus open the King's heart to us, and render him the instrument of making our way to a number of pious and inquiring persons, to whom, otherwise, we must have remained total strangers, and they to us? Blessed and exalted be his name for ever and ever!

On our arrival here we presented ourselves, as required, before the police, who not only treated us with civility, but evinced some religious thoughtfulness. We had also a satisfactory interview with several persons who came to our inn to see us; some of whom accompanied us in a visit to their prison.

Toulouse, 31st. We arrived here last evening. Among the persons we were with to-day were some of the *colporteurs*, who go about the country, to a considerable distance, to distribute gratuitously or to sell the Scriptures along with their wares. They go chiefly among the Roman Catholics, and dispose of a considerable number of New Testaments; their lives have been repeatedly much exposed; they have also been sorely abused several times, but their patience and perseverance are great. They gave us very interesting accounts of their progress in this service, which the Lord blesses.

Fourth month, 2nd. We have visited several schools, and been with some of the nuns of the hospital, for whom I had letters from their friends at Madrid. We had also two meetings for Divine worship, which were seasons of edification and refreshment in the Lord's presence.

Bayonne, 4th. We left Toulouse yesterday at seven, p.m., and early in the morning came to Auch, where I went to see the widow of Solon, who died soon after I parted with him

at Toulouse, three months since; both she and her brother are pious persons, and feel the consolations of Christ under their bereavement. We arrived here early this morning, having been two nights on the road. We were satisfactorily with the Sous Prefet, and had a meeting with the pious persons that we mingled with when we were here before.

Bordeaux, 6th. We left Bayonne yesterday morning, and arrived here to-day at four, a.m. The road was rough, but yet we travelled with speed. We called to-day on several serious persons, and had a long walk to the Hotel of the Incurables, where there are eighteen nuns. I had a letter for their Superior from the nuns at Madrid; she is a woman of piety; our meeting with them was to satisfaction. With the long walk and the fatigue on the road, during the last day and night, I feel much spent this evening.

7th. First-day. Dear Allen and I sat together as we usually do, to wait silently on the Lord; his Divine presence and the contriting influence of his love were felt by us to an uncommon degree; on bended knees I was constrained to ascribe thanksgiving and praise to him, our very gracious and Almighty Preserver and Redeemer, who has thus safely led us about, kept us, and given a little ability, by the efficacy of his Divine grace, to do the work for which he had sent us; mercifully passing by the many haltings and short-comings of his poor unworthy servants. After meeting I continued for a long time under the contriting sense of the Lord's love and power, attended with the lifting up of my soul to him with adoration and praise; whilst in that state I was seized, as in Spain, with a violent fit of ague; I shook greatly; high fever succeeded. I felt weightily my situation; a meeting was appointed for this evening, and our places by the diligence to set off at ten at night for Paris were paid for. Hope was, however, given me that through the help of my blessed Master this might be accomplished. I kept quietly in bed till the time of the meeting, when, though still very ill, I felt a little increase of strength and went. We had a good and solemn meeting. The Lord enabled me largely to proclaim the Gospel of life and salvation through Jesus Christ.

The Lord's baptizing power was over us, and he enabled us to feel together the quickening influence of his Spirit. I have just returned to my inn, with a heart overflowing with gratitude and praise to God my Saviour, who has again helped his poor servant. Blessed be his name for ever and ever!

Paris, 10th. Shortly after writing the above lines, we left Bordeaux. Some fever continued during part of the night, but it entirely disappeared before morning, nor did I feel any return of it during the three nights and two days that it has taken us to come here. We called to-day on some pious persons to satisfaction.

11th. We breakfasted this morning, by invitation, at the Duke de Broglie's, Prime Minister here. The Duchess's sister, the Baroness de Stäel, with whom we both have long been acquainted, is here also at present. They both are pious women. Guizot also, another of the King's ministers, was with us at breakfast. I had wished to see him, and thus an opportunity was given me to represent to him the sentiments contained in some of the books they have in their public schools, which are not in accordance with pure Christian doctrine. He promised to attend to this. He stated also, that he has taken measures to have the New Testament introduced in all the public schools, for which purpose he has ordered an edition of forty thousand copies. He meets with no obstruction to it from the Bishops, the greatest is from some of the priests. After he and the Duke had retired to go to the Chambers, we had with the two sisters a precious opportunity; they know the language of the Spirit. The Duke, wishing to have more time with us, pressed us to take a family dinner with him to-morrow. In the afternoon we had religious opportunities with several persons, both Protestants and Roman Catholics.

12th. I had much satisfaction in a visit to the Countess De Pellet. Her father and mother, who are with her, are pious persons. The Countess is in the daily practice of having all her servants and family collected together, whilst she reads to them a chapter in the Bible. They were

assembled for that purpose when I went in. The Lord owned this religious opportunity, and that also with the Countess's family and parents afterwards. We dined as agreed upon with the Duke de Broglie, none being present but the family. They have among their elder children some who know and love the Saviour. They retain the deep impressions made upon them by the late decease of a beloved sister. Her death was triumphant, full of faith and hope in the mercy of God through Jesus Christ. The dear parents sensibly feel their loss, but they have also great joy, through faith in Christ, in the death of their beloved child; for she appeared to be one of the lambs of the Lord's fold. The Baroness De Stäel was also with us. Our time was spent to edification. I had a short private opportunity with the Duchess, but not sufficient to allow her time to unfold some of the exercises and straits of her heart. It was concluded that we should call upon her again to-morrow morning.

13th. We went again to the palace of the Duke. I had a full opportunity with the Duchess. The Lord is pleased to keep her under close discipline. Many are the baptisms and secret conflicts she endures; but goodness and mercy follow her. We had a tendering season together before the Lord; he gave me suitable counsel and encouragement for her. Then dear Allen and her sister the Baroness, who had remained in another apartment, came in to us. We joined together in offering unto the Lord prayer, adoration and praise. We had at our hotel several edifying seasons with pious persons who came to see us, and also with some whom we visited.

14th. First-day. We had a meeting for Divine worship; a variety of conditions were present; deep was our exercise for a length of time, but the Lord enabled us to minister to their respective states; the meeting concluded under great solemnity.

In the afternoon I went to see the Countess de St. Aulaire; she and her husband are Roman Catholics; they have just returned from Rome, where the Count was Ambassador, and they are shortly to set off for Vienna, where he is going

in the same character. I saw the Count but a short time as he was going out. I found in the Countess a pious, liberal-minded person; she appears to be endeavouring, by the Lord's assistance, to adorn her profession by Christian virtues, and not by the works of man as prescribed by Popish priests. She sees beyond all their superstitious practices. Dear Allen, being otherwise engaged, was not with me here. This evening we had a small but satisfactory religious meeting with a select company.

Calais, 17th. We left Paris the 15th. Two days and one night brought us here. We have met with a few serious persons, and have visited their school, and endeavoured to encourage in the right way, some who appear disposed to do well; but they want energy and decision.

Stoke Newington, 18th. We left Calais last evening, and arrived here, at my beloved friend Wm. Allen's house, this afternoon. Our hearts overflowed with gratitude to the Lord, who has brought us back in safety amongst our friends, and who enables us, in his mercy, to rear for a memorial to his goodness many stones brought up out of deep exercises; "Hitherto the Lord hath helped" is the inscription to be read thereon.

CHAPTER LXIII.

Fourth Visit to Europe.

Concluding services in England, Scotland, and Ireland.—Voyage to America and safe arrival at home.

After his peaceful return from the European Continent, Stephen Grellet was not long before he resumed his Christian labours among his friends in England. He visited the meetings in and about London, as far as Buckinghamshire, which kept him closely occupied till near the time of the Yearly Meeting. In connection with this he writes:

A Conference, largely attended by Friends from various parts of the nation, was in session for some time before the Yearly Meeting. Friends were closely engaged in revising the Discipline. It was to me an instructive time; great harmony and solidity prevailed among Friends whilst proceeding on this important service.

During the Yearly Meeting, and also in the Meetings for Ministers and Elders, a deep travail of spirit prevailed. Many dear friends are engaged to sink to the foundation, Christ Jesus, the Rock of Ages. Thus, though this Yearly Meeting has been a time of much exercise, it has also been a season of renewal of strength, attended with fervent desire that, by the Lord's assisting grace, we may so abide in watchfulness and prayer as to be preserved from an insidious enemy, and that those over whom he spreads his net may make their escape, as a bird from the snare of the fowler.

From London I went pretty directly into Yorkshire, accompanied by my beloved and valuable friend, George Stacey. I was at nearly all the meetings composing that and Durham Quarterly Meetings. My service from place to place appears to be to draw the attention of Friends, and of our dear young people especially, to the foundation of the prophets and apostles, on which our worthy ancient Friends did build, — "Christ Jesus, the same yesterday, to-day, and for ever." It is on him that our Christian testimonies are grounded. The Spirit of Truth in our own hearts, and the Holy Scriptures that have been given by inspiration of God, bear a two-fold evidence of it. We are therefore very willing that our religious principles should be closely examined in the light of Truth, and compared with the doctrine of Christ and his apostles. When speaking of the principles or testimonies that we hold, as a religious Society, we are apt to use the language, *our* principles, testimonies, &c.; but we do not mean that peculiar principles or testimonies are given to us as a people, which are not also given to all who desire to follow the Lord Jesus in sincerity and truth, in all the ways of his requirings; we only mean that, acknowledging the rectitude of those principles, we feel it our duty, as a religious body, to endeavour to walk in accordance with them beyond what many others appear to think needful. I am fully persuaded that, were all Christian professors sufficiently actuated by the Spirit of Christ, all would be led by the one Spirit into the same Truth; we should be but one body of Christians. I am also comforted in believing that there are individuals in various nations, and among different denominations of Christian professors, who are joined together in the oneness of the Spirit, in Christ their Lord and Saviour. It is my concern for the members of our religious Society, that they may all be fully convinced of the rectitude of our Christian profession, and be faithful in walking consistently therewith. The Quarterly Meetings for Yorkshire and Durham were seasons when the Lord's power was felt to be over us. Many hearts were contrited under a solemn sense of it.

We came into Scotland on the 2nd of the Eighth month, and visited Friends in that nation as far as Aberdeen and Kinmuck, having also some large and satisfactory meetings among other religious denominations. We returned by way of Glasgow. There dear Peter Bedford came, to join me in my contemplated visit through Ireland. G. Stacey left us after a large meeting in that city, where many make a high profession; would to God that many pomegranates were annexed to the sounding of the many bells; how admirably were these coupled together in the priest's garments, as ordered by the Lord under the Mosaic dispensation!

Accompanied now by Peter Bedford, we crossed from Greenock to Ireland on the 24th of Eighth month. We had a short but very stormy passage; another steamer that left Scotland about the same time, has not been heard of. It is apprehended that she has sunk with her numerous passengers, most of whom, we are told, were Irish labourers returning from their harvest work in England. How often has my life been preserved amidst imminent dangers! May a life thus lengthened be, with an increase of faithfulness, devoted to the service of my great and gracious Master!

We had two large and satisfactory meetings at Belfast; thence we went northward, as far as Ballimoney, and returned by way of Gracehill, where we had a baptizing meeting with the Moravians in their meeting-house. There is among that people a precious company who love the Lord Jesus Christ, and who are as salt to those among whom they move.

The Quarterly Meeting for the province of Ulster was held at Grange. I felt deeply for Friends there, and for the people who collected at a meeting for worship; many are descendants of parents who were members of our religious Society, but from one cause or other have lost their membership; they and their poor children are scattered, like sheep that have no shepherd; they belong to no religious denomination, and appear to grow up in great ignorance. I lamented deeply over them, seeing how numerous they are; I, nevertheless, believe that the crook of the Redeemer's love is

extended towards them, to gather them within His fold. I trust also that my sufferings and labours for that class will not be lost; several dear and valuable Friends appear to have their hearts enlarged in Christian love towards them, and means are devising to extend suitable care to them.*

On our way to Dublin, we stopped at Cootehill, and had two meetings there; some serious disturbances have of late taken place in that part of the country, between the Roman Catholics and the Protestants, which have been attended with effusion of blood, particularly in this place. Understanding that the Romish Bishop, James Brown, has acted with great moderation, endeavouring to promote peace and quietness, I had a wish to see him. I find him to be a mild and liberal-minded man; he says that by cultivating good will and love towards all, we may hope to see the mist of superstition dispersed, whereas a contrary disposition tends only to increase the darkness and its deeds. He hopes that if the various religious professors will cultivate Christian love towards one another, prejudice and animosity will soon be dispelled by the arising of Gospel light. He had heard of my visit to Rome, and to the Pope, and felt much interest in the short account I gave him of it.

From Dublin I attended all the meetings of Friends, and had also several meetings with the inhabitants generally as far as Moate, where the Quarterly Meeting for that province was held. We went thence into Connaught; the greater part of the people there are Roman Catholics; we had some very quiet, solemn meetings among them. At one of these the whole meeting was broken into tears.

We proceeded after that for Limerick and Cork. We were comforted with Friends in those parts, and the Lord's power was revealed in several large meetings attended by many of the Roman Catholics, to the contriting of many spirits; for the Lord reached their hearts. The Quarterly Meeting for Munster province was held at Waterford. Many Friends were comforted together; a living travail prevailed

* The school at Brookfield, established in 1836 for the class here alluded to, has been eminently useful and prosperous.

in conducting the affairs of the church, with a concern that a watchful care may be exercised, that none of the doctrines afloat in various parts of the land, may prevail over any of their members; — some of those who have given reason to fear on this account, were laboured with in much tenderness and Gospel love.

Eleventh month, 1st. We were at Kilnock, with my dear friend Mary James Lecky, and her mother. It was at their house that dear Jonathan Taylor, with whom I crossed the sea on coming to this land, died. They gave us some interesting accounts of his illness; he died in the faith of Jesus; his sun went down in brightness.

After taking several meetings, we came back to Dublin on the 6th. I had some more service among Friends there, and also with the Moravians, and in a meeting with the inhabitants.

Feeling now released for the present from this nation, our faces are turned back towards England. We have had in Ireland many public meetings, aud have been at all the meetings of Friends. I have not had so much solid satisfaction in any of my preceding visits to this nation as at this time. There is a growth in the Truth among Friends generally; and a very encouraging prospect respecting the dear young people. Some are under the baptizing power of Christ, and have lately given evidence that they are decided followers of the Lord Jesus. Though my mind is comforted with Friends here, generally, yet I rejoice with trembling, for some I am aware stand on dangerous ground; zeal without knowledge has often done much harm; so it may be with some, for whom I have both felt and suffered deeply.

On arriving again in England, he writes:—

Liverpool. Eleventh month, 11th. Here I am once more at my long beloved and kind friend Isaac Hadwen's, who is full of love and greenness in his old age. He proposes to be my companion for a while in the north of this nation.

We went pretty direct towards Westmoreland, where I had close and exercising services. We then went into Cumberland, and had some large and satisfactory meetings among Friends and others. From Carlisle we turned towards Appleby, where my dear aged friend Isaac Hadwen left me, and I proceeded through the dales of Westmoreland, and Yorkshire, till I came to Bradford. There is in those dales a tender people. Much Christian simplicity is to be seen. Some of the meetings were large, the people coming from considerable distances. The baptizing power of Truth prevailed, in various places, to an eminent degree. I was refreshed in body and spirit, at my beloved friends John and Mary Hustler's; and the meetings I had at Bradford were graciously owned by the Lord's presence.

On the 16th of First month, 1834, I came to the Quarterly Meeting of Lancashire, held at Preston. Very mingled were my feelings there, and deep was my soul's travail. I laboured in much affection with some of them. This was also my line of service at Manchester, and in several other places. I was nevertheless comforted with many dear friends and promising young people, who are not ashamed to confess Christ before men, and whose attachment to sound Christian principles is strengthened in this day of trial.

I went thence among the potteries and salt works as far as Nantwich; then into Wales, Leicester and Warwickshire, and so on to Bristol. I have been repeatedly brought into deep exercise in that city; but my mouth has generally been sealed, no way opening to give utterance to what I felt; now the Lord has been pleased to set an open door before me, and enabled me in several large meetings to proclaim his Divine counsel to the relief of my exercised mind.

I turned from thence into Gloucestershire, Oxfordshire, Huntingdonshire, Cambridgeshire, Suffolk, &c., and came back to London on the 20th of Third month; having been very closely engaged these months past, generally holding two meetings a day. My concern has of late been principally

for the members of the religious Society to which I belong, that those who have known the blessed Truth may keep under the power of it, watching unto prayer against every device and stratagem of the adversary. My desire is great also for the dear young people that they may be thoroughly acquainted with the nature of our Christian testimonies, and encouraged with faithfulness to maintain them. I am pleased to find that many of them are frequent in the perusal of our ancient Friends' writings, comparing the clear testimony to the Truth set forth in them with the Holy Scriptures, so that their faith is thereby confirmed. The accounts of the sufferings of our early Friends in support of the blessed Truth, and the gracious dealings of the Lord with them, both at the time of their convincement and amidst their various labours in the Gospel, are very interesting and instructive. In many places it has been much laid upon me to draw the attention of Friends to Christ, the author and finisher of our faith; preaching Him in all his Divine attributes; what he has done for us without us, by the atoning sacrifice of himself for our sins, and what, through his grace and good Spirit, he would do in and for us, if we were obedient to his influence. There are those who, with gratitude and praise, can bear living testimony to what he has already done for them by the efficacy of his Truth.

I was greatly comforted in being again with my beloved friend, William Allen; but I was not long permitted to have his dear company in and about London. My mind continuing under great exercise for Friends in various parts of this nation, I felt it to be my religious duty to be resigned again to visit a considerable number of their Quarterly Meetings. Accordingly, accompanied by dear G. Stacey, I left London the 28th of Third month, and attended the Quarterly Meeting at York, that for Durham at Darlington, and that for Westmoreland at Kendal. From thence we travelled pretty directly to Bristol, and then to the Quarterly Meeting at Exeter. I was much exhausted with hard travelling and close exercise of mind, but here the Lord healed his poor servant by the lifting up of the light of his countenance

upon me. We had refreshing meetings; Friends were comforted together and encouraged. After this I had meetings at Plymouth, Truro, Falmouth and other places in Cornwall. Thence I went to Worcester, to be at their Quarterly Meeting. It was a solemn season.

We now went into Yorkshire and had two solemn meetings at Sheffield. There I was again refreshed under the hospitable roof of my friends, William Hargreaves and his valuable daughter, Lydia. I can never forget their kind and tender care over me when detained at their house about two years since, after the accident, when my horse and gig had passed over me.

Proceeding to Liverpool I was met there by my beloved friend, William Allen, and his niece, Lucy Bradshaw; they had come to accompany me to Dublin Yearly Meeting, a further debt of love I had to pay to Friends of that nation. At that Yearly Meeting the blessed Head of the Church favoured us with many precious seasons when the refreshings from his Divine presence distilled upon us like dew on the tender grass; our cup, however, was not without mixture; but Friends generally kept close to that Power which has given them a living experience of the blessed Truth. Joined by dear Allen I paid a relieving visit to the Women's Meeting; that and some solemn opportunities among the men, together with those in the Meetings for Divine Worship, have, by the Lord's help, so relieved my mind from the deep exercise and concern I had felt for Friends of this nation, as to enable me, with reverent gratitude, at the conclusion of this engagement now to say, "Return to thy rest, O my soul, for the Lord has dealt bountifully with thee."

London. Fifth month, 9th. Accompanied by dear Allen, I crossed the channel on the 5th, attended the meeting at Manchester yesterday, and arrived here to-day at noon, with a grateful and peaceful mind.

I now attended several meetings in and about the city, which I was thankful in being permitted to sit mostly in silence, feeling as one that needed to be ministered to; a great weight is upon me, as the Yearly meeting here is drawing near.

It was a time of unsettlement in regard to interesting and important questions of a doctrinal and practical character. Stephen Grellet deeply sympathized with his friends in their trials; but his well disciplined mind could not be insensible how unsafe it is to dwell upon the failings and weaknesses of the Church, without at the same time keeping in view the resources and goodness of the Great Head of it. He well knew that in the exercise of a humble faith it is needful to look not on the disease only, but also on the greatness of the remedy, lest, in exclusively dwelling upon the former, we should promote the designs of the great enemy, by distrustfully falling into "a repining and censorious spirit,—equally injurious to ourselves and offensive to our heavenly Father?"* Whilst, therefore, earnestly concerned that, both in principle and in practice, they might be preserved faithful to Christ, and the leadings of the Holy Spirit, according to the Scriptures,—keeping the foundation firm, and the superstructure unharmed,—his labours were to the comfort of his brethren.

Fifth month, 18th. The Yearly Meeting of Ministers and Elders beginning to-morrow, many Friends have already arrived, so that all their meeting-houses were crowded to-day. I attended Devonshire House in the morning and Southwark in the afternoon. I was brought into deep exercise in these meetings; it was laid upon me to set forth and exalt the blessedness and the glory of the dispensation of the Gospel, to describe its purity, and to entreat every one to come and live under its power. What are all types and shadows compared to it? In these there is no substance or life; they can only point to Him, who is the Life. I contrasted the nature of real worship in spirit and in truth, with that

* Upham.

worship which stands in outward ordinances, forms and ceremonies. I distinguished also between the outward rituals or observances of baptism and the supper, and the Christian, saving baptism and that meat which nourisheth the soul unto eternal life. I earnestly pressed upon all to be very watchful, lest they should turn away from the eternal substance, and follow after that which cannot satisfy the wants of the soul.

19th. The Meeting for Ministers and Elders had two sittings to-day. Truth reigned over all, blessed be God for ever! I informed Friends that I apprehended myself now released by my great and good Master from further Gospel service among them, and in these nations, and believed that I may be at liberty to return to America soon after the conclusion of this Yearly Meeting. Great solemnity spread over the meeting, and many valuable Friends had testimonies to bear to the efficacy of that Divine grace and power which have led me about, instructed and kept me, amidst the many exercises and perils that have attended my services in these nations; others offered vocal prayer, thanksgiving and praise, to the Lord God Omnipotent, through Jesus Christ our blessed Redeemer. Friends separated a committee to prepare a returning certificate for me.

The Yearly Meeting continued its sittings till the 30th. We had many seasons when our spirits were animated and encouraged to trust in the Lord for evermore; for when some of us were fainting under the load of exercise and fear, trembling like Eli for the ark of the testimony of God, the shout of the King eternal and immortal was heard in our camp, and the name of the Lord was proclaimed. He is the saving help and strength of his people. But we rejoice with trembling, "for our enemies are lively and strong." My deep solicitude and close exercise as I travelled over this nation, especially of late, were not without a cause. I have pleaded with all Christian affection and tenderness in private, and laboured also very fervently in some of the meetings, particularly at the close of the Select Yearly Meeting

this evening, which was a very solemn season. Parting with my friends is deeply affecting to me, for they are very dear to me in the Lord; close is the bond of fellowship that unites many of us. I have a lively hope that though we may never see one another again in mutability, yet our spirits being united by that blessed bond of Truth, which is indissoluble, we may be permitted, through the Divine mercy and love, to be joined together before the throne of God and the Lamb to celebrate his praise for ever. The parting between dear Allen and myself has been sweet and solemn; we were very reverently prostrated together before the Lord.

There is something very touching in this simple record of the faithful minister of Christ, towards the conclusion of his Gospel mission in England and in Europe; and the interest can scarcely fail to be deepened by turning to the memoirs of William Allen, and finding how he "went with dear Stephen Grellet to Devonshire House, during the Yearly Meeting, as it was the last meeting for worship he was likely to attend; when Stephen had an opportunity fully to relieve his mind, and his communication was very remarkable, rising brighter and brighter towards the close; Elizabeth J. Fry followed in supplication, and there was a very solemn feeling over the meeting." And afterwards, in the concluding sitting of the Yearly Meeting, "when the business was over, Stephen rose and delivered a parting exhortation, which was remarkably solemn and impressive; — to some he addressed the language of warning, and he had sweet encouragement for the aged, and for tender, visited minds; and in the silence at the close, there was a deep feeling of solemnity," and, the Great Head of the Church having granted some precious seasons,

was pleased to confirm the faith of his servants in him. And it is added, sorrowfully, respecting the Meeting for Ministers and Elders, "Dear Stephen Grellet was with us for the last time; he spoke in a remarkable manner,—it was indeed a faithful communication. Several Friends were with us at our lodgings, and before we separated we felt the drawings of the Father's love, and, after a time of silence, Stephen knelt in supplication. It was a favoured opportunity. We afterwards walked to Bishopsgate Street, to John Hustler's lodgings, and then I took a final leave of him." *

Stephen Grellet proceeded towards Liverpool the same evening.

Accompanied by my beloved friends, John and Mary Hustler, who took me in their carriage, I left London on Seventh-day evening and came to Luton that night, attended their meeting the next day, and reached Bradford on the 3rd of Sixth month; and, still accompanied by the same dear friends, I came to Liverpool.

Thence he writes

TO WILLIAM ALLEN.

Liverpool, 6th mo., 7th, 1834.

My beloved Friend,

I have no letter from my beloved wife, as I had fondly expected. This is a further opportunity for my will to bow down in submission. To have heard that my beloved wife and daughter were better would have been a great consolation previous to my embarkation. The *Pocahontas* is a fine ship,—very commodious;—she is expected to sail tomorrow morning. I have been pleased in seeing once more our dear friends Joseph Bewley, and Jacob Green. They

* *Life of William Allen.*—Vol. iii, pp. 173 and 174.

left for Dublin last night. Abigail Dockray is here at Isaac Hadwen's, with J. and M. Hustler. So many Friends come to take leave of me that these many partings are rather wearing to nature, yet the dear Master has granted us some very tendering, solemn seasons. This morning we breakfasted with Thomas and Elizabeth Robson; she expects to leave this evening for Dublin.

My mind is preserved in much calmness and sweetness on my approaching departure from a land where strong Gospel ties attach me to many dear Friends, towards whom I have seldom, if ever, felt so much of what it is through the baptism of the one Spirit to become one body. I fully believe that it is in the Lord's pointings that I leave you, and I am thankful to be favoured, on this my last step in this land, to have the same evidence of my dear Master's Divine guidance, as he has so mercifully condescended to grant me in moving about from one nation to another people, and preserving his very poor, dependent servant. But, my dear brother, though leaving you, my spirit continues strongly to partake of your tribulations and baptisms for the blessed Truth's sake. I have greatly joyed in your joys,—now I cannot but share deeply in your sorrows.

My love to my beloved friends at Stoke Newington; bid them be of good cheer, for the Lord is with you; He will reign; His blessed Truth must be exalted over all.—My love is strong to you; I think it is towards thee like that of David and Jonathan.

Eleven o'clock. The ship is to sail to-morrow morning at nine. This evening I have thy last and very precious token of love, thy dear letter. We have had a very solemn parting season at Thomas Thompson's with many Friends. Farewell in much love, my very dear friends; my heart is very closely bound to you, and to our dear friends among you who stand steadfast in the Gospel of the dear Saviour.

Your warmly attached friend,

STEPHEN GRELLET.

Next morning, the eighth of Sixth month, 1834, he embarked, on board the packet-ship *Pocahontas*,

Captain West, for Philadelphia. During the voyage he had an opportunity, by a passing vessel, of sending a letter he had begun

TO WILLIAM ALLEN.

On board the Pocahontas, 6th mo., 13th, 1834.

My much beloved Friend,

I closed my last farewell from British shores to thee, thy precious wife, thy dear nieces, and *our* friends of Stoke Newington, at Liverpool. I came on board on First-day as expected. I was summoned at nine o'clock, a. am., yet we did not clear out of the docks till about twelve, when a steamer towed us out and continued with us till about four, p. m. Several Friends came on board, but it being meeting time they could not continue long. My beloved friends John and Mary Hustler, and David and Abigail Dockray continued on the dock side till I could see them no more. Thou well knowest, my dear brother, the poignancy of the feelings attending such parting, — a parting which is the more severely felt, as it now includes in one great mass, all that for weeks I have passed through in detail, from one dear friend and then from another — and yet a separation which leaves me very closely bound to my dear friends now left behind; for the bond of the fellowship of the Spirit that unites us is such, that your tribulations for the Gospel's sake must continue to be my tribulations, — and your joys in the Lord my joys. It will be very interesting to me to hear from thy pen, from time to time, of what transpires among you, for these are eventful times. May our dear Friends be preserved under the guidance of the Divine Spirit, for it is that of Truth, which will triumph gloriously over all.

We have made very slow progress; the wind ever since we left Liverpool has been contrary or calm. We have cruised from the coast of Wales to that of Ireland, backwards and forwards. We are now only opposite to the Bristol Channel. Sometimes we have had heavy squalls and rough weather. Our cabin-passengers are seven, besides the captain and three females in their cabin, all very civil. Most

of them have been and are yet sick. I have had my share, but I get on better than I expected. We have a good ship; very clean. We have many steerage-passengers,—but, owing to the weather, I have as yet seen but few of them.

24th. Except part of two days we continue to have head winds, and frequent rain; the sea consequently is much agitated by the squalls; but I enjoy good health. I have had very little sickness; besides, my mind, though mostly clothed with great poverty, is mercifully preserved in calmness; and a sweet evidence that I am here in my right place, and, that under my blessed Master's guidance I have left the field of Gospel labour in your land in the right time. On closely inspecting my steppings about among the nations, and in your land among our Society, I have, with reverent gratitude and admiration, to mark the Lord's very gracious dealings towards his poor servant; surely my hand may sooner forget her cunning, and my tongue cleave to the roof of my mouth, than for me to forget the safety, the blessedness of the leadings of the Lord's Spirit, or ever to cease to testify thereof as a part, — a very important part of the glorious dispensation of the Gospel. O what a blessed hope is set before us! wonderful to contemplate! to be called the sons of God! a hope set before all those that are led by his Holy Spirit. Let us not cease, my beloved brother, to watch continually, with all prayer and supplication. O that all my movements, in my feeble attempts especially to serve the dear Master in the work of the Gospel or the service of the Church, may be under this Divine influence!

The last two First-days I have had meetings with the people on the deck; the cabin, though very spacious, would not contain all, — about one hundred, including children. We can have but few seats for the women; the men mostly have to stand, and the sea being in great commotion, that is not a very easy thing; yet, as the dear Master very compassionately condescends to our low estate, even then, amidst outward noise, by the wind and the sea, inward calmness and stillness have been known, and the Gospel has been preached. Last First-day, after the meeting on deck, in the

little meeting I held in my private cabin, Thomas Jacob * daily joining me, we had a precious time. You, my beloved friends, who were then engaged before the Lord, were, in spirit, very near. I believe there were some of you with whom my soul united in offering, through our blessed Redeemer, adoration and praise, and supplication also for one another.

I hope I may receive a letter from thee soon after my arrival at home,, and that thou wilt not put off writing till thou hast heard from me. Thou knowest the power of strong affection, and my unavoidable interest in all that affects thee. To hear especially of thy precious wife will much interest me. I should rejoice to hear that, if so be the good pleasure of her dear Master, she regain her former strength. We may, however, very safely commit our all to Him. Behold we are in His hands! I can hardly understand, myself, now that my face is turned towards America, why, when looking towards my beloved wife and daughter, the uniform word of caution is to keep them offered up to the Lord. Is it to prepare me for what may yet be unfolded, or rather that now returning with a mind released from heavy Gospel bonds, for the prosecution of which service my dear wife and child, my life and my all have been resigned to the Divine will, I should not attempt to loose from the horns of the altar of offering any part of the sacrifice? The Lord has very graciously released me from the field of Gospel labour, and now I reverently wait to see what he will further do for his great name, and for his poor servant.

Seventh month, 3rd. Last First-day we had a precious meeting on deck. The weather had been stormy in the night. The waves in the morning often dashed over the ship; but about nine, a. m., it began to abate, and about eleven we had a comparative calm. How great is the Lord's condescension, in thus permitting that worship, prayer and intercession, adoration and praise shall be offered unto him, on the tossing deep, under the vast canopy of heaven, as well as on dry land, and in places particularly set apart for the solemn act!

* A young Friend from Ireland, his fellow-passenger.

The fine weather continued till Second-day evening, when strong contrary wind from the south-west began to blow, and then passed to the north-west. It continued vehement till yesterday afternoon; it was a tempest indeed; during one night the ship had to lay to. The scene was truly grand and awful; it was such as thou wouldst have enjoyed; for the wonders of the Lord's power were seen. But, above all, I must magnify his great mercy towards his poor servant; for I have during that period enjoyed more of the consolations of his Divine presence and the comforts of his Spirit, than for a long time past. Surely, my friend, we follow not cunningly devised fables when, according to the influence and guidance of the Holy Spirit, we follow Christ. During this passage, during these last days more than ever, is my faith confirmed in the Truth, and in the efficacy of it.

We have now a nice wind. The proud waves have come down, and we glide on their smooth surface with excellent speed towards our desired port.

7th. There is a ship near, and it being nearly calm, the captain proposes sending a boat to her. So I hastily send thee these lines. We are in Lat. 40, Long. 56.

In much love to you all,

Thy nearly attached

S. GRELLET.

On his arrival at home, he makes the concluding record respecting this his fourth and last visit to Europe.

We had a long but good passage, and arrived at Philadelphia the 21st of Seventh month. That afternoon I went to Burlington, and met my beloved wife and daughter. We united together in ascribing thanksgiving and praise to the Lord, our gracious helper, who has been with us during our long separation, and preserved us to this day — monuments of his Divine mercy. I travelled during this last European journey above twenty-eight thousand miles. We had many passengers both in the cabin and in the steerage, with whom

and the ship's crew, I had several meetings during the voyage. These were held mostly on deck, when the weather allowed of it, where all on board could be better accommodated than below in the cabin. The Lord very graciously owned some of these meetings, and some other religious opportunities I had with the steerage passengers and the sailors. I had many seasons of retirement in my private room, my soul being frequently poured forth in prayer unto God, for the people of the nations I have visited, and also for the members of the religious Society of which I am a member, both in England and America. They are a people very dear to me; strong are the bonds of Christian fellowship that unite me to many of them. There is among them a very goodly company to whom the Truth is precious, and who by the power of the Truth and their faithfulness to it, are made well qualified instruments in the Lord's hand to advocate the blessed cause of the Redeemer. I am permitted also to have a cheering hope that the departure of some from the purity and simplicity of our Christian profession is, through the Lord's blessing, made a means of bringing many others deeper to the root of religion, so as to become more firmly established in the faith of Christ, and the knowledge of those principles and doctrines on which our primitive Friends built, and which they did not flinch from maintaining before the world, though the loss of their property, imprisonment and death, were the consequence of their faithfulness. To my great comfort I have seen clear evidence of this manifested by some dear young Friends.

CHAPTER LXIV.

RELIGIOUS VISIT TO OHIO, INDIANA, BALTIMORE AND NORTH CAROLINA YEARLY MEETINGS, &c.—EXTRACTS FROM LETTERS.

STEPHEN GRELLET had now arrived at the close of his varied "missionary labours" in distant nations. Rescued by the power of the Spirit from the meshes of infidelity, he had been enabled, in the vigour of early manhood, to enter in by Christ, the door, into the sheepfold; rejoicing in the salvation of God, he had gone in and out and found pasture; dedicating himself unreservedly to the service of the Redeemer, he had known that when He, the good shepherd who laid down his life for the sheep, putteth forth his own sheep, he goeth before them, and the sheep follow him; *for they know his voice.* That voice he had heard thirty-six years before, when, as he thought, he was about to breathe his last, and seemed already to have gained a foot-hold in the heavenly places, and saw and felt things that cannot be written; it proclaimed the word, "Thou shalt not die but live—thy work is not yet done," when distant parts of the earth, over seas and lands, were set before him, where he would have to labour in the service of the Gospel of Christ.—(See vol. i, p. 51). Under a remarkable coincidence between the openings of Providence and the leadings of the Holy Spirit, he had for many

years been diligently occupied in a long series of religious engagements, which, in accordance with the clear intimation given him in the early part of his ministry, had been gradually unfolded as the requirements of his Lord, and he had now been brought back in peace from his last visit to Europe. The Saviour's words, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand," had been beautifully illustrated and confirmed in his experience. Had he followed a delusive guide, or a true one less faithfully, the issues of his life, thus far, must have been very different to what it has been seen that they were. He would not have so distinctly borne upon him "the marks of the Lord Jesus;" he could not have given so many proofs of the reality of the direct influence and guidance of the Holy Spirit, and of the safety and blessedness of following his leadings in the path of holiness and duty—whilst resting upon Christ alone as the foundation of his faith and hope. Henceforward, returned to the bosom of his own beloved family and a large circle of friends, it was in the land of his adoption that, during the residue of his years, he walked humbly with his God, and exhibited a bright example of Christian simplicity and faithfulness.

"I continued pretty much at home," he writes, "except attending some of the neighbouring Yearly Meetings, till the year 1837, when I went to Ohio and Indiana, attended those two Yearly Meetings, and a number of the meetings composing them. I had sweet peace in that engagement. Many of the meetings I had in those States were attended by a considerable number of those who have separated from

us. I was thus introduced into close exercise and labour, but in some places a hope was given that with many of this class, particularly of the young people, an earnest inquiry after the Truth was the motive for attending these meetings. May the Lord cause the light of his glorious Gospel to shine upon them!

In the year 1839, being accompanied by John Elliot, I attended the Yearly Meeting for North Carolina, and visited the meetings constituting several of their Quarterly Meetings, and had also several meetings in Virginia."

Thus briefly he sums up the account of several years immediately succeeding his return from Europe. A few extracts from his letters will throw a little more light upon that period.

TO GEORGE STACEY.

Burlington, 8th mo., 11th, 1834.

My dear friend,

My last, written at sea and concluded after my arrival in this Western Hemisphere, was sent last month. I have already received testimonials of the kind remembrance of some of my dear English friends. I have a letter from William Allen, and one from Mary Hustler.

I was much grieved on coming to this land, to find that the excitement we had feared in this country, from the unwise measures and intemperate speeches of some of the friends of the speedy abolition of slavery had actually taken place. Serious riots had occurred in New York;—some blood had been shed, and property destroyed. Many of the sufferers had been the innocent people of colour; but, above all, what is greatly to be regretted is, that the cause which we have so justly at heart, to see an end put to the wrongs and cruelties exercised towards this portion of our fellow men, equal objects of redeeming love and mercy with us, may thereby be greatly retarded, and the yoke of bondage rendered heavier in the slave States.

It is to the credit of the magistrates that they exerted

themselves to repress the work of abuse and destruction; it pains me much to see that the result of this renders the friends of the black people more timid in pleading their cause. May the power of Gospel love and the prevalence of justice, truth and equity, rise triumphantly over all opposition!

My sister, S. R. S., has a very interesting coloured girl, just brought from Africa. She appears to be ten or eleven years of age, very handsome for her colour, and engaging in her manners. She is thought to be a child of one of their chiefs, but she cannot yet speak English, not even so as to tell her nation and the manner in which she was taken. A captain of a ship lately arrived from Africa brought her, and, as he died on arriving, no information can be obtained from that quarter. The poor child, however, has been branded on the shoulder, and such a dread had she that the same cruelty might be repeated, that, on my sister having her undressed to put on fresh clothing, she screamed greatly; now she seems as if she would hardly be out of sight of my sister or niece. She has come a few times to meeting. Once whilst my sister was on her knees, engaged in the solemn act of prayer, large drops of tears descended her cheeks. She is a true child of nature in her actions, but evinces affection and gratitude. What a favour that she has not fallen into the hands of a slaveholder.

Our Monthly Meeting was on the 4th instant, when I returned my certificate. The Lord's presence was with us, and his Divine, baptizing power was felt, so that many minds were refreshed and comforted together. Friends, very generally, gave me a hearty welcome home again. I feel also, on my part, very grateful to my blessed Lord and Master, for having brought me back again in the midst of them, with the evidence that, as he led me away to visit you and the nations near you, and in his love and mercy helped and preserved me in his service, so, in the same, he has in the right time brought me back in safety.

Poverty is my clothing. My station in great measure is with Mordecai at the gate; but it is the gate of the King

eternal, the holy and blessed Redeemer. I trust that I may not be thought to assume too much, by saying that at this gate, in that stripped state, in that poverty, I am permitted through adorable mercy, to sit with great delight. It is an unspeakable favour that I am now permitted to mend my own net; but, during this private, personal enjoyment, my heart is not straitened, but as much enlarged as ever in love, Gospel love, towards my friends and others, near and afar off. Sometimes I covet that such as have suffered little pebbles to stand in the way of this pure stream, might feel how sweetly it flows from my heart towards them.

The spirit of prayer is sweet; it proceeds from the ocean of pure love; mercy gives access to it; it knows no bounds; under this sense I salute all my friends; my dear wife cordially unites in this salutation. We hear that the cholera has made its appearance in New York; the day before yesterday there were ten new cases, some are of the malignant kind. When the Lord's judgments are in the earth, may the inhabitants learn righteousness! How precious the evidence that we are in his hands in temporals and spirituals; therefore, with perfect trust in him, in peace we may be permitted to possess our souls; may this abound more and more with us all. Tell all my friends I am well, and that in peaceful poverty I enjoy many blessings in my dear Master's presence.

With very near brotherly love,
Thy nearly attached friend,
STEPHEN GRELLET.

In the Tenth month he again writes to G. S., and after speaking with much interest of Daniel Wheeler, he adds:

Should dear Tholuck be yet in England give him my affectionate salutation, as to a fellow-disciple of our blessed Redeemer, the Lord Jesus Christ. May his visit to England tend to strengthen the Divine life in him, so that the fruits of that blessed Spirit, the quickening influence of which he has felt, be brought forth plentifully.

TO GEORGE STACEY.

Burlington, 1st mo., 3rd, 1835.

I believe that the Lord God Omnipotent reigneth, and that his power is over all; all those that fear him, and whose confidence is placed in him, well know him to be an unfailing refuge in time of trouble; yea, moreover, all things, through his adorable power, will work together for their good. Thou canst not be surprised at my feeling deeply for and with you under your trials; for Friends in your land are very dear to me,—to many of you I am united in the close bond of the Gospel of Christ. To your nation also I am much attached, for the Lord has a precious seed among you; may no national commotion, nor any other thing, hurt it! but only serve to detect the more fully the adversary under his every transformation, and every effort to divide and scatter, so that the fruits of the Spirit of Christ be abundantly brought forth to his praise and glory.

I find things rather low among us since my return; the heavy shaking that we have endured has not removed the dust of the earth (earthly-mindedness), nor brought many nearer to Christ, yet there are some precious young plants that have their springs in the Lord; for them I feel very tenderly.

TO WILLIAM ALLEN.

8th mo., 1st, 1835.

My dear friend,

I have been in thoughtfulness that the closing lines of my last may have left thee anxious about me. I was then in a feeble state, and I find that now, at my time of life, when brought down I cannot rise up again as speedily as I did years past; I have, however, gone twice to meeting, which I have felt a great favour, having for weeks been deprived of that privilege; but not of the favour of sitting in my beloved Master's presence in my chamber, and sensibly feeling the refreshings which flow from the very fountain of life. Blessed for ever be his adorable and ever excellent name! This sickness has been to me one of those favours granted

in love and mercy, which I trust will never be forgotten whilst the few more sands in my glass shall continue to run.

Thy dear letter of the Fifth month gives an account very cheering of your late Yearly Meeting. My heart on the occasion fully joins in the feeling of grateful acknowledgment as made in your concluding minute of the Meeting of Ministers and Elders. Surely there are precious, convincing evidences that the Lord has not forsaken his people, though they be greatly tried and proved. Their very tribulations become sanctified to them, so that out of the depth of them, honour, glory and praises are brought forth to his holy and blessed name.

The tenth of Eleventh month, 1835, after commemorating a providential escape from a serious injury, S. Grellet writes

TO LYDIA HARGREAVES.

May a life thus spared be with more faithfulness devoted to Him who has seen meet to lengthen it. I had had a prospect for some time to attend the late Yearly Meeting at Baltimore: when the time came, the pain in my side nearly left me, and I have returned quite clear of it; thankful also in finding that my wife and daughter have been cared for by our dear Lord during my absence. When we number our mercies, how great is seen to be the multitude!

Many afflictions encompass our steps, yea, with David we may say, "From my youth up I have been afflicted," yet we cannot withhold the reverent and grateful acknowledgment that "the Lord's mercies are new every morning." That Yearly Meeting is small, it has greatly suffered by the spirit that has inflicted deep wounds in our Society; yet there is a small interesting remnant left. On my return I stopped at Wilmington, where I had a debt of love to pay.

There are young Friends among you for whom I feel a great interest. Discouragement in these days may appear greater than in past years, but surely the power of Omnipotence is not limited. He can render them valiant in his

blessed cause, and instruments in his Divine hand, to exalt his great name. Through the Lord's help, one little one may chase a thousand, and two of these put ten thousand of the armies of the aliens to flight.

Many blessings attend us, of the least of which we are not worthy; but all is of the Lord's mercy! even from that pure stream which it would be great ingratitude in me not to acknowledge; and with David I can say, "Goodness and mercy have followed me all the days of my life."

TO WILLIAM ALLEN.

12th mo., 22d, 1835.

My spirit is bound up in close fellowship with yours, under your various tribulations. Few days pass but that I share in your baptisms. But, when tribulations abound, the consolations that are by Christ abound also. A precious hope is at seasons set before us, that even all things will eventually tend to the furtherance of the blessed Truth, and render many of us more firmly established in the purity of it.

TO THE SAME.

Burlington, 2d mo., 9th, 1836.

I am concerned to hear that thy health is so much impaired since we separated, probably never to see one another's face again. Thou hast endured so many conflicts and afflictions that the outward frame must unavoidably share. Yet, however it be, to the Lord we must not flinch to offer up the strength of our body and spirit. He can strengthen the inner and outer man, even out of weakness to make us strong for whatsoever work he may require of his poor servants.

Dear ——'s health seems to be breaking down amidst the trials of the day. We think we cannot spare any fellow-labourers, but we must refrain from calling in question the Lord's dispensations, or saying, "what doest thou?" Many are the causes near and far calling us to mourning and lamentation, our harps being hanged upon the willows; yet,

my dear brother, let us not forget our strong evidences that the Lord God Omnipotent reigneth. Very sweetly I feel the application of the promise to thee, which perhaps thou mayest remember we had once, with much comfort, set before us when in Spain.—"Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Our end cannot be very distant,—let us be encouraged to keep in our ranks to the end,—under all our sufferings let it be as becometh a servant of Christ, for whose blessed Truth's sake are the chief trials attending us.

TO LYDIA HARGREAVES.

Burlington, 3d mo., 25th, 1836.

Our trials in this state of probation are numerous, but then, under the sanctifying power of the Truth, they may tend to deepen us in faith, and in that saving knowledge which imparts eternal life. Excellent and encouraging is the description given by the Apostle; "tribulation worketh patience, patience experience, experience hope, which maketh not ashamed," the love of God being shed abroad in our hearts. Thus the Christian believer has good reason to endeavour to keep this blessed word of patience, for the Lord hath promised that he will keep him in the trying hour.

We are very far separated from our English friends, but with many of them we are permitted to maintain very sweet fellowship of spirit; this, (at times I rejoice in the hope,) is only a foretaste of that blessed fellowship subsisting between purified spirits through the endless ages of eternity.

Farewell in the Lord. Grace, mercy and peace from God the Father and our Lord Jesus Christ, be with you.

TO GEORGE STACEY.

Burlington, 6th mo., 30th, 1836.

I mourn with the mourners among you, and unite with all whose dwelling is often in the house of prayer. *There*, my beloved friend, is a precious refuge. *There* the sorrowful

spirit is made to rejoice before the Lord, and to receive encouragement also, with patience to wait and see what he will do for his blessed name and cause's sake.

I believe the Lord has not forsaken us as a people, and that this dispensation is designed to prove in the end a blessing, by bringing us to greater consistency with our Christian profession. Believing in the Spirit, let us also walk in the Spirit, and then the fruits of the flesh will be done away.

In the Spring of 1837, Stephen Grellet received the affecting intelligence of the decease of his "beloved and honoured mother," an event which took place on the 20th of Second month, and was communicated to him in a letter from his brother Joseph, who, with many of her descendants, was present on the peacefully solemn occasion. She was in her ninety-fourth year, and it was a great comfort to S. G. to think of her as "full of love to the dear Saviour, weaned from a dependence upon priests or outward observances, with her heart fixed,—trusting in the Lord alone." *

* There are many letters from this excellent mother, and from other members of his family, all expressing the warmest affection and strongest interest. It is difficult to select,—they all breathe the same spirit. One, received soon after his return from his third visit to Europe, is very characteristic: —

"What delight thy letter gave thy mother, my tenderly beloved son! After many dangers thou art at last restored to thy fireside, to thy dear wife and child, whom thou hast found in good health. What thanks should we render to the Lord! I had received thy letter from England. I knew thou wast on the sea,—my spirit was near thee,—I felt every danger. Thy dear letter has removed the painful load from my heart. Thou left me in great anxiety, but not on my own account,—that troubles me the least. But other trials awaited me, and I have needed to recall to my mind very often thy tender advice, to bow in entire submission to the will of the Lord, and as thou hast told me, to be fully persuaded that our crosses, our afflictions, are given us by the hand of the tenderest

TO WILLIAM ALLEN.

Burlington, 8th mo., 11th, 1837.

My dear friend,

Thy three dear letters have all come to hand. It was very kind indeed, amidst so many pressing engagements and weight of concerns on thy mind, to think of me, and to give me the so interesting particulars of your Yearly Meeting. It has been a memorable season; *the Lord was with you.* This tells all. With him there is life, strength and consolation. You have witnessed all this; blessed for ever be his adorable name. Thus, whilst with the voice of thanksgiving and praise, and also with hearts reverently prostrated before him, we commemorate his mercies and saving help, we may have our hearts expanded "in hope for more," under the residue of trials that are yet to be expected. Noah, after he had joyfully beheld the returning of the dove with an olive leaf, and hailed it as a proof that the waters were abated from off the earth, was many days before he could go out of the ark; and when he did, what a sad desolation was presented to him! But then the same Omnipotence that had saved him from the overflowing scourge, was his refuge and his saving help under still attending trials.

My health has been but feeble lately; for some days I have been confined to the house; but with a little care, and especially with my dear Master's help, who has never failed his poor servant, however feeble and impotent of himself, for any service whereto he has called, all will be well. We have, my dear friend, great cause unitedly for praising and exalting the great and good name of the Lord; yet how can it be that at seasons clouds are intervening so as to bring doubt and fear? Well, these, perhaps, are permitted to lead us to increase in watchfulness, and to be more frequent in the house of prayer.

Father. Always remember me before the Lord. When I call to mind thy patience, thy resignation, thy advice, I feel strengthened.

"I wish you, my dear children, the Lord's blessing. Remember me in his presence, and love, as she loves you, your mother,

"GRELLET."

I cannot describe to thee the comfort I have in the brief accounts thou at times givest of thy soul's travail, and some of thy ministerial services in the dear Master's cause. At this distance from each other, it causes to flow in my heart that stream of Gospel fellowship which we have so often witnessed when actually engaged together in distant nations.

TO L. NEILD, (LATE HARGREAVES).

Burlington, 12th mo., 16th, 1837.

I was favoured by my good and blessed Master with help to accomplish the little service he called me to in the West. I had some solemn satisfactory meetings among Friends and persons of other religious denominations, when the power of the glorious Gospel of Christ, the Lord of all, appeared to have dominion over all.

The Yearly Meetings of Ohio and Indiana were considered by Friends there the most solemn they had had for many years; blessed be the Lord! from whom the life flows and the power is; it is he that doeth the work, and his works only can praise him. These are two large Yearly Meetings, Indiana especially. There are valuable friends in that body, and the visitations of heavenly love have evidently been extended to many of the young people. I am comforted also in believing that some of them have received the Truth in the love of it. In the reports of the Quarterly Meetings on the state of their schools it appears they have among them 6429 children of an age to go to school. O! what a field in those young plantations for labourers. Our beloved friend, Joseph John Gurney, attended these Yearly Meetings and had very acceptable service in them, and in other meetings.

When in Ohio I went to see William Flanner; he was not able to attend the Yearly Meeting, but was at his own meeting, and I spent a few hours at his home; he was nearly blind, and very dull of hearing; but clear in his best faculties, and strong in the love of Christ. I was favoured to return home in better health than when I left it, and have so continued. The Lord, in my absence, mercifully cared

for my beloved wife and daughter, so that we have again and again to set our seals to his great goodness. Since this return I have been several times from home, for a little while, attending to impressions of religious duty, for which I have felt *peace*.

TO WILLIAM ALLEN.

3d mo., 8th, 1838.

I have been much of an invalid these days past. What a favour to be at home with my dear family, and above all to witness something of the precious influences of that Spirit of comfort and consolation which brings with it refreshings from the Divine presence. All this, and much more than we can ever number, is the fruit of the love and mercy of God in Christ Jesus to a poor unworthy worm. May we under an increased sense of it, and with enlarged hearts, be still more prepared rightly to praise and exalt his holy and blessed name.

TO L. NEILD.

Burlington, 4th mo., 28th, 1838.

Our dear friend J. J. Gurney, has spent a considerable time in Philadelphia, visiting the families of three of their Monthly Meetings, besides attending some very large meetings, where his Gospel services have been extensive and attended with much evidence of Divine unction.

My health has been feeble for these months past, yet I hope to regain my late standard, which will not rank me among the mighty; but, if we have sufficient ability to perform the residue of the service that the dear Master has for us in the militant church, it is enough.

There is also a service in silent suffering, under which the soul may be greatly benefited. In this work I desire to be found abounding, now in my declining years, yet I rejoice greatly in the Lord, when I hear that such as —— are engaged in the dear Master's work

After alluding to his illness, he writes

TO ANN ALEXANDER.

6th mo., 23rd, 1838.

I must, however, tell thee that my days during this sickness have been among the most happy of my life,—so much of the comforting and refreshing presence of my blessed and adorable Redeemer, that my cup has run over. Never before have I felt him so fully, so sweetly in his blessed character of a Redeemer, a Saviour. O how lovely he is in every part of his humiliation, of his sufferings, and the agonies of his death; and that for the salvation of sinners! To sinners it is given to know him, to feel him, to love and adore him in the character and under the blessed name of Jesus. "The angels desire to look into these things."

John Warren has lately travelled in Nova Scotia, and found divers persons who once had a right of membership in our Society, and a few members of it. In three places he has collected these scattered sheep together, and they being joined by some others that have become convinced of our principles, now hold meetings. I am told that after this dear friend had made his concern to visit that land public, some of his friends appeared desirous he should put off his journey for awhile, perhaps on account of the inclemency of the weather. He answered, "My Master has given me a few sheep: I must *speedily* go and look after them."

TO WILLIAM ALLEN.

Burlington, 10th mo., 1838.

I have felt much interest in hearing of the nature of the service of Samuel Capper in London. How all classes of men, rich and poor, near and far, are equally under the notice of our blessed Lord and Redeemer. He sends his servants to proclaim to them all the glad tidings of the same Gospel. It has been particularly striking, that whilst S. C. was engaged with the poor in your great metropolis, the concern of our dear H. C. Backhouse was with the rich at the West-end of the city. The mention of her reminds me of a circumstance that will interest her. I hear that E. P. K., her

companion in this land, appeared in supplication last First-day, at her meeting in Philadelphia. It has doubtless been a great trial of her love and faith in the Lord.

If our hearts are so gladdened when we thus see one here and another there ranging themselves under the banner of Christ, how greatly would our joy be enlarged if the mass of our young people would yield themselves his servants, but the love of the world powerfully operates to the turning away of many from the cross of Christ.

TO WILLIAM ALLEN.

Burlington, 5th mo., 14th, 1839.

My beloved friend,

I wrote to thee a few days after the reception of thy long letter of seven pages; not a line of which could have been spared but to the abridgment of my comfort. Though I have not heard directly from thee since, yet I have been gratified at hearing of some of thy engagements in thy great and good Master's cause; whilst I am thus permitted to share some of thy joys — joys ever attending a faithful devotion to the dear Redeemer's service, — I am not without a sense of the nature and depth of the baptisms to be endured before memorials can be brought forth out of the deeps; yea, knowing the very tender texture of thy mind, my affectionate sympathy continues towards thee. O let us endeavour to keep very close to our blessed Lord and the guidance of his Divine Spirit, of the blessedness, the safety and preservation of which there is a testimony rising in our hearts that can never be forgotten; yet, to my own confusion, I often detect myself in a state of distrust — afraid of my own shadow. "When I sent you without purse or scrip, lacked ye anything?" "Nay, Lord," was the answer; this is our answer, my beloved brother: wherefore then should we doubt?

I am surprised at myself not having written to thee since Yearly Meeting. Various engagements and pressures on the mind have been the hindrance. Some of us went to that meeting under fears and weights, but we felt the sentence of

death in ourselves, not to trust in ourselves but in the Lord alone, to keep close enough under the guidance of his blessed Spirit; and truly we have seen that not by might, nor by wisdom, "but by my Spirit, saith the Lord," the work is done, and all the glory is ascribed unto Him.

All our English Friends, on Gospel embassy among us, were present. The week previous we had the pleasure of having with us our beloved friends, Daniel Wheeler and J. J. Gurney. It was to mutual comfort they thus met. Dear J. J. G. continued here nearly a week; he is far from strong, and by no means equal to the great exertions he was making before his illness; but his good Master only requires according to our abilities, which also we receive from him. He returned to New York State, having more meetings in prospect previous to their Yearly Meeting, for which D. W. and Thomas and Elizabeth Robson are also aiming. Daniel has now gone towards Virginia; on his way he tarried some days at Wilmington, where he was gratified by the arrival of a whaling ship, on board of which he found, as part of the crew, a New Zealander who, recognizing him was greatly delighted, as was D. W. also.

I am not unmindful that your solemnity is very close at hand, and some of you are, I believe, to be found in fervent prayer that the Lord would be pleased to meet with you and bless you together; I have a little faith to believe that he will do it, and enable you to rejoice in his presence. [After alluding to some of their trials, he adds,] But blessed be the Lord, he is a sure retreat under every difficulty, and I know substantial good may be obtained under these, whilst dwelling in watchfulness unto prayer. O that I may reap abundantly of the blessedness flowing therefrom. I think dear J. J. G. has largely partaken of this blessing—a growth in the heavenly root is very conspicuous. How beautiful are the feet of those Gospel messengers that publish peace, that proclaim the name of the Lord! but how far more beautiful are those servants of the Lord covered with the spirit of love, of meekness, of forbearance, and patience—the spirit of their great Lord and Saviour!

Farewell in the Lord, my much beloved friend, in the fellowship of the everlasting Gospel.

STEPHEN GRELLET.

TO WILLIAM ALLEN.

7th mo., 7th, 1839.

Zeal, creaturely zeal, is often rendered an instrument of the devil to bring about his evil purposes, but zeal according to knowledge, zeal for the blessed Truth, how precious! It is founded in humility; Divine love is its strength; love to man its wide field of action. I long for an increase of it in my own particular. With it our lamps and vessels are like those of the wise virgins supplied with oil, but darkness and barrenness in Christian virtues must attend such as are without it.

TO LYDIA NEILD.

5th mo., 15th, 1849.

How pleasant it is to see some of the young people filling up the ranks vacated by valuable parents; the account of some beloved friends of the junior class is very consoling to me; may they keep very close to the Lord's guidance by his blessed Spirit, and then will they become Valiants for the Truth; not like many among us, and not a few in your land, who have cast away that shield on which the holy unction rests, and by which the fiery darts of the enemy are quenched. Happy would it have been for our Society if we had been found more generally engaged in singly obeying that great command of love to God and love towards one another; and, blessed be the Lord, this is the precious engagement of many.

After his return from North Carolina, S. G. did not go much from home for some time; but in his love to the Redeemer's cause everywhere and the deep interest he felt in the prosperity of his own Christian community, he was tenderly alive to all that related to objects so near his heart. In allusion to some trying occurrences, he remarks in a letter

TO GEORGE STACEY.

7th mo., 28th, 1841.

There is an Almighty controller of events, in whom we may safely trust. He can over-rule all things to the praise, finally, of his great name. Amidst some of my fears and anxieties I am sometimes rebuked and instructed by the remembrance of the words of the dear Saviour to his desponding disciples, "O fools and slow of heart to believe, &c.;" and as to gloomy prospects,—can anything transpiring in our day be compared to the period when Herod, Pilate, and the Jews conspired against the Lord Jesus Christ? when all his disciples fled and forsook him; when he was crucified, died and was buried; when the whole creation proclaimed the awfulness of the occasion, darkness, earthquake, rending of rocks, &c., united with the mourning of the women? Nevertheless this was the very period when the foundation was laid, when the highway was opened, through the blood of the cross, for the redemption and salvation of a guilty world, even of *me*, who frequently, when remembering my past life, can and do feel myself as a chief among sinners.

Sometimes I am permitted to see, through the present thick cloud, the arising of brighter days, accompanied with a hope that the present tribulations are preparing the way for the coming of it.

Surely all the Lord's promises to his Church will in his time be fulfilled; not one can fail; should the number of his servants now become reduced, Omnipotence can multiply them like the sand of the sea.

CHAPTER LXV.

New York and New England Yearly Meetings.—Illness.—Baltimore Yearly Meeting.—Decease of William Allen.—Deputation to Indiana Yearly Meeting.—Letters.

Hitherto Stephen Grellet's health had not been seriously impaired. His strength of constitution had been tested by his many and arduous travels in different climes; and his well-developed and hardy frame had seemed to resist with unusual tenacity the encroachments of disease. But the time was now approaching when his physical powers so far gave way as no longer to allow him to undertake any distant journeys.

In the summer of 1842 he attended the Yearly Meetings of New York and New England, and soon after his return from that engagement, he was seized with an alarming complaint. His illness was of several months duration, and his medical attendant repeatedly thought that he was near his end. Though his bodily sufferings were often great, he was enabled to bear them with his accustomed fortitude, and patience, in cheerful submission to his heavenly Father's will;—prayer and praises frequently ascended to Him whom he loved to serve even in the furnace of affliction. In reference to the final issue, he said, that "the love of his dear Saviour was very near to him;

his dear Master was very good, and did not forsake him in his extremity; all would be well, whether in life or in death; Christ was ours, and he would fulfil the promise; 'I will never leave thee nor forsake thee.'" Again he exclaimed, "Do not think that He who gives strength to suffer, does not give love to endure; we must bless the Lord, not by the measure of affliction, but by the measure of comfort and love!" He spoke touchingly to his beloved wife and daughter, and earnestly gave them his blessing. He tried to utter some lines of a hymn, and on his wife repeating them:

"There is a land of pure delight," &c.

he bowed his head and said, "Out of the depths hast thou answered me." Again he remarked, "My Saviour is my joy, my salvation, the rock of my strength, my Redeemer, my song, my hope for ever and ever" — "He is my rock and my refuge, but I am very poor — utterly unworthy. I am but a child; I wish to be but a child. We are very mercifully dealt with; my dear Master is very near me; I feel his presence to be staying my soul; I can do nothing but bless and adore his Divine name!"

Much more might be added from the family record of the precious words of counsel and encouragement, and of Christian love, which flowed from his lips during this season of confinement, but enough has been said to show how the exceeding great and precious promises of the Gospel, which, in health, he had so often proclaimed to others, now were the rejoicing of his heart, when apparently near the portals of eternity. His end, however, was not yet; and on his recovery from this illness and a relapse he had in

1843, it is interesting to notice the characteristic manner in which he speaks of this portion of his life in the following extracts from his correspondence.

On the 22nd of Tenth month, 1842, he writes to his beloved friend William Allen, and after expressing his great concern on hearing of his illness at Lindfield, and his earnest desire and prayer that, "for the Church's sake and that of the blessed cause of righteousness in the earth," his life might yet be prolonged, he continues:

I am persuaded that thy blessed Master and beloved Lord has richly supplied all thy wants, has encircled thee by his presence, and given thee richly to feel the joys of his salvation, even when thou mayest have pretty much concluded that the spark of animal life was near being extinguished. Good, very good indeed is the Lord; when afflictions abound consolations by Christ abound much more. Thou hast heard how very ill I have been myself. It is three months since I was taken down, but am now recovered to a considerable degree. Thou hast been these many weeks past in my very sweet but very anxious thoughts, so that I often spoke to my beloved wife of my anxiety on thy account, fearing thou wast sick. Is it not remarkable that we who, in company together in distant lands, have shared many trials, exercises of mind and perils, should now also have walked together, at the same time, through what appeared to be the valley and shadow of death? As under the former we were raised above fears of any evil, our blessed Lord being with us, his staff supporting and comforting us, so likewise in this latter he has been in a marvellous manner near us. Truly I may reckon these last three months, though passed under such bodily suffering, among the most blessed and precious of my life, for by night and by day my dear Redeemer and his Spirit were near me, and at the same time that the good remembrancer has brought to mind the various portions of my life, my soul's travails and exercises, the state of the churches past and present, yet it has been in a way wonder-

ful to describe, for no painful consideration attended, no hard thoughts against the troublers in Israel, but love, Divine love, was as a garment, or diffused like oil over all. In my sleep, in my waking hours, even under what, through the violence of the fever, might be considered a delirium, the thoughts of my heart were unto the Lord, sweet and refreshing. O I have had very full confirmation of the rectitude of our Christian profession—faith, doctrines, and hope being truly grounded on the foundation on which the Apostles of our Lord Jesus Christ did build, and that faith in Christ is that through which his redeemed and sanctified ones have obtained the victory. Surely that Christian hope which felt so clear, so sweet, when apparently having already a foot out of time into eternity, giving to feel the joys of God's salvation, through the Redeeming love and mercy in and by Christ, is a religion fit for a man to live by; yea, a hope springs from it, that has on no occasion made ashamed those that have maintained it well. My much beloved friend, whilst giving thee a concise statement of the Lord's tender mercy and very gracious dealings towards thy poor and very unworthy brother, I have a steady eye to what I apprehend have also been thy blessed Master's dealings towards thee; so that we may well unite in the adoption of the language, "Bless the Lord, O my soul," &c. And now, may the residue of these feeble lives, thus prolonged by the Lord's power, be employed in showing forth his praise. My wife desires her dear love to thee and dear Lucy and our precious daughter joins, and in gratitude, at the prospect of thy restoration to health, although we cannot expect to hear of thy rising again to thy former vigour.

Farewell, my much beloved in the Lord. It is he who is thy buckler, thy shield, and finally thy "exceeding great reward."

STEPHEN GRELLET.

TO THE SAME.

Burlington, 5th mo., 22nd, 1843.

My beloved friend,

The day before yesterday I received thy letter of Third

month, 31st, and this day I have that of the 2nd inst. By taking up my pen so quickly thou seest that I am in earnest to comply with thy request to hear frequently of thy poor but warmly attached brother.

Thy last letter gives me some relief. I observe with comfort that, though feeble, thou art able to go about, and art often engaged in publicly advocating the cause of the blessed Redeemer, so dear to thee. Both of us, my dear friend, must expect it will take a long time to recover from the long and serious illness we have had; fully to recover from it, however, may never be. I see no prospect of it on my part; but what a favour that we have to do with so good and merciful a Saviour, who knows fully the whole of our infirmities, and requires nothing of his poor servants beyond their ability to perform; — to the praise and glory of his great name we both have, in harmony with other beloved fellow-servants of the same Lord, gratefully to acknowledge to his Divine help and strength in the performance of every service required of us in years past; every mountain of opposition did flee at his presence. How oft have we together sung his praises on the banks of deliverance! and now, when nearly laid aside by age and infirmities, we can still proclaim his love, his mercy, his power and his wondrous works.

I more particularly allude to what thy soul is often found engaged in than speak of myself, whose harp is most generally hanging on the willows,—for day by day, almost, there is that transpiring within the reach of my ear and heart's feeling that leads to weeping and mourning, — favoured nevertheless with a small degree of ability to lay hold of that hope which is like an anchor to the soul, and reacheth within the veil to the rock—Christ Jesus.

I made an attempt to attend our late Yearly Meeting in Philadelphia, but my strength was speedily exhausted, and I had to return home. This shows I am but a feeble man, but I could not wish it otherwise with me. That the Lord's will may be done is my frequent prayer. O my dear friend, if we can no more glorify his excellent name, being actively engaged in proclaiming it among the nations, under the

guidance of the Divine Spirit, let us maintain with resignation and Christian devotion, this post of service still assigned us,—to glorify Him in suffering. Peter was to glorify his beloved Lord by his death.

My love to thy beloved niece Lucy, Cornelius and wife, with their nice flock.

Thy very nearly attached friend,

STEPHEN GRELLET.

TO WILLIAM ALLEN.

Burlington, 7th mo., 22d, 1843.

My beloved friend,

I wrote to thee soon after the reception of thy last letter, and hope soon to hear of thee again. In thy feeble state of health I do not wish thee to use much exertion in writing to me, however truly grateful it be to receive thy dear letters. Do we not enjoy a great blessing through the so wonderful working of the Divine Truth, in that, though prevented from much even epistolatory intercourse, our minds can commune sweetly with one another. I feel thee frequently preciously near in spirit. How precious the hope that our bond of union to one another is stronger than death, and will be more lasting than time.

I am told that our friend, John Pease, proposes to embark for America next month; surely we must accept it as an evidence that the dear Redeemer's love is still extended to us, seeing he commissions more of his messengers of peace, in the love of his Gospel, to visit us.

The public distress in your land, in church and state, causes me much solicitude. From early life, in France, I have beheld the frightful works of darkness, attending revolutions. In our poor Society in this land, much has transpired deeply to afflict, but I shall die in full hope that the Truth will have the victory over all. Not one jot or tittle of the Lord's testimonies concerning his kingdom and Church, and the blessings finally attending, but shall be accomplished.

I hope that dear J. J. Gurney and wife will bring us back

good tidings from some of those nations for whom we have felt so much Gospel love, and where the Lord has enabled us to labour together. Their visit at Paris, I rejoiced to hear, was owned by the dear Master.

My health continues slowly to improve, though I cannot expect, any more than thee, to regain our former standard. My beloved daughter has been ill, but our anxiety is a good deal relieved. The Lord, our blessed Master, who wants us to be priests unto him, time after time prepares offerings for us to present to him. Surely he is greatly to be praised.

Anna Jenkins was liberated by the Select Yearly Meeting to visit your nation again with very full unity.

My wife, whose very dear love is to thee, joins me in a message of the same to thy dear Lucy, also to our beloved friend Susanna Corder, Cornelius Hanbury and wife, and their children.

Farewell in the Lord, my much beloved friend

Thy closely attached

STEPHEN GRELLET.

In the Autumn of 1843, Stephen Grellet was so far recruited as to be able to attend the Yearly Meeting in Baltimore, but his health continued liable to great interruptions. He was "deeply affected by the accounts he received of the reduced state" of his beloved friend, William Allen, and "the prospect of a final separation on earth from that dear one;" and when, in the early part of 1844, the intelligence arrived that "his redeemed spirit was gently released on the 30th of Twelfth month, 1843," he keenly felt the bereavement, both on his own account, and for the Church's sake, whilst he "thought there was great reason to apprehend that he should not tarry long after him."

Some months later, on reviewing the few last years of his life, having nearly completed his seventy-first year, he makes the last record in his Autobiography:

In 1842, I was at the Yearly Meetings of New York and Rhode Island, attending also a number of meetings in those States respectively. Soon after my return home I had a severe illness, by which my health became so enfeebled, that I was not able to be from home for any length of time; but in the year 1843, I was strengthened to attend to the pointings of religious duty to go to Baltimore Yearly Meeting. I was favoured with sufficient bodily power to perform that visit of Gospel love to the comfort and relief of my mind. From that period to the present time, Ninth month, 1844, my health has not allowed me to go from home. With reverent gratitude I record how mercifully my good and blessed Master now peacefully releases me from the weight of religious service abroad. Good indeed is the Lord! When he called me to labour in distant nations, or nearer home, he gave strength for the service required. Now that bodily strength faileth me, nothing is required but what I have ability to perform; and, through adorable favour, the same mercy and goodness that have followed me all the days of my life, continue to be with me in my advanced age and feebleness of health. — Blessed and praised be His glorious and excellent name!

Though thus "peacefully released" from active service in distant parts, the veteran "soldier of Christ" did not cease to feel the need of *keeping on* "the whole armour of God, that he might be able to withstand in the evil day, and having done all, to stand" *unshaken*. He continued to cherish a lively interest in all that related to the advancement of the kingdom of Christ at home and abroad, and, with lively zeal, chastened by knowledge and without guile, he was quick to discern and faithful to bear his testimony against everything which, however specious in appearance, had a tendency, as he believed, to dim the brightness, to mar the beauty, and to retard the progress of the Truth as it is in Jesus.

Largely as he had partaken of the cup of suffering in sympathy with the church under its former vicissitudes, the more recent trials among Friends, in other Yearly Meetings and his own, caused him much prayerful solicitude, and not unfrequently led him into deep conflict of spirit.* But humbly trusting in God, his unwavering attachment to the Redeemer's cause and a close attention to the leadings of the Spirit of Truth, were his safeguard and strength, and the source of his rejoicing even in the midst of tribulation, whilst his heart still flowed out in Christian love and sympathy towards the ends of the earth.

About this time he writes in reference to the Yearly Meeting lately held in London;—

TO ANN ALEXANDER.

6th mo., 27th, 1845.

All agree in the one testimony that the Lord owned in a very precious manner his people assembled in that yearly solemnity. He continues to care for his church. From my very heart I have united with very many of you in ascribing glory and praise to his excellent and adorable name. What little he permitted Friends to see of the workings of the enemy that comes in to divide and scatter, has, I can well believe, tended to bring them to feel the more forcibly the value and preciousness of love and unity; strong are the bonds of it. In these days of trial I am frequently reminded of the fable of the traveller who, as the wind and the storm increased, wrapped his

* It was the time of the sorrowful developments and crisis in New England, in which he deeply sympathized with the large body of Friends of that Yearly Meeting, and rejoiced in the evidence they gave of a firm hold on the fundamental doctrines of the Gospel, and a faithful adherence to those spiritual views and Christian testimonies of the Society, which he had himself so unflinchingly supported and proclaimed through a long course of years, and which he continued to believe were founded in the *very Truth*.

mantle the more closely about him. Thus may I hold firmer and firmer, with the girdle of Truth, the mantle of love to God and man!

At the Yearly Meeting alluded to in the preceding extract, four Friends had been set apart as a deputation to Indiana Yearly Meeting, where a small secession had taken place in connection with the question of slavery. On hearing of the appointment, Stephen Grellet's heart glowed with interest towards his beloved friends, and the object they had in view; and he writes

TO GEORGE STACEY.

I hail the account of the proceedings of your Yearly Meeting and of thy expected coming to America with thy partners in the mission of love, as Noah must have done the dove with the olive leaf in her mouth. Yes, my beloved friends, I look towards you as ambassadors of peace and love—sent by the God of peace and love. The travail of the Church with you has been indeed of a very solemn and interesting, as well as of an important nature; and I trust that, with the Lord's continued blessing upon it, his gracious designs will not be frustrated. You all who, by accepting the important appointment, do manifest how much at heart you have the health and prosperity of the church, have my very near sympathy; for, surely it is the love of Christ that constrains you to make the sacrifice to attempt to come among us, well knowing the privations and the sufferings that you will have to undergo.

On the arrival of the deputation at New York, he again writes

TO THE SAME.

Burlington, 9th mo., 1st, 1845.

I feel disposed to meet thee with a few lines, to bid thee and our beloved friends, thy fellow-messengers of love and peace, welcome to our land.

You are well aware that as afflictions abound among us you must necessarily participate in the same; but for this very purpose you are come. Many Friends, I know, will greet you with much affection. Many of us in Burlington have hearts warmly drawn towards you, and we hope that, if only as wayfaring men, you will tarry with us on your way to Philadelphia.

My wife and daughter anticipate the pleasure of having thee for our guest; they are well acquainted with thee, though personally unknown. My dear friends, R. and A. J., on account of their relationship to Hannah Paul of Philadelphia, claim to have dear Josiah and William Forster with them; and I hope dear John Allen will come with thee to my house.

The meeting of such friends, long known to each other, and well beloved, involuntarily brings to remembrance the scene, when "Paul saw the brethren, thanked God, and took courage." And as S. G. had welcomed the "messengers of peace" on their arrival, so his heart was with them in the prosecution of their labour of love, and rejoiced when, having accomplished the interesting service, they were permitted to return home with the Divine blessing resting upon their work of faith.

Not long afterwards, he writes

TO ANN ALEXANDER.

9th mo., 19th, 1845.

Lately the troubles of my heart were greatly enlarged, when feeling, to an unusual degree, the great wickedness and depravity of man, so lamentably exhibited in our days in various sections of the earth and of this land, as manifested by the many crimes committed, the horrors of slavery and all the cruelties and evils attending; then again, on the other hand, what darkness and distress is produced by wickedness in high places! Be our attention drawn to the

church of Rome, the Hierarchical system, or to our poor Society in this land—on every side is to be discovered that which loudly calls for mourning, weeping and girding of sack cloth. But again, my dear friend, in all this we can only see and feel in part, and a very small part; whereas the blessed Saviour, our Lord Jesus Christ, had the whole of the weight of it laid upon him, yea the sins of the whole world, and for this purpose he has come, to save a guilty world. He is able to save to the uttermost; therefore behold, if whilst looking at the things below sadness overwhelms, heavenly hopes and joys are beaming forth when the eye is directed to the Lord Jesus; let us therefore endeavour to have our hearts fixed on Him.

His health was still feeble, but on the approach of the Yearly Meeting of New York the ensuing spring, he felt well enough to yield to "an apprehension of religious duty, once more to mingle in Christian fellowship and love with his brethren of that portion of the body." It was the last time; and he had much satisfaction in meeting so many of his beloved friends on such an interesting and important occasion. In reference to it, he remarks in a letter to a friend:

My blessed Master permitted me to return home in sweet peace. Though the engagements were close, and mental exercise often deep, yet I have come back stronger than I went out. My blessed Master is indeed very gracious to his unworthy servant. This sense increases the desire that my life which has been spared, and my days so unexpectedly lengthened, may be devoted to his service, even though this should be by suffering for his blessed Truth. O that I may glorify him in life and in death!

A little later, he writes

TO LYDIA NEILD.

Burlington, 7th mo., 27th, 1846.

The number of my correspondents in England has greatly

lessened; the undeniable messenger of death has opened the way for many of these to pass into a better world, even into the kingdom of everlasting blessedness and glory. Some very dear and beloved ones still remain, like myself, a short time longer inhabiters of this world of probation, wherein, however, we occupy a very important station; for on the proper occupation of it, be the time longer or shorter, greatly depends our well-being.

O for an increase of faith on my part, and a more stedfast abiding in watchfulness and prayer! May I be preserved now in my advancing years, through grace and mercy unmerited, but on which alone my hope centres, and be favoured in the end, through the merits and intercession of the blessed Redeemer, to be admitted among those who have come out of great tribulation, and have washed their robes in the blood of the Lamb!

In the early part of 1847, he again writes

TO LYDIA NEILD.

We are permitted to continue here a little while longer; I marvel as to myself, having been repeatedly brought as to the side of the grave. O that the lengthening of my life may also be the enlargement of my heart to serve, adore and glorify my Redeemer; Amen! so be it; amidst fiery trials, only be his holy name honoured in life and death; no matter of what nature or how deep our sufferings, if they forward the purification of our souls, and tend to the glory of God; then under these, we may join our worthy, ancient friend, George Fox, in saying, "Never mind, friends, the Lord's power is over all." I believe it is so, therefore let us, through his assisting grace, endeavour to possess our souls in patience, and in faith and confidence, wait to see what he will do for his great name.

About the same time, having heard of the death of Clarkson, he thus alludes to that great champion of Negro freedom, in a letter

TO ANN ALEXANDER.

I have thought several times how much you must miss our late valuable friend, Thomas Clarkson; you had so long enjoyed his interesting and instructive company. Is it not very sweet and precious to contemplate how many of those beloved ones we have known are now inhabitants of the celestial city with saints and angels? Yet a little while, my dear sister, and I have a joyful hope that there also thy habitation shall be.

I salute affectionately thy dear father, (Dykes Alexander,) and thy aunt Alexander, (late of York,) as travellers thitherward; yea, not very far now from the pearl gate into that "glorious city."

From long and intimate acquaintance with Joseph John Gurney, he had justly appreciated his Christian character, and the value of his services as a devoted minister of the Gospel in the religious Society of Friends, and he had become closely attached to him in the bonds of Christian fellowship. The intelligence of his unexpected removal on the fourth of First month, 1847, to the land "of rest, and peace, and everlasting love," awakened deep and intense feeling throughout a widely extended circle, in which S. G. largely shared. In reference to this event he writes

TO ANN ALEXANDER.

2nd mo., 19th, 1847.

We are greatly obliged to thee for giving us, so early, so full and detailed accounts of the last days and moments of our much loved, and so much valued, departed friend, Joseph John Gurney. As there was mourning in Egypt at the death and burial of Jacob, so it may be said to have been the case on this solemn occasion; rich and poor have partaken of the same feeling which will long remain in the breast of many

of us; for it is no common loss that the church, those deeply concerned in every act of benevolence, the poor, his numerous friends and relatives have sustained, and especially dear Eliza, his mournful and *indeed* bereaved widow.

The dear departed has now entered, as we firmly believe, into the enjoyment of the blessings pronounced on those that die in the Lord; who have ceased from their labours, and whose works follow them. This hope respecting the beloved departed one is confirmed in that he so sweetly appeared to be engaged, day by day, to walk with God under the guidance of his Holy Spirit; therefore, whilst feeling and mourning our own loss, we must rejoice with and for him.

There was at this time something peculiarly bright and searching in S. G.'s Gospel ministry in his own meeting. At one time he rose with the Saviour's query to his disciples, "Where is your faith?" and reminded his hearers that this was not addressed to strangers or aliens, but to those who are frequently spoken of as the disciples of our Lord, and who had given evidence of their faith in him, by having left all to follow him; but who, in their frail bark, when the wind and the tempest beat high, whilst the dear Master was asleep in the midst of them, and they seemed as if they were actually sinking, gave vent to their fearful anticipations in the cry, "Master, we perish." Many in the present day, whether they looked at themselves, the Church, or the condition of the nations of the earth, were ready to adopt the same language. But, discouraging as might at times be the view of some whose life could not be much longer lengthened out, yet he believed the power of the Most High could breathe even upon the dry bones, as Ezekiel saw them spread forth in the valley; so that at his word, bone should come to his bone,

&c.—And happy would it be for those who, though dead in trespasses and sins, should hear this quickening word—and be saved through the Redeemer's grace, and, obeying his voice, be enabled to bring forth fruit to the glory and honour of His great name. "But where is the faith which will cause the young man and the young woman to bud and blossom continually, as did Aaron's rod; or that will make them as a green olive branch? Be watchful, therefore, lest, having been quickened unto repentance, for want of faith thou be cast forth and be withered!"

Speaking of the merciful dealings of Christ with sinners, he said—"And when the shepherd findeth the lost sheep, after leaving the ninety and nine in the wilderness, how does he bring it home? Does he whip it? Does he drive it? Does he threaten it? No such thing! He carries it on his shoulders, and deals most tenderly with the poor, weary, wandering one!"

CHAPTER LXVI.

PHILADELPHIA YEARLY MEETING.—ILLNESS.—LETTERS, &c.

FOR more than fifty years Stephen Grellet had laboured diligently in the service of the Gospel in various parts of the world, and many had cause thankfully to acknowledge that, through his instrumentality, they were plucked like brands from the burning, and brought to the knowledge of the Saviour "who died for us and rose again," or had been confirmed in the faith of Christ, and animated to faithfulness in following Him, under the guidance of the Spirit who leads into all truth. Gradually as the sphere of his active exertions in the Redeemer's cause had been lessened by the state of his health, he had still been able occasionally to go from home for a short time; and in the Fourth month of this year, 1847, he went to Philadelphia, to attend his own Yearly Meeting. After being present at the Meeting for Ministers and Elders he was taken ill during the night, and obliged to return to Burlington the next day; and from that time he did not again leave home even for a single night.

He was now in his seventy-fourth year, and when thus wholly deprived of the power of going abroad by a disease which subjected him for the rest of his life to frequent paroxysms of acute pain, he bore the trial with meek submission, and often praised the

Lord for his goodness and blessed help in the hour of need. His mental faculties and his spiritual perceptions remained unimpaired; the love of Christ, and that rejoicing in him so often the privilege of the believer, seemed to form almost the hourly and familiar habit of his soul. Though sometimes prevented from worshipping publicly with his friends, he was able, at intervals, to attend his own meeting, where he was often engaged in the ministry of the Gospel, to the edification and comfort of his hearers; whilst those who were privileged to come within the circle of his daily influence, under his own roof or when he mingled with his friends in social intercourse, could not fail to be interested and benefited by his conversation, when, as the scribe well instructed unto the kingdom, he brought forth out of the good treasure of his heart, things both new and old; and they would often be edified by the solemn silence that ensued—broken by words of comfort, of counsel or encouragement, that seemed like refreshment drawn from the "nether spring" of the Saviour's presence and love, peculiarly adapted to the need of the hour.

The characteristics which had marked his earlier days, and largely attended his Gospel labours among all ranks and conditions in the many nations he had visited, shone with undiminished brightness in the evening of life, when entirely confined to the precincts of home. The warmth and ardour of his affections, his truly Christian cheerfulness, blended with a quiet unaffected, unassuming dignity of manner, at once humble and self-possessed, gave the impression of no ordinary person. A true Frenchman in politeness, he was quite a model of the courteous and affable,—

without the fawning flattery of the world. Christian simplicity, sincerity and truthfulness, marked his words and actions; — "his look was love,—his salutation peace." *

Whilst, in the retirement of the home circle, the graces of the spiritual life were thus daily exhibited, S. G. continued to keep up an extensive correspondence with his absent friends, and though his memoranda now cease, his letters in great measure supply what is wanting to shew the experience of the aged Christian during the seclusion of his latter days.

On recovering from the attack which obliged him to retire from the Yearly Meeting in Philadelphia, he writes:—

TO GEORGE STACEY.

Burlington, 5th mo., 13th, 1847.

I do not expect to write any other letter by this steamer. It would be a great privation, during the short time I may continue in this world of probation, should I become deprived of the privilege of communing in this way with my beloved absent friends. I hope that, whatever deficiency there may be in this respect on my part, they will not attribute it to a lessening of my affection for them; for truly my love to you is strong, and very sweet is the fellowship that my blessed Lord enables me at seasons to feel with the spirits of many of you, and not only with you, my precious fellow-probationers for a little while longer, but also with the beloved departed ones, now inhabitants of the heavenly Jerusalem among the spirits of the just made perfect. O if, when we have our attention here below directed towards things that are seen, we behold what afflicts, what joys and consolations, on the other hand, when, through the Spirit

*To those who had no personal acquaintance with him, it may be interesting to know that he was about the medium height, erect, and rather slender.

and by the eye of faith, we can contemplate those things which are above! This is having our conversation in heaven; there I long to have my heart more and more fixed.

His correspondence with Ann Alexander, the daughter of his "beloved and valued friend, William Dillwyn," had been so constant and long continued that a series of extracts from his letters to her, will from this time materially aid in exhibiting the different phases of his inner life. To her he writes:

6th mo., 14th, 1847.—I have gratefully to tell thee that my own health, though still feeble, is much improved of late, so that I am able comfortably to resume all my religious meetings. I feel it a great privilege and consolation to be able to unite publicly with my friends in waiting on and worshipping our great and gracious Lord. He has indeed very mercifully condescended to be ever near his poor servant in my approaches to him, when necessarily detained at home in my chamber or bed; so that I can reverently proclaim his goodness and tender mercy, as being extended both in the closet and in the congregation of his people. I am sometimes lost in wonder and amazement, under a sense of the marvellous provisions that an almighty Father and merciful God has provided, for the sustenance and the renewal of the strength of the weakest and poorest of his flock. They that wait upon the Lord shall renew their strength.

8th mo., 14th.—Last First-day night I had another attack similar to that I had in Philadelphia at the time of the Yearly Meeting. This last was of longer duration, and fully as severe, if not more so. My blessed Master has again brought me through it for his all-wise purpose, and has also enabled his very poor servant to glorify him in the furnace of suffering: blessed be his adorable and excellent name! Hast thou not sometimes thought that dispensations of very sore affliction have at seasons expanded the mind into a greater and deeper sense of our blessed Lord's great

love, mercy, saving help and strength, than his multiplied favours? As to myself, I ascribe this to my hard heart, which perhaps is rendered more tender and soft by affliction, even severe, than by favours. This, therefore, enables me to understand the words, "Rejoice in tribulation." Truly I prove again that these are good for me, and I believe, my dear sister, that thy spirit responds to this; therefore, whatever the Lord gives, let us gather, and accept as the food most proper for us.

9th mo., 28th.—If I continue to rally I may soon be able to go to meeting again. As long as my dear Lord and Redeemer had any service for me to perform among the nations of the earth, for his blessed cause of righteousness and truth, he made way for his poor instrument, where and to whomsoever he sent him, upheld the outward man amidst many difficulties, privations and perils, and gave also by his good Spirit ability to preach his Gospel, and to proclaim his love and mercy to the people. The work was then to *do* his will; now my work is to *suffer* his will; and in both services, I believe, he is equally to be glorified.

Dear friend, let us then be patient and resigned to our allotment, even to the end, whichever way the Lord be pleased to call us to glorify him. He taught some of us from the early days of our youth: by his Divine grace and good Spirit he has enabled us to an advanced period of life to declare of his wondrous works, even of the salvation of sinners by his redeeming love and power: now, when old and greyheaded, and that our strength faileth, let us persevere, yea, increase with fervency in the spirit of prayer, which we have always known to be a precious covering when availing ourselves of it. Let us say under its influence, "Now also when I am old forsake me not, till I have shewn thy power to this generation, and thy strength to every one that is to come," even thy strength and power to keep and sustain amidst the accumulated difficulties and sufferings attending old age, bodily infirmities, and above all, the distresses and sufferings that attend the Church. Under all, the Lord is a refuge, and a very present help in trouble.

My Lord and Master, through adorable mercy, gives me at seasons joyfully to receive the dispensations, to kiss the rod, and the disposer of it; and, still further, at seasons to see how that which appears to be as a trying storm to my frail bark in a tempestuous sea of trouble, hastens it, nevertheless, nearer and nearer to the peaceful harbour.

Those whom we knew when here in this world as cross-bearers, were very lovely and pleasant to our eye: how much more lovely in our very finite vision do we behold them now that they are crown-wearers!

12th mo., 14th.—My general health is better, so that of late I have had the privilege to attend several times our meetings for Divine worship: when prevented from so doing Divine mercy, as thou art often a witness, frequently condescends to reveal himself, as being very nigh to the soul that panteth for him, to refresh, comfort, and strengthen him. But, sometimes, it would seem that there is a greater measure of these blessings felt when the many are gathered together, waiting, praying, and worshipping harmoniously under the influence of the same Spirit: for then the many, being but one body, may become partakers of the fulness of the blessings that flow from the fountain to the whole body.

Very affecting are the fears of another famine in Ireland. Surely the Lord's judgments are in various parts of the earth. Church, States and people in the United States, who by the Mexican war and the abominations of slavery, contribute so largely to increase the general mass of human misery, cannot expect to escape their day of retribution from the Lord.

1st mo., 14th, 1848.—This last year, like some of the preceding ones, was marked by some pretty deep sufferings and conflicts of flesh and spirit; yet in the end of it I see it crowned in such a manner with goodness, mercy and truth, that I must inscribe on the memorial of it these true testimonies of gratitude and praise, "Hitherto hath the Lord helped me," and "Mercy and truth have followed me all the days of my life." O! that I may properly bless and adore His holy name!

After alluding to the things that were happening, as cause of much Christian solicitude:

2nd mo., 26th.—I must commit such fears as these, and many others, which sometimes would dismay my fearful mind, to the over-ruling power of Him who sitteth upon the floods and stilleth the raging waves. He commandeth the winds and the sea, and they obey him. I have been instructed sometimes by beholding a violent storm, with torrents of rain, threatening much damage, but whose effects have been to quench the violence of a devouring fire. Thus the Lord can over-rule evil for good: have we not seen something of this? Thus amidst fearful apprehensions, my fears are arrested by the solemn charge, "Be still, and know that I am God." What a calm to the tossed mind the conviction of this brings! Then is the wise conclusion come to, "I will trust, and not be afraid."

3rd mo., 14th.—How industrious both thou and thy dear R. D. A. are,—each of you working in a separate field, but both prompted by the same impulse, love to God and man,—thyself by thy nice selections, which my wife with me can testify are tending often to our instruction, edification and comfort, so that our hearts and lips often say that we are much thy indebted friends! And thy dear husband is rendering many rough places smooth,—opening the way for sobriety in many, which leads to watchfulness and prayer, and brings to Christ.

5th mo., 3rd, 1848.—A very deep feeling is over me respecting the nations of Europe, &c;—therefore I feel it very needful to stand in my ward and watch the whole night. I feel great unity with our dear friends, John and Martha Yeardley, under their religious concern for several parts of your continent. The unsettled and war-like aspect of these nations renders such a prospect of service very formidable. Under like circumstances in Germany my great Master made way for me, his very poor servant: so he may for these our beloved friends.

Susan Howland, of New Bedford, has the full unity and

certificates of her Monthly and Quarterly Meetings, to pay you a visit in Gospel love: she is a friend beloved; of a meek spirit.

7th mo., 21st.—I wish to become like a child, weaned from every outward consolation; so that truly all my springs may be of the Lord.

On recovering from another attack of illness.

10th mo., 12th.—How long I may be allowed the privilege to attend meeting again is known to my dear Master alone. I can ever confide in Him. He has been with me all my life long. He has been my help and strength in all my difficulties, even the greatest. In my last illness he has again extended his mercy and his upholding hand to his poor servant, even so as to render the voice of thanksgiving louder than that which excruciating sufferings in the flesh could not repress. When considering what a poor, feeble, infirm creature I am now, able to do next to nothing for my beloved Lord's cause, which, however, is as dear to me as ever, I am prompted to query, why am I left to remain a useless worm on the earth? But I feel a check for indulging in such language, for He who has first given me a being, knows also why I am continued here. He has created us worms of the earth, that we should glorify him; and is it not for the same purpose that he continues us in being? He renders such witnesses of his glory, of his power, and of his mercy; and he calls and enables such to glorify him also,—glorify him in the fire, glorify him in sufferings, in life and in death. Whatsoever be our passage out of time, may the Lord be glorified in it!

2nd mo., 28th, 1849.—How very sweet and encouraging is the account thou givest of the last days of dear John Bell. It is very precious to contemplate how the Lord is, time after time, making additions to his glorious Church, swelling the multitude of the spirits of just men made perfect. Thy dear husband's father, my beloved and honoured friend in the Lord, Dykes Alexander, soon, I trust, will be among that

glorious company, if he has not already joined them. I heard this morning of the death of John Warren; probably thou wilt remember him when in your land; he was a pillar in the Church of Christ, and has only gone out of the militant to enter into the triumphant one. The message of love of thy dear father Alexander, as his last legacy, is very precious to me; thy dear Richard will not have any cause to mourn, but rather to rejoice. The event can but come close to thy aunt Alexander, but into the same blessed mansion she will probably soon follow. "Blessed are the dead who die in the Lord." Truly we may respond Amen and Amen!

As my outward powers are declining, my desires to the Lord are frequent that he would more and more quicken my *spiritual*, open my eyes that I may see wondrous things out of his law, and my ears that I may be more quick in hearing the language of the Spirit; and especially that he would open my heart to love him more and more. Many are the calls and strong the obligations to love him; this one alone is very great, "He loved us before we loved him." The consideration of this one proof alone of his great love and mercy covers me with shame and confusion, seeing what coldness has often covered my heart: witness the many instances when a faithful obedience to his Divine commandments has not been adhered to. Now after many years of religious profession, and that the time of my departure hence is near at hand, I have to make the confession that I have no works of righteousness to trust to, no desert, no merit, but on my Lord's mercy only, and on the continued extension of that same grace and love which he extended to me before I knew him and consequently loved him, I depend. Surely it is with an everlasting love that he hath loved me.

About this time Stephen Grellet was laid by for more than two months, by a fresh attack. On reappearing among his friends at their meetings for worship,—his ministry was very striking, and very near access appeared to be granted to the throne of grace, when he was enabled, in the Redeemer's name,

to "make vocal the wants of many, in fervent prayer and supplication." His words are spoken of by one who was privileged to hear them, as being in "the demonstration of the Spirit, and of power."

The freshness of his interest in what was passing is evinced in his continued correspondence with A. A.

9th mo., 5th, 1849.—The tidings of Indiana Yearly meeting, so far as we have heard are of a very satisfactory nature. There is an increase of weight and vital religion in that very large Yearly Meeting; seals to the labour of love of our beloved friends* (the deputation of your Yearly Meeting to that) continue to be given: many that had gone out in the separation that led to the visit of your dear messengers, have returned to the bosom of Society.

In reference to the decease of Thomas Maw he adds:

I feel much for thy cousin, Lucy Maw. The bereavement is severe, yet she has much to comfort her in the conviction that the cause of her grief is one of joy unspeakable, as I believe, to the dear departed. He was, during some weeks, my very acceptable and feeling companion during our religious engagements in your land, and was rendered very dear to me. The manner of his departure and the attending circumstances are, I think, calculated to minister gratitude—he did not see death. When convenient, please to give my love and Christian sympathy to dear L. M.

10th mo., 2nd.—Thy addition to thy former letter of the latter days of thy valued and honourable aunt, Ann Alexander, is truly interesting. She lived near the Lord, in the faith of him, and she has died in him. I feel very near sympathy for her only surviving sister, dear M. Hipsley. It is rare to number so many sisters that have, in the same family, lived so nigh the Truth, and been such dignified

* Josiah Forster, William Forster, George Stacey, and John Allen.

instruments in honouring and exalting it, as has been the case in the family of the Tukes. Dear Mabel was the last of the sisters on whom the anointing oil was poured forth, and will be the last also in glorifying the Lord by her death, as she also does in her life. Thinking of her and of her valuable partner sweetly reminds me of Zacharias and Elizabeth, who both walked "blameless before God." My warm Christian love flows towards them.

TO GEORGE STACEY.

Burlington, 12th mo., 24th, 1849.

There is a spiritual intercourse which may have, yea I know has a free course, whatever outward interruptions may occur. I think I have some sensible experience of this; for of late my health has allowed me to write but very little to much beloved friends, even those who, though I have remained long silent towards them, have nevertheless continued by their letters to contribute greatly to my comfort; among these is our dear Josiah Forster. He has a long, wintry journey in Germany with his valuable brother William, and their companions. I hope they will not suffer by it; they are, as we believe, in the service of the Lord, and of his Truth; to his Divine care we may safely commit and resign them. How very precious to have our minds established in this important truth, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee!" Having for so long a time been tottering by the side of the grave, I might be thought to be by this time so accustomed to the contemplation as not to be moved by it: it is not so. The awfulness of appearing before spotless purity, the vivid sense of my great unworthiness, the deep conviction of my sins and transgressions often plunge the mind into many fears. But O, what compassion also, what merciful condescension of a blessed Saviour and gracious Redeemer, to proclaim sometimes to his poor, sinking servants the language, "Fear thou not for I am with thee, be not dismayed for I am thy God; I will help thee, &c."

How then, in our fears, should we not trust such a blessed Saviour?

Thy poor friend has said enough about himself, but he could never say enough to convey even a small part of the great mercy and compassion of his adorable Redeemer, who renders the days of his extremities seasons when saving help and strength are multiplied.

Most probably the account of the death of our dear friend, Anna A. Jenkins, has come to thy knowledge, and of the awfulness of it, together with that of her eldest daughter, Sarah. She appeared for a length of time preparing and prepared for such a speedy release from this mortal tabernacle; her conversation appeared to be in heaven. The last meeting she attended was on First-day, one day only previous to the flames consuming herself and daughter. It was at Cranston, the meeting where she first spoke as a minister; after having been engaged in her ministerial gift, she stood up again and in a very solemn manner spoke of death, saying that there were one or two present whose days, yea, hours, were numbered, her daughter, Sarah, being present. How soon was this realized! My sister Smith, who was on a visit to her daughter Howland, was with A. Jenkins shortly before the solemn event, and was struck with the peculiar seriousness and solemnity that covered them; she expected to have been again with her, and was only prevented from going to Providence by a heavy storm, else she would have been in the house the very night of the fire.

My dear wife and daughter have not been able to be out for some weeks; Rachel is now nicely, but her beloved mother is very poorly. What else can we look for at our time of life? We have also many favours and blessings to enumerate.

My wife and daughter request that their love, together with mine, be given to thy beloved wife, also to thyself, for whom they retain a warm affection, as does also thy closely attached friend,

STEPHEN GRELLET.

To resume the extracts from letters to A. A.

4th mo., 26th, 1850.—Our Christian love and fellowship is sweet and stable, because it is founded in the Truth, where no change is. There is another medium whereby I am permitted, at times, to feel sweet communion with thee, my beloved sister; it is in the Spirit; very near to my best life I thus feel thee; sometimes in it I joy in thy joys and mix in thy sorrows, for I know thou hast not yet escaped to those glorious mansions where sorrows have ceased for ever; yet I can bid thee good speed in thy journey towards it. Amidst trials and discouragements that attend in the way, much help is received by the poor and often weary pilgrim, by keeping his eye fixed towards the dear Saviour.

5th mo., 31st.—Our beloved H. C. Backhouse is now admitted, we doubt not, into the everlasting habitations; her loss to many here and to the church is great, but to her the change is exceedingly glorious.

On recovering from a renewed attack of his complaint:

9th mo., 6th.—Once more I am risen again from what threatened to be my last earthly conflict—risen to be again a witness that the Lord is verily a God near at hand in troubles and sufferings—yea, my beloved sister, to understand a little with thyself, the meaning of that Scripture, "Glorify ye the name of the Lord in the fire." O that I may more abundantly glorify him in all my afflictions, in every part of the short residue of my life, and in my death; and, through the unmerited mercies of a gracious Redeemer, be rendered meet to glorify him during eternity.

1st mo., 30th, 1851.—Dost thou not see with us, (alluding to his wife) how, under the disguise of affliction, a gracious and almighty Father deals with us very manifestly? During many years of our life we were much separated one from the other. I was even far off in distant nations: but now, in our advancing years, we are permitted, by the same all merciful

One to be kept very near to one another, our beloved daughter most kindly and affectionately ministering to us both: without her I do not know what we should do; but it is the Lord who thus provides for us in this particular, and *in everything else;* so that we are all witnesses of this so very precious scripture, "He that spared not his own Son, but delivered *him* up for us all, how shall he not also with him, freely give us all things." Must we not gratefully acknowledge that we receive from his Divine hand from above what we could not ask or think, yea, blessings innumerable: temporal and spiritual. "All things"—very comprehensive words! In these things, can we not sometimes trace, what at other times we denominate afflictions? My heart of late has overflowed with wonder, admiration and gratitude, under the contemplation of this all important, interesting truth, herein indeed is God's love manifested towards poor, lost, sinful man,—"*He spared not his own Son, but gave him up for us all!*" And this is a sure pledge of what, in the continuance of the same love and mercy, he is disposed to do for us in time and eternity. Dear friend, let us come boldly unto him with all our wants and infirmities. *In Him are all our springs.*

On the expected opening of the Crystal Palace in London, he writes:—

The congregation of so many persons from so many nations that are expected to be then in London, has brought me into very serious and solemn consideration, and perhaps thou wilt, and may indeed smile, when I tell thee that I, poor I, like an old worn out race-horse, which on hearing the sound of the horn or trumpet, is all animation, ready to start, so thy poor, old, feeble friend has felt so much of the love of Christ and his Gospel towards such an expected multitude, that he thought, should the command be given, there would be a willingness to try, at least, to limp or creep, though not to run as formerly.

9th mo., 17th.—The account of the great bereavement

that my truly loved and Christian friend, Dr. Steinkopff has sustained by the decease of his valuable wife, greatly excites my near sympathy for him. She was a good help-meet to him; her Christian, meek, quiet, and humble spirit seemed to keep pace with the doctrine that dear Steinkopff has been preaching these many years. He had in her a treasure on earth: this treasure is now transported into heaven, where he is, I trust, favoured to visit it even *now* with great consolation; and as they were in great measure but one spirit on earth, they shall be one in heaven, thus realizing the prayer of our blessed Lord and Redeemer, "that they also may be one in us." A little while, and dear Steinkopff will, I trust, realize this blessed promise in its fulness. One with Christ! what a glorious hope! One with those that have believed in Him and loved Him; what joy! What encouragement also for us patiently to wait and quietly to hope for the salvation of God! Give my love to him, and tell him that the nearness of spirit and fellowship I had with him, when I was personally with him, is not interrupted by long absence from one another.

Speaking of afflictions and sufferings, after recovering from a severe illness, he adds:—

I have compared them to a rough diamond,—very rough and unsightly in appearance,—nothing in it appears desirable:—but remove some of the crust from that rough stone, and then what a bright gem is discovered! So, when, through the eye of faith, we are enabled to see into the sufferings allotted to us, what a glory is unfolded! Yes, we behold how these afflicting dispensations work for us a far more exceeding and eternal weight of glory! Then, in this very particular of our beloved Lord's dispensations, we see what grateful cause we have to break out joyfully with David and say, "Bless the Lord, O my soul, and all that is within me bless him for all his *benefits*:" for we see, we *feel* all these to have been to our benefit, and to bring a blessing with them.

12th mo., 19th, 1851.—I am under the necessity to abstain from reading *writing,* and even print, unless it be large, which is a great privation. I have, however, the Scriptures in large print, which are my welcome and constant companion. Should I be permitted to become deprived of this privilege also, may not my good and blessed Lord be pleased to bring to my remembrance, as need may be, portions of them suitable to my condition? We may well trust in Him, who can abundantly supply all our wants. He has to this day done so for me, his poor and unworthy servant, temporally and spiritually; and his promise, "I will never leave thee nor forsake thee," is worthy of our full faith and confidence. Think on it, my dear friend, when thou art ready to sink under discouragement, even ready to conclude that thy Lord hath forgotten or forsaken thee. Cordelia Bayes is in Philadelphia. She was at our Quarterly Meeting, visited all the meetings that comprise it, and the families of Mount Holly, a branch of our Monthly Meeting. She tries to keep very near her guide, is very watchful in her movements, and guarded in her conversation.

A few weeks ago we had here Lindley Murray Hoag, on his return from North Carolina Yearly Meeting. He gave a good account of our aged patriarch, Nathan Hunt, where he had been two nights, and much enjoyed the company of this valuable aged servant of the Lord.

A painful inflammation of the eyes had almost deprived him of the power of using the pen, and when nearly blind he writes:

1st mo., 13th, 1852.—For the first time I attempt to write, though I am not able to read my own writing, and possibly thou mayest not be able to do it, but my good-will will be manifested, and thou wilt make every allowance for a brother's infirmities. I know not what will be the result with regard to my sight; the dimness, independent of the inflammation, continues or increases, but no apparent defect in the eyes is yet observable; perhaps it is only an attendant on

the feebleness of the whole of my outward man. Thanks, however, to the Lord, I am still able to see the excellency of the Truth, and to love and adore my blessed and glorious Lord and Redeemer; also I am able to join my friends in publicly worshipping him, and sometimes also with the voice of thanksgiving and praise to proclaim his name, and rehearse his praise and his works.

In these extracts—a few gleanings only from a rich field whence, had there been room, much more might have been gathered,—but embracing a period of several years, till he was near fourscore, Stephen Grellet may be said still to be his own biographer, and there cannot well be a nobler sight than a Christian patriarch "having served his generation by the will of God," thus enabled to show how he was strengthened to "hold fast the confidence, and the rejoicing of the hope firm unto the end," giving all the glory to Him to whom alone it is due.

CHAPTER LXVII.

Last days and Decease.

The last two or three years of Stephen Grellet's life were, like some of the preceding ones, attended with much physical suffering; but he had not followed cunningly devised fables in believing in "the power and coming of our Lord Jesus Christ;" he knew Him in whom he had believed—he endured as seeing Him who is invisible. Remarkably applicable to his own experience were the words of comfort addressed by himself to a beloved friend in an hour of conflict, —"Trials and afflictions are, to those who have known the Lord and the power of his redeeming love, like the pressing of an aromatic plant; the more it is under pressure the stronger and sweeter does the scent thereof arise; well, therefore, may we say, in all our tribulations, 'Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out.'"

Whenever his health permitted, neither the inclemency of the weather, nor the suffering of pain, were allowed to prevent his publicly worshipping with his friends. He seemed to forget his own sufferings in the griefs of others, and still went from house to house, visiting the flock in their retired abodes, and with tender sympathy, imparting the word of counsel, of comfort or encouragement, where it was needed.

From the family record, and other sources of information, it is evident that, as a father in the church, he was still fruitful in the field of offering, and joyful in the house of prayer, and that his ministry continued to deepen and brighten even to the end.*

In the summer of 1853 he was again very ill—so

*See the Testimony issued respecting him, by Burlington Monthly Meeting.

His fellow-citizens of other denominations were not slow to recognize his worth, and in various ways manifested the estimation in which he was held by them. An able and impressive discourse on his life and character, by C. van Rensselaer, a Presbyterian Minister of Burlington, New Jersey, has been widely circulated both in England and America; and the following is an extract from a brief notice of his decease, which appeared in the *Burlington American*:—

"As a citizen he has been long known to the people of Burlington, and we may safely quote the Apostle's appeal: 'Ye are witnesses how holily and justly and unblamably he behaved himself among you.' A heart of larger sympathy we have never known, or one more ready to comprehend and to minister unto afflictions which were carefully concealed. His Gospel preaching was of a character rarely equalled, and probably nowhere surpassed. Its chief characteristic was its wonderful *vitality*. Perfectly free from every trace of egotism, he preached 'Jesus Christ, and Him crucified.' The sufferings of his Lord for the sake of sinful man, deeply and abidingly affected his soul. His sermons manifested an extraordinary originality, scope of thought, and spiritual wealth. With demonstration of the Spirit, and with power, he illustrated his subjects with passages brought from various parts of the sacred volume, and which the hearer found presented in a light in which he never saw them before. Holding all mankind as his brethren, his public ministry and prayers evinced his large-minded sympathy with the whole human race, and his deep interest in the movements among the nations. To him, it was a *present* sorrow, if famine stalked through foreign lands,—if pestilence wasted distant cities,—if in any part of the earth the sword devoured men for whom Christ died.

There was an unmistakable halo of good to be felt about him, by which even the irreligious were impressed; but of his personal traits those best can speak who were privileged with his close friendship.

His gentle, kindly and true heart has for ever ceased its beating; and it remains for those who mourn his loss to bow in resignation to the will of his rich Rewarder, to rejoice in the perfect joy of his salvation, and, carefully noting his shining footsteps, to follow him as he followed Christ."

ill that it was not thought possible he could survive many hours. This attack continued for some days, and several weeks elapsed before he was able to go out again. During this period the state of his mind was quite heavenly, and, with a countenance beaming with love, he would very often praise and glorify his blessed Lord and Saviour,—praying earnestly for his beloved family, and those who were about him. Once, on being asked whether he had slept during the night, he replied, "No, except a little after four o'clock;" adding, that he had been in the house of prayer for a long time, pouring forth his fervent supplications, even to wrestling,—for himself, for his beloved wife and daughter, for his sister Le Clerc, in her advanced age, and for his brother Charles, and other members of his family in France; then for those who had unhappily been drawn aside from the right way of the Lord, mentioning some of these by name; for the Friends of his own meeting; and for the multitude of sinners who were groaning in bonds and misery of their own procuring. Whilst thus interceding for different classes of his fellow-men, a bright view, he said, opened to his mind of the unspeakable mercy of God in Christ Jesus, and of the virtue of his atoning sacrifice, which seemed to be a resting place to his soul. Sleepless nights were often his portion, but he frequently remarked that "he had that which was better than sleep." After a time of much pain he looked up to his heavenly Father, and said, "I pray Thee, not for a mitigation of my sufferings, but that the full end may be accomplished! Thy mercies are great; they proceed from an everlasting fountain!" On a beloved friend coming in for a few moments, and remarking upon the trial the

dear invalid was passing through, he replied, "My dear Master has been very good to me—my consolations have far exceeded my pain."

On reappearing amongst his friends at their meeting, about two months after, he spoke very impressively on the words of the Apostle: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Though at home he could hardly speak above a whisper, on this occasion his voice was strong, and he spoke with much power.

About a fortnight after, on the 20th of Ninth month, he received a refreshing visit from his beloved friends, Josiah and William Forster, and their companions, John Candler and William Holmes, who had lately arrived from England, as a deputation from London Yearly Meeting, charged with the important work of placing in the hands of the President and others in authority in the United States, and of more generally disseminating among the inhabitants, an address on slavery and the slave trade, issued by that meeting.* True to the cause of the oppressed African race, Stephen Grellet took a lively interest in the mission of his beloved brethren; and they visited him again two days after, when they had a very interesting religious opportunity together. During the remainder of the year, though often very feeble, and suffering much from the inflammation of his eyes, S. G. was

* It was in the accomplishment of this important service that that dignified and devoted servant of Christ, William Forster, afterwards laid down his valuable life, in Tennessee. See Vol. I. p. 225.

generally able to attend his own meeting, and was frequently exercised in the ministry of the Gospel.

In the beginning of 1854 he was again brought so low by another attack of illness that his life was despaired of. As usual, not a murmur escaped his lips, but, cheerfully bowing to all the dispensations of his Heavenly Father, he often numbered his blessings and gratefully acknowledged that "he was peaceful, rejoicing in the Lord, and in every thing giving thanks." He again recovered, and was able to mingle with his friends in their religious meetings, and in social intercourse, bearing frequent testimony, both in public and in private, to the goodness of the Lord, and the preciousness of the Saviour's love. But in the autumn his sufferings were renewed, and there seemed but little hope that his days would be lengthened out. One day, after having spent much time in quiet retirement of spirit, he remarked that it was not from suffering that he had kept silence, but that, during the solemn feeling which was granted him, the song of praise which had filled his heart had been wonderful, adding, "If I had the pen of a ready writer I could fill pages with the Lord's merciful dealings with me." He then very sweetly and encouragingly addressed his little family, reminding them how wonderfully the Lord had helped them, thankfully acknowledging that it was His doing. Thus days of bodily affliction were, through abounding mercy, times of much spiritual refreshment; and on his being raised up again, seasons of religious communion with his friends frequently occurred, when the venerable patriarch would pour forth the message of the Redeemer's love with an unction that bespoke the source from which he drew his supplies, and those present

rejoiced in being permitted to drink together into the one Spirit.

In the course of 1855 Stephen Grellet was generally able to meet with his friends when assembled for the worship of God. On these occasions, as well as in more private opportunities, he continued to give evidence, amidst all his bodily infirmities, that his delight was in the Lord; and, having been "allowed of Him to be put in trust with the Gospel," he was often enabled, "so to speak, not as pleasing men, but God who trieth our hearts," that his preaching was in the life and power of the Spirit, remarkably searching and baptizing, evincing a deep interest and earnest solicitude both on behalf of those who were yet afar off, and those who had already found peace with God through our Lord Jesus Christ.

Clothed with humility, the nearer he approached to the source of infinite purity, the more deeply he seemed to be prostrated in self-abasedness; and if, rejoicing as he did himself, in "the light of the knowledge of the glory of God, in the face of Jesus Christ," he had, during a ministry of nearly sixty years, laboured more abundantly than many, both at home and abroad, to bring others to the same blessed experience, and to win souls to Christ, he reverently acknowledged that it was *not he*, but the grace of God that was with him; he well knew—he deeply felt and was not slow to confess, that he had his treasure in an earthen vessel, that the excellency of the power might be of God and not of man.

But the time of his departure was at hand. In one of the last meetings he attended, he enlarged in a very striking manner on the words of Paul, "I have fought a good fight, I have finished my course, I

have kept the faith. Henceforth there is laid up for me a crown of righteousness." Eight days before his decease he was present at his own Monthly Meeting, where he dwelt with much unction on "the joy of believing," telling his friends that it might probably be the last time he should plead with them. And such was the case, for never again was his voice thus heard amongst them. A paroxysm of pain obliged him to retire from the meeting before its close—the only time in his life that such an emergency had occurred.

He was from this time confined to the house, suffering extreme physical anguish, in the midst of which he desired his friends might be informed that, though tribulation abounded, consolation did much more abound. Remarking that he might yet have to suffer much more, he added, "I desire not only to do so submissively, but cheerfully. These sufferings are indeed agonizing; but in this my hour of extremity, my Heavenly Father has not forsaken me, but is comforting me. I have had to advocate his cause, and now I am called to serve by patiently suffering, and to glorify Him even in the fires." On one occasion he said, "There is not only peace, but peace and joy in believing—great joy!" And when, in the extremities of tried but not tired patience, he would pray for a little mitigation of his sufferings, he invariably added, "Not my will, but Thine be done."

On being asked how he felt, though he could not tell of any lessening of his pains, he simply answered, "My dear Master is very good to me." Again, "I cannot think that I shall be forsaken; He that careth for the sparrows will surely remember me." "My heart and my strength faileth, but"—and a radiant expressive smile told the realization of the remainder of the text,

which he had recited a short time before. In a severe spasm he meekly said, "Do not be discouraged; it is only the flesh." The two succeeding days were attended with almost constant agony, but each groan was turned into a prayer, ending with "Not my will, but Thine be done." Towards evening, on the 14th, he submissively petitioned for a little relief from suffering, if consistent with his Heavenly Father's will. Very soon the pain finally ceased, and, while he took no notice of external things, the reverence of his countenance indicated a peaceful communion with his God and Saviour.

He slept sweetly during much of the following day, and a little before noon on Sixth-day, the 16th of Eleventh month, 1855, with his family around him, the beloved and honoured servant of the Lord gently breathed his last, full of days and full of peace.

THE END.

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so many cross winds as we meet withal upon this sea of fire and glass. That man knoweth not his own heart that finds it not difficult to break through the entanglements of the world. Creature smiles stoop and entice away the affections from Jesus Christ; creature frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry: both ways grace is a loser. We had all need to watch and pray, lest we enter into temptation. The greatest of your conflicts, and causes of complaints, seem to have their original here. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world.

I will tell you familiarly what God hath done for my soul, and in what